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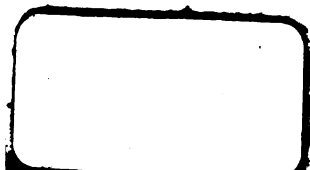
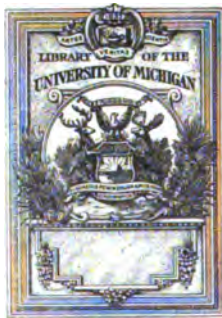
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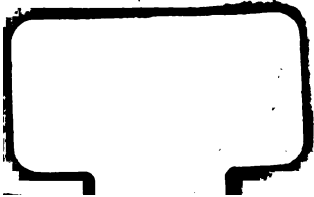
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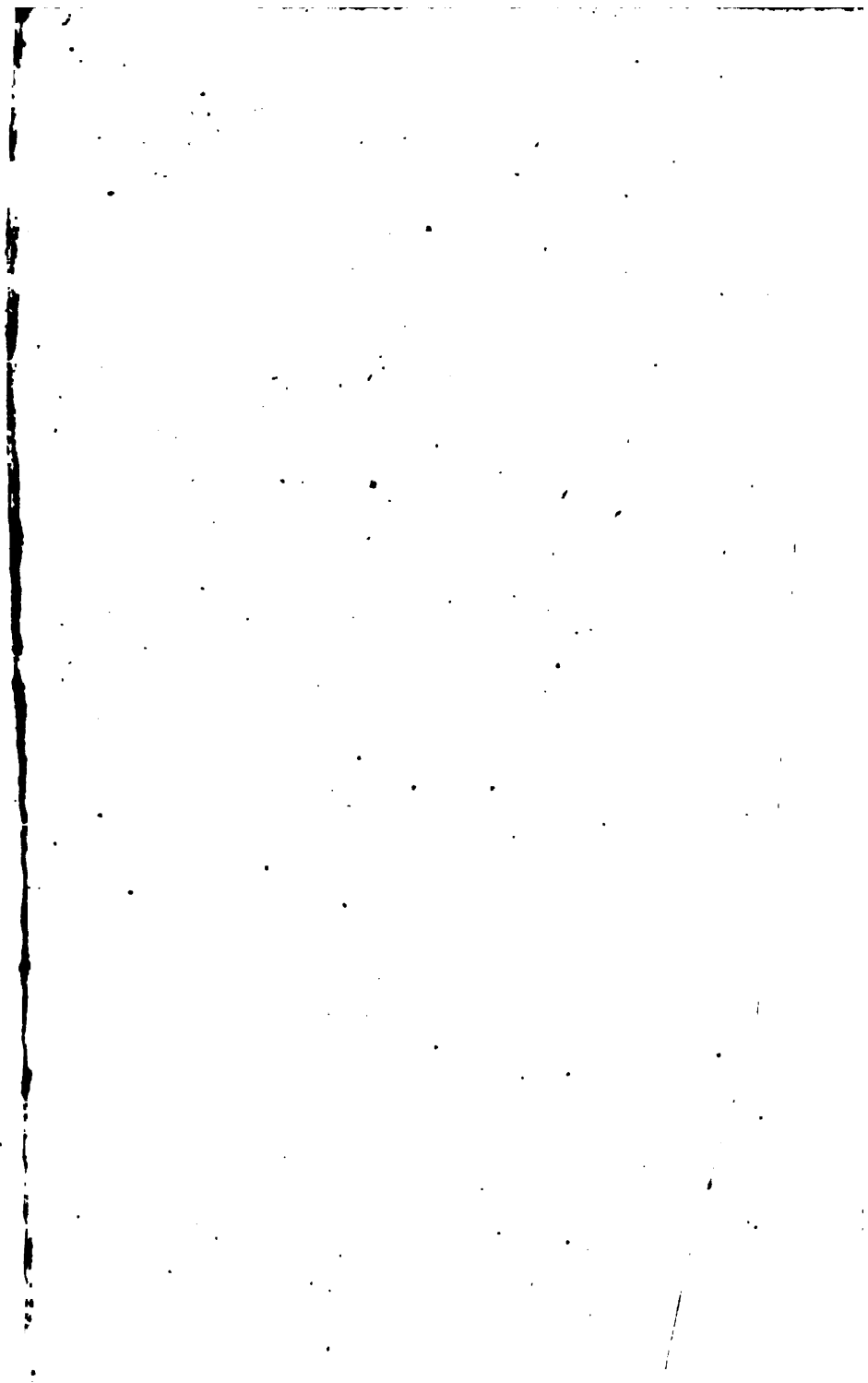


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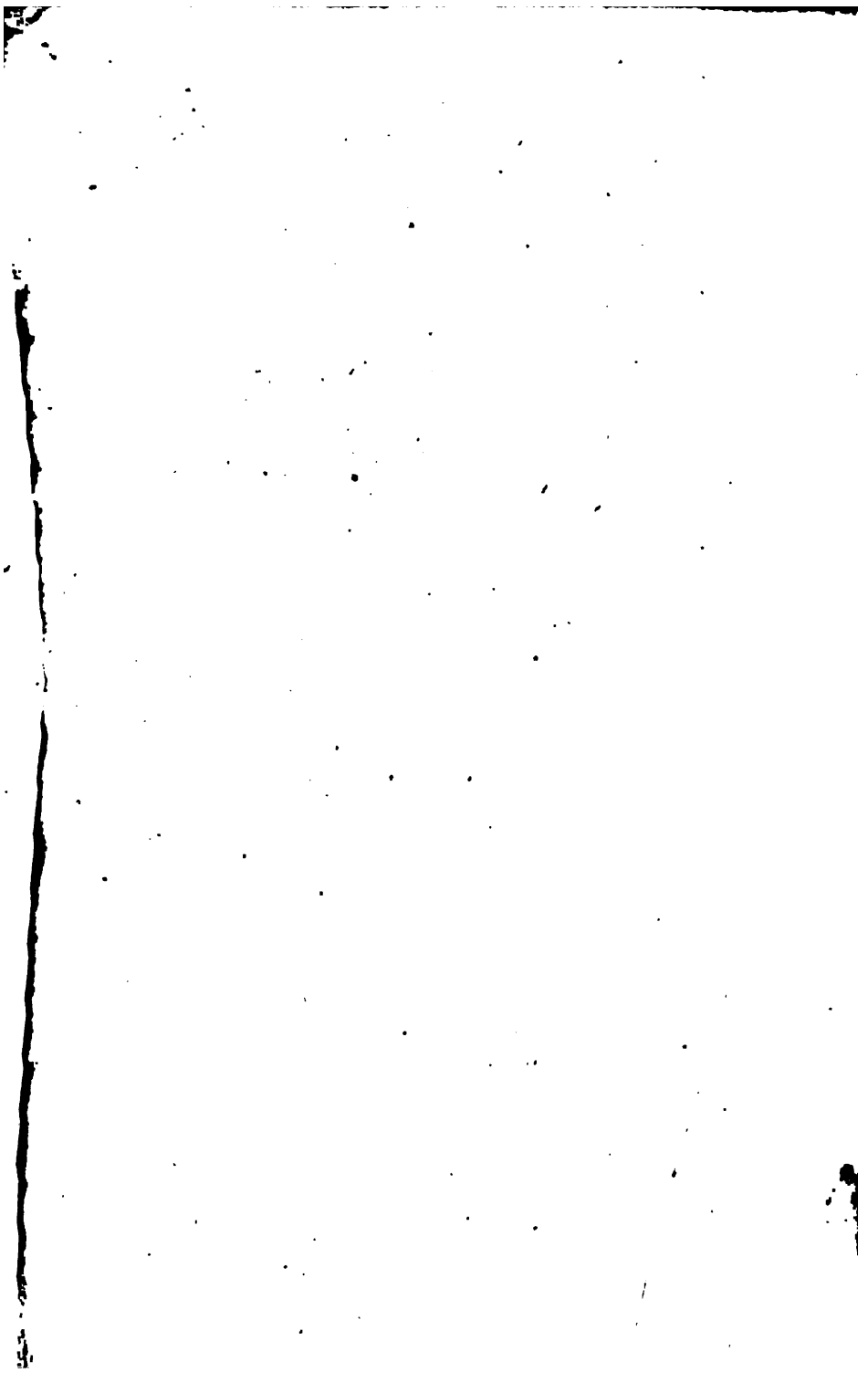




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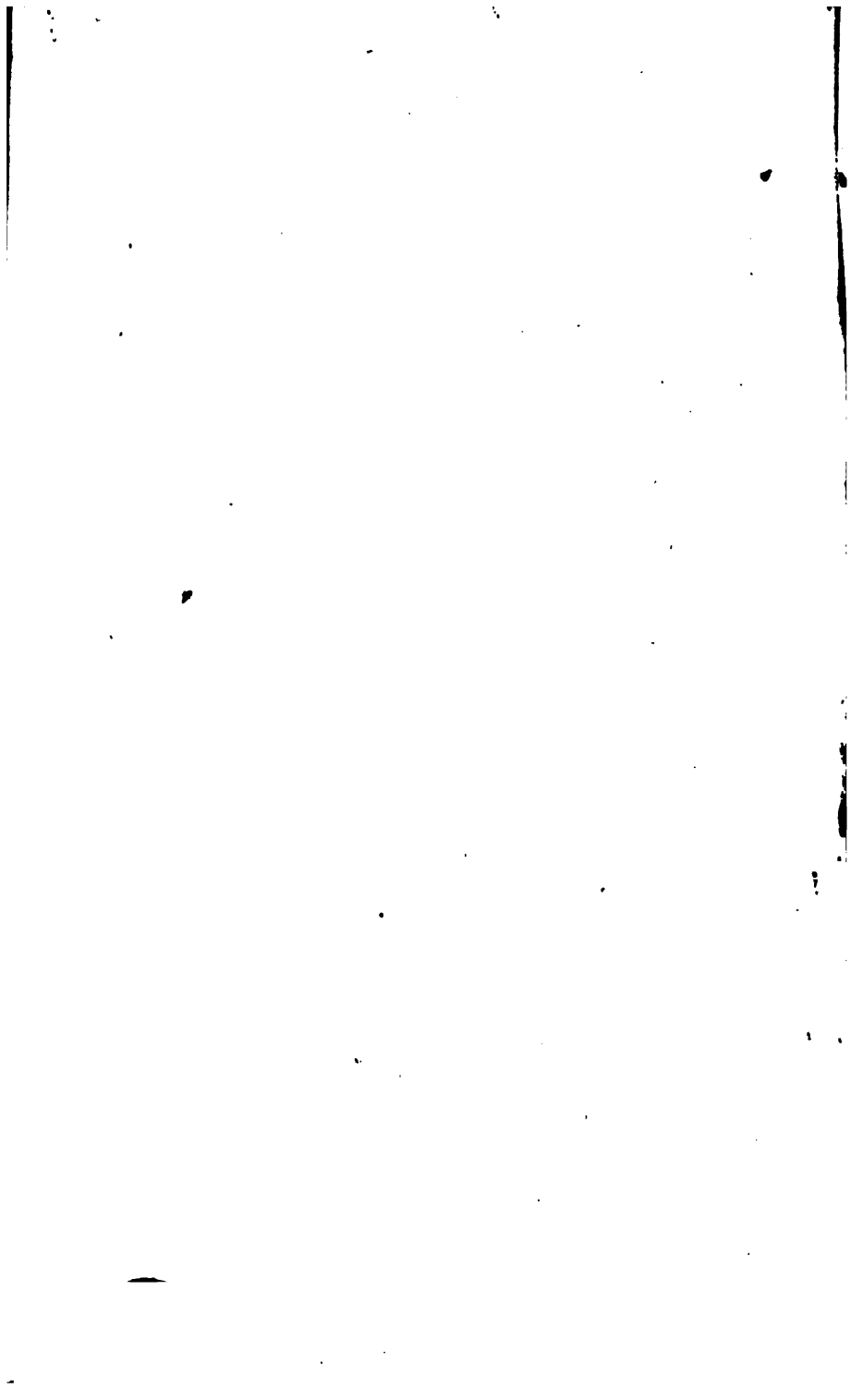
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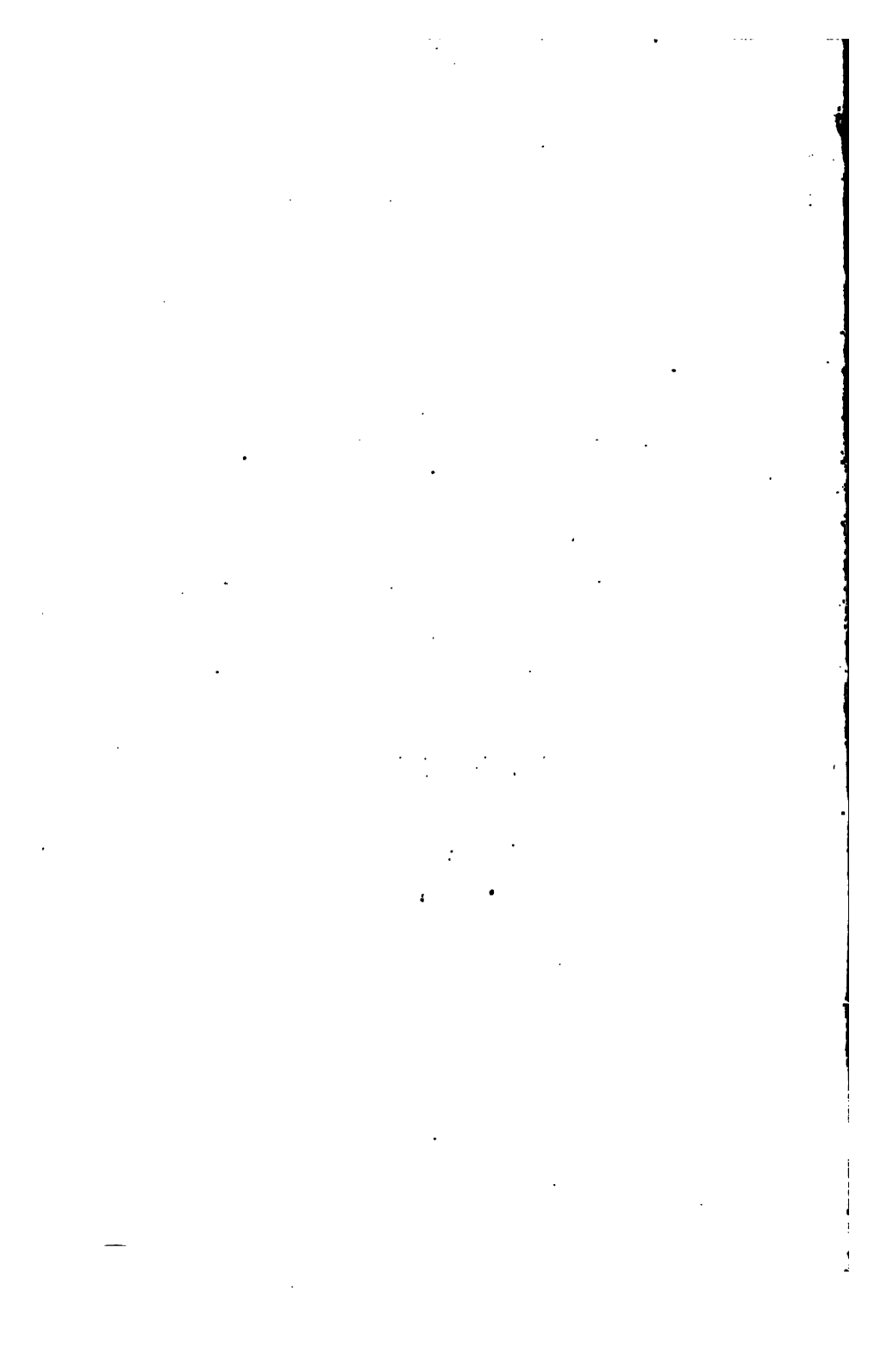






SCIENTIA BIBLICA:
COMPRISING
A COPIOUS AND ORIGINAL
COLLECTION OF PARALLEL PASSAGES
FOR
THE ILLUSTRATION
OF THE
NEW TESTAMENT.

VOL. II.
LUKE—ROMANS.



A

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Ὅμοι ἐν διδασκοῖς ἀθροιστικῶς σοφίας λόγους
'ΑΑΑ' ἐν διδασκοῖς ἰδιωματικῶς λόγου.—1 Cor. ii. 13.

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LUKE I. 2—6.

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every creature which is under heaven, whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, Col. i. 23—25.

VER. 3.

Ἐδοξέν μοι ἄλλοι, περιπαλουμένοι δουτέν πᾶσι ἀγαθῶν, ἀσθεῖς ἐν γράφαις, πρότις Θεοφιλεῖ.

^aIt seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

^aThe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts i. 1.

VER. 4.

ἵνα ἰσχυρῶς ἐπιγῶς ὅτι ἐν καταρχῆς λέγων τὸ ἀσφάλειαν.

That thou mightest know the certainty of those things, wherein thou hast been instructed.

VER. 5.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρόδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἢ ἱερουσαλὲς Ἀβιά· καὶ ἔσυνε ἀύτῳ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

There was ^a in the days of Herod, the king of Judæa, a certain ^aPriest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

^a See on Matt. ii. ver. 1. clause 3.

^b See on Matt. ii. ver. 4. clause 1.

VER. 6.

Ἦσαν δὲ ἄμωμοι ἀμώβητοι ἰσχυροὶ τοῦ Θεοῦ, περιπαλοὶ ἐν πάσι ταῖς ἐντολαῖς καὶ διαταγαῖς τοῦ Κυρίου ἀμώβητοι.

And they were both ^a righteous before God, ^b walking in all the commandments and ordinances of the Lord ^c blameless.

^a Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his

sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 19—31. Concerning zeal, persecuting the church; touching the righteousness, which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things ^{but} loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them ^{but} dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 6—9. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and

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LUKE I. 6—8.

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renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 3—7. See also on Matt. i. ver. 19. clause 1.

^b And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments, 1 Kings ix. 4. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore, 2 Kings xx. 3. Then shall I not be ashamed, when I have respect unto all thy commandments, Psal. cxix. 6. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men, Acts xxiv. 16. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3.

^c That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. In the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight, Col. i. 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 7.

Καὶ οὐκ ἦν αὐτῷ τέκνον, καθὼς ἔ' ἔκτισθη ἢ πατέρα, καὶ ἀποστόλους προσέβηκεν; ἢ πατρὶς ἡμέρας αὐτῶν ἦσαν.

And they had no child, because that

Elizabeth was barren, and they both were now well stricken in years.

VER. 8.

Ἐγένετο δὲ ἐν τῷ ἱερουσαλὴμ αὐτῶν ἐν τῷ ταμίῳ τῶν ἐπισημασιῶν αὐτοῦ ἵναρτι τῷ Θεῷ,

And it came to pass, that while he executed the Priest's office before God in the order of his course,

^a And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them and consecrate them, and sanctify them, that they may minister unto me in the priest's office, 41, and xxix. 1. Now these are the divisions of the sons of Aaron.—Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nathaniel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites, one principal household being taken for Eleazar, and one taken for Ithamar.—These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded them, 1 Chron. xxiv. 1. 4—6. 19. And he appointed, according to the order of David his father, the courses of the priests to their service, 2 Chron. viii. 14. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the

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Lord, 2 Chron. xxxi. 2. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses, Ezra vi. 18.

VER. 9.

Κατὰ τὸ ἴθος τῆς ἱερατείας, ἔλαχε τῷ θυμιάματι, ἐπιστάνων εἰς τὸν ναὸν τοῦ Κυρίου.

^aAccording to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord.

^aAnd Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it a perpetual incense before the Lord throughout your generations, Exod. xxx. 7, 8. And did I choose him out of all the tribes of Israel, to be my priest, and to offer upon mine altar, to burn incense, to wear an ephod before me, 1 Sam. ii. 28.

VER. 10.

Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἕως τῆς ἕρας τοῦ θυμιάματος.

And the whole multitude of the people were praying without at the time of incense.

VER. 11.

Ἦφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἰστῆς ἐκ δεξιῶν τοῦ θυμιατηρίου τοῦ θυμιάματος.

And there appeared unto him an ^aangel of the Lord standing on the right side of ^bthe altar of incense.

^aSee on Matt. xviii. ver. 10. clause 2.

^bAnd thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make it; and they shall be for places for the

staves to bear it withal. And thou shalt make the staves of shittim-wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations, Exodus xxx. 1—8. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev. viii. 3.

VER. 12.

Καὶ ἰταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπίπεσεν ἐπ' αὐτόν.

And when Zacharias saw him, he was troubled, and fear fell upon him.

VER. 13.

Ἐπεὶ δὲ πρὸς αὐτὸν ἰ ἄγγελος· μή φοβῆθαι, Ζαχαρία· διότι ἀκουσάσα ἡ θύρα σου καὶ ἡ γυνὴ σου Ἐλισάβετ γενήσεται υἱὸς σου, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

But the angel said unto him, Fear not, Zacharias: ^afor thy prayer is heard; and thy wife Elisabeth shall bear thee a son, ^band thou shalt call his name John.

^aAnd Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived, Gen. xxv. 21. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good;

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tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there, 1 Sam. i. 20—28. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elishah had said unto her, according to the time of life, 2 Kings iv. 16, 17.

^b And it came to pass, that on the eight day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God, 59—64.

VER. 14.

Καὶ ἵσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.

^a And thou shalt have joy and gladness; and many shall rejoice at his birth.

^a And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her, ver. 58. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have

joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice, Prov. xxiii. 24, 25.

VER. 15.

Ἦσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ καὶ Πνεῦμα ἅγιον πληροθήσεται ἐνὶ ἕνυμφος αὐτοῦ.

^a For he shall be great in the sight of the Lord, ^b and shall drink neither wine nor strong drink; ^c and he shall be filled with the Holy Ghost, ^d even from his mother's womb.

^a See on Matt. xi. ver. 9. and 11. clause 1.

^b For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33. and Matt. xi. 18. Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk, Numb. vi. 3—4.

^c And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord, xi. 24. And he not drunk with wine, wherein is excess; but he filled with the Spirit, Eph. v. 18.

^d Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations, Jer. i. 5.

VER. 16.

Καὶ πολλοὶ τῶν υἱῶν Ἰσραὴλ ἐπιστρέψαι ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

^a And many of the children of Israel shall he turn to the Lord their God.

^a And thou, child, shalt be called The prophet of the highest: For thou shalt go before the face of the Lord to prepare his ways, ver. 76. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven

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is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment about his loins; and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, Matt. iii. 1—6. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, xxi. 32.

VER. 17.

Και αὐτὸς ἠρῶν ἔλεγε καὶ ἔκραζεν λέγων ἵνα ἑτοιμασθῆτε τὴν ὁδὸν τοῦ κυρίου, ὡς ἔειπεν Ἐσαίας, ἡ φωνὴ τοῦ κρῖνον ἐν τῇ ἐρήμῳ, ἑτοιμασθῆτε τὴν ὁδὸν τοῦ κυρίου, ἵνα ἔσται ὁ δρόμος ὁρθός, καὶ ἡ ὁδοὶ τοῦ κυρίου ὡς ἔειπεν Ἐσαίας, ἡ φωνὴ τοῦ κρῖνον ἐν τῇ ἐρήμῳ, ἑτοιμασθῆτε τὴν ὁδὸν τοῦ κυρίου, ἵνα ἔσται ὁ δρόμος ὁρθός.

* And he shall go before him ^b in the spirit and power of Elias, ^c to turn the hearts of the fathers to the children, ^d and the disobedient ^e to the wisdom of the just; ^f to make ready a people prepared for the Lord.

^g Or, by.

* John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What answerest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus com-

ing unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 22—30.

^b See on Matt. iii. ver. 3.

^c Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages, iii. 7—14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 5, 6.

^d They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine, Isa. xxix. 24. He answered and said, I will not: but afterward he repented, and went, Matt. xxi. 29. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed,

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But ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11.

* And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, 1 Sam. vii. 3. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly, 2 Chron. xxix. 36. The preparations of the heart in man, and the answer of the tongue, is from the LORD, Prov. xvi. 1. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23.

VER. 18.

Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσωμαι τούτο; Ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου περιβεβηκυῖα ἐν τοῖς ἡμέτεροις αὐτοῖς.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

VER. 19.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρστάνων ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ, καὶ εὐαγγελισθῆαι σοὶ ταῦτα.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

* And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ver. 26. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision, Isa. viii. 16. Yes, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly

beloved: therefore understand the matter, and consider the vision, ix. 21—23.

VER. 20.

Καὶ ἰδὼν, ὅτι σιωπῶν, καὶ μὴ δύναμενος λαλῆσαι, ἄρχε ἕως ἡμετέρας γίνεσθαι ταῦτα· ἀπὸ δὲ οὗν οὐκ ἐπισημασθεὶς τῆς λόγων μου, ὅτι τις πληρωθήσεται εἰς τὸν καιρὸν αὐτῶν.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VER. 21.

Καὶ ἦν ὁ λαὸς περιεσπῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτοῦ ἐν τῷ ναῷ.

* And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

* And the whole multitude of the people were praying without at the time of incense, ver. 10.

VER. 22.

Ἐξελθὼν δὲ οὐκ ἔδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπιγινώσκων ὅτι ὁρασίαν ἔδειξαν ἐν τῷ ναῷ· καὶ αὐτοῖς ἦν διαμῶν αὐτοῖς, καὶ διέμεινε κωφός.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

VER. 23.

Καὶ ἐγένετο ὡς ἐπλήρωσεν αὐτὸν ἡμετέρας τῆς λειτουργίας αὐτοῦ, ἀπέβη εἰς τὸ οἶκον αὐτοῦ.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

VER. 24.

Μετὰ δὲ ταῦτα τὰς ἡμέρας συσταθεὶς Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιεμνηστεύθη αὐτῷν μῆνας πέντε, λέγουσα·

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

VER. 25.

Ὅτι οὕτω μοι ἀπεκάλεσε ὁ Κύριος ἐν ἡμέραις αἷς ταῦταις ἀφαιρῆναι τὸ ὄνομα μου ἐν ἀδελφείοις.

Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

^a And she conceived, and bare a son; and said, God hath taken away my reproach, Gen. xxx. 23. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb, 1 Sam. i. 6.

VER. 26.

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ πρὸς τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ,

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

VER. 27.

πρὸς ἑσθέρην μνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς ἑσθέρης, Μαριάμ.

^a To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Matt. i. 18.]

^b See on Matt. i. ver. 18. clause 1.

VER. 28.

Καὶ εὐαγγέλιον ἔδωκεν αὐτῇ, εἰπὼν· Χαίρε, κεχαρισμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

^a Or, graciously accepted, or, much graced. See ver. 30.

VER. 29.

Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ· καὶ διλογίζετο πνευματικῶς εἰς ἑδωσασμένης ἑστέ.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

VER. 30.

Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· ἔμφως γὰρ ἔχουσ ἠγάπην ἐπὶ σοί.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

VER. 31.

Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

^a And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

^b See on Matt. i. ver. 21.

VER. 32.

Οὗτος ἵσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δέσσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ.

^a He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

^b For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, ver. 15. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, iii. 16. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, xii. 42. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9, 11.

^b See on Matt. v. ver. 9. clause 2

^c See on Matt. xiv. ver. 33. clause 2. and vii. ver. 21. clause 4.

^d See on Matt. i. ver. 1. clause 2.

VER. 33.

Καὶ βασιλεύσει ἐπὶ τῶν ὀστέων Ἰσραὴλ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

^a And he shall reign over the house of

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Jacob for ever; and of his kingdom there shall be no end.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, vii. 13, 14. And the Lord shall reign over them in Mount Zion from henceforth, even for ever, Mic. iv. 7. But unto the Son he saith, Thy throne, O God, is for ever and ever, Heb. i. 8. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

VER. 34.

Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τούτο, ἐπεὶ ἄνθρωπος οὐ γινώσκω;

Then said Mary unto the angel, How shall this be, seeing I know not a man?

VER. 35.

Καὶ ἀπεκρίθη ὁ ἄγγελος, εἰπὼν αὐτῇ· Πνεῦμα ἁγίου ἐπιλεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γυνάμενον ἔσται κληθῆσθαι υἱὸς Θεοῦ.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called The Son of God.

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20.

How can he be clean that is born of a woman? Job xxv. 4. For we have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points

tempted like as we are, yet without sin, Heb. iv. 15. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26.

See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αἰτὴ συνέλαβε υἱὸν ἐν γήτρῃ αὐτῆς καὶ οὗτος μὲν ἕκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρῃ.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

VER. 37.

Ὅτι οὐκ ἔστι δυνατόν· ἐπεὶ τῷ Θεῷ πάντα ἢμα.

For with God nothing shall be impossible.

See on Matt. xix. ver. 26.

VER. 38.

Εἶπεν δὲ Μαριάμ· Ἰδοὺ ἐ ἐστὶν Κυρίου χηνοῦτό μοι κατὰ τὸ ἢμα σου. Καὶ ἀπῆλθεν ἄπ' αὐτῆς ὁ ἄγγελος.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

VER. 39.

Ἀποστῆσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ἱερὴν μετὰ συνουσίᾳ, εἰς πόλιν Ἰούδα.

And Mary arose in those days, and went into the hill country with haste, into a city of Judæa;

VER. 40.

Καὶ εἰσῆλθεν εἰς τὸ οἶκος Ζαχαρίου, καὶ ἔστωσεν τὸν Ἐλισάβετ.

And entered into the house of Zacharias, and saluted Elisabeth.

VER. 41.

Καὶ ἔγενετο ἄς ἡκουσεν ἡ Ἐλισάβετ τὸν ἄσασμα τῆς Μαρίας, ἐκρίσθη τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐβλήθη Πνεῦματος ἁγίου ἐ ἐλισάβετ.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

See on ver. 15. clause 3.

VER. 42.

Καὶ ἀπεφώνησε φωνῇ μεγάλῃ, καὶ ἔειπε
 Ἐὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
 ὁ καρπὸς τῆς κοιλίας σου.

And she spake out with a loud voice,
 and said, Blessed art thou among wo-
 men; *and blessed is the fruit of thy
 womb.

*Saying, Blessed be the King that
 cometh in the name of the Lord:
 peace in heaven, and glory in the
 highest, xix. 38. His name shall en-
 dure for ever: his name shall be con-
 tinued as long as the sun: and men
 shall be blessed in him: all nations
 shall call him blessed, Psal. lxxii. 17.

VER. 43.

Καὶ εἶπεν μοι ταῦτα, ἵνα ἴδῃς ἡ μέτηρ
 τοῦ Κυρίου μου πρὸς με;

And whence is this to me, that the
 mother of *my Lord should come to me?

*And David himself saith in the book
 of Psalms, The Lord said unto my
 Lord, Sit thou on my right hand, Till
 I make thine enemies thy footstool.
 David therefore calleth him Lord, how
 is he then his son? xx. 42—44. The
 Lord said unto my Lord, sit thou at
 my right hand, until I make thine ene-
 mies thy footstool, Psal. cx. 1. And
 Thomas answered and said unto him,
 My Lord and my God, John xx. 28.
 Yea doubtless, and I count all things
 but loss for the excellency of the
 knowledge of Christ Jesus my Lord:
 for whom I have suffered the loss of
 all things, and do count them but
 dung, that I may win Christ, Phil.
 iii. 8.

VER. 44.

Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀπα-
 στραφῆ σου εἰς τὰ ὦτά μου, ἐκάλυψα ἐν
 ἀγαλλίσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

For, lo, as soon as the voice of thy
 salvation sounded in mine ears, the babe
 leaped in my womb for joy.

VER. 45.

Καὶ μαχαρία ἡ πιστιώσασα: ἵτι ἴσταναι
 πηλοῦσι τὰς λαλοῦμενας αὐτῇ παρὰ
 Κυρίου.

And blessed is she that believed: for
 there shall be a performance of those
 things which were told her from the
 Lord.

*Or, which believed that there shall
 be, &c.

VER. 46.

Καὶ εἶπε Μαριάμ· Μεγαλότου ἡ ψυχὴ
 μου τὸν Κύριον

And Mary said, *My soul doth mag-
 nify the Lord,

*And Hannah prayed, and said,
 My heart rejoiceth in the Lord, mine
 horn is exalted in the Lord, my mouth
 is enlarged over mine enemies; be-
 cause I rejoice in thy salvation, 1
 Sam. ii. 1.

VER. 47.

Καὶ ἐγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ
 Θεῷ τῷ σωτῆρί μου,

And my spirit hath rejoiced in *God
 my Saviour.

*Behold, God is my salvation; I
 will trust, and not be afraid: for the
 Lord JEHOVAH is my strength and
 my song; he also is become my salva-
 tion, Isa. xii. 2. There is no God else
 beside me; a just God and a Saviour;
 there is none beside me, xlv. 21. Paul
 an apostle of Jesus Christ by the
 commandment of God our Saviour,
 and Lord Jesus Christ, which is our
 hope, 1 Tim. i. 1. Not purloining, but
 shewing all good fidelity; that they
 may adorn the doctrine of God our
 Saviour in all things, Tit. ii. 10. But
 after that the kindness and love of
 God our Saviour toward man ap-
 peared, iii. 4. See also on Matt. i.
 ver. 21. clause 3.

VER. 48.

Ὅτι ἐπίκλησεν ἐπὶ τῆς ταπεινότητος τῆς
 δούλης αὐτοῦ· Ἰδοὺ γὰρ, ἀπὸ τοῦ αἵματος
 γεννησὶ με· αἰῶνας αἰ γέννησιν,

*For he hath regarded the low estate
 of his handmaiden: for, behold, from
 henceforth all generations shall call me
 blessed.

*He will regard the prayer of the
 destitute, and not despise their pray-
 er, Psal. cii. 17. He raiseth up the
 poor out of the dust, and fifteth the
 needy out of the dunghill; that he
 may set him with princes, even with
 the princes of his people, cxiii. 7, 8.
 For ye see your calling, brethren, how
 that not many wise men after the
 flesh, not many mighty, not many
 noble, are called: But God hath cho-
 sen the foolish things of the world,
 to confound the wise; and God hath

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chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 26-29. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

^b And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked, Luke xi. 27.

VER. 49.

**Οτι ἐκένωσέν μου μαργαρίτα ἡ δουρτίς, καὶ ἔδωκεν τὸ ὄνομα αὐτοῦ.*

For *he* that is mighty hath done to me great things; *and* holy is his name.

^a Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle, Psal. xiv. 8. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people, lxxxix. 19. Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies, Isa. i. 24. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, lxxiii. 1. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might, Jer. i. 6.

^b Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders, Exod. xv. 11. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God, 1 Sam. ii. 2. Let them praise thy great and terrible name; for it is holy, Psal. xcix. 3. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy, 9. He sent redemption unto his people: he hath commanded

his covenant for ever: holy and reverend is his name, cxi. 9. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory, Isa. vi. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, ivii. 15. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, xv. 4.

VER. 50.

Καὶ τὸ ἴλαος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

^a And his mercy is on them that fear him from generation to generation.

^a And shewing mercy unto thousands of them that love me, and keep my commandments, Exod. xx. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, xxxiv. 6, 7. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men, Psal. xxxi. 19. Surely his salvation is nigh them that fear him; that glory may dwell in our land, lxxxv. 9. For as the heaven is high above the earth, so great is his mercy toward them that fear him, ciii. 11. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, 17. He will bless them that fear the Lord, both small and great, cxv. 13. Let them now that fear the Lord say, that his mercy endureth for ever, cxviii. 4. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them, cxiv. 19. The Lord taketh pleasure in them that fear him, in those that hope in his mercy, cxlviii. 11. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remem-

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brance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17.

VER. 51.

Ἐπέδειξεν ἰσχυρὰ ἐν βραχίονι αὐτοῦ· διασκέπασεν ἰσαυτοφάνους διανοὰ καρδίας αὐτῶν.

He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy, Exod. xv. 6. Thou stretchedst out thy right hand, the earth swallowed them, 12. Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Deut. iv. 34. Thou hast a mighty arm: strong is thy hand, and high is thy right hand, Psal. lxxxix. 13. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory, xcvi. 1. The right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly, cxviii. 15, 16. Behold, the LORD God will come with strong hand, and his arm shall rule for him, Isa. xl. 10. Awake, awake, put on thy strength, O arm of the LORD; awake, as in the ancient days, in the generations of old, li. 9. The LORD hath made bare his holy arm in the eyes of all the nations, lii. 10. That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name, lxiii. 12.

Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them, Exod. xviii. 11. Why do the heathen rage, and the people imagine a vain thing? The

kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure, Psal. ii. 1—5. Wherefore it shall come to pass, that when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them, Isa. x. 12—19. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 52.

Καθὼς ἔσθησεν ἀπὸ θυμοῦ, καὶ ὑψώσεται ταπεινός.

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^a *He hath put down the mighty from their seats, and exalted them of low degree.*

^a The bows of the mighty men are broken, and they that stumbled are girded with strength, 1 Sam. ii. 4. He shall break in pieces mighty men without number, and set others in their stead, Job xxxiv. 24. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it, Ezek. xvii. 22—24.

^b The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory, 1 Sam. ii. 7, 8. Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety, Job v. 10, 11. Yet setteth he the poor on high from affliction, and maketh him families like a flock, Psal. cvii. 41. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people, cxlii. 7, 8. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away, James i. 9, 10. Humble yourselves in the sight of the Lord, and he shall lift you up, iv. 10.

VER. 53.

Πρωτων ἐπικλωσεν ἀγαθόν, καὶ πλουτίους ἐξουστουσε κενούς.

^a *He hath filled the hungry with good*

things; and the rich he hath sent empty away.

^a See on Matt. v. ver. 6. clause 2.

^b See on chap. vi. ver. 24.

VER. 54.

Ἀντὶλαβόν Ἰσραὴλ παίδος αὐτοῦ, μνησθήναι ἰλιεύς,

^a *He hath holpen his servant Israel, in remembrance of his mercy;*

^a And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life, ver. 69—75. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. cxviii. 3. Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me, Isa. xlii. 21. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you, xlii. 3, 4. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee, Isa. xlix. 14—17. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than

the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth

the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD; and their righteousness is of me, saith the Lord, liv. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephsi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of

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the LORD: and thou shalt be called, Sought out, A city not forsaken, Ixi. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. *There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.* All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thysins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: *because* thysins were increased I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after. Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the

manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, Jer. xxx. 7—12. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, *wherein* they shall not stumble: for I am a Father to Israel, and

Ephraim is my first-born. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD, xxxi. 1—14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul, 22—25. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness, xxxiii. 14—16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they

have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 24—26. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the LORD; for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished, xlvi. 27, 28. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD, Ezek. xxix. 21. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no

more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and that they, even the house of Israel, *are* my people, saith the Lord God. And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God, xxxiv. 22—31. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28.

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The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 16—21. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, Obad. 17. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them. Mic. ii. 12, 13. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the

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solemn assembly *who* are of thee, to *whom* the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*; even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 3—9. Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem, Zech. iv. 17. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man, whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, vi. 12, 13.*

VER. 55.

(Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ, καὶ τῷ σπέρματι αὐτοῦ,) εἰς τὸν αἶωνα.

As he spake to our fathers, to Abraham, and to his seed for ever.

See on Matt. i. ver. 1. clause 3.

VER. 56.

Ἐμεινὸν δὲ Μαριάμ ἐν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὤκιστο τριῶν εἰς τὸν οἶκον αὐτῆς.
And Mary abode with her about three months, and returned to her own house.

VER. 57.

Τῇ δὲ Ἐλισάβετ ἠελίοθυ ἐ χηρὸς τοῦ πατρὸς αὐτῆν καὶ ἐγέννησεν υἱόν.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

VER. 58.

Καὶ ἤκουσαν οἱ ἀπερτοῖαι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἠμεγάλυνε κύριος τὸ εἶλεν αὐτῷ μετ' αὐτῆς· καὶ συνέχαζον αὐτῇ.

And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

VER. 59.

Καὶ ἐγένετο, ἐν τῇ ὄγδοῃ ἡμέρᾳ ἔλθον περιτεμαῖν τὸ παιδίον, καὶ ἐκάλεσαν αὐτὸ ἐπὶ τοῦ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίας.
And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 12. and Lev. xii. 3.

VER. 60.

Καὶ ἀπεκρίθησα ἡ μήτηρ αὐτοῦ, εἰπὼν Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης.

And his mother answered and said, Not so; but he shall be called John.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, ver. 13.

VER. 61.

Καὶ εἶπεν πρὸς αὐτὸν· Ὅτι οὐδὲς ἴσταν

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ἐν τῇ συγγενείᾳ σου, ὅς καλεῖται τῷ ὀνόματι τούτῳ.

And they said unto her, There is none of thy kindred that is called by this name.

VER. 62.

Ἐγένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

And they made signs to his father, how he would have him called.

VER. 63.

Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ ἰδούμασαν πάντας.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

VER. 64.

Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἠγάσσα αὐτοῦ· καὶ ἠλάλη ἐύλογῶν τὸν Θεόν.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

VER. 65.

Καὶ ἦνθην ἐπὶ πάντας φόβος τοῦς περιουμαίνας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρει τῆς Ἰουδαίας διαλαλεῖτο πάντα τὰ ῥήματα ταῦτα.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

* Or, things.

VER. 66.

Καὶ ἴθνητο πάντας αἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἔρα τὸ παιδίον τοῦτο ἵσται; Καὶ χυεῖ Κυρίου ἦν μετ' αὐτοῦ.

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! *And the hand of the Lord was with him.

*And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel, ver. 80.

VER. 67.

Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ προσέφητο, λέγων·
And his father Zacharias *was filled with the Holy Ghost, *and prophesied, saying,

* See on ver. 15. clause 3.

* And the LORD came down in a

cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease, Numb. xi. 25. The Spirit of the LORD spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

VER. 68.

Ἐβλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ· ἐπὶ ἐπισκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·

Blessed be the Lord God of Israel; for he hath *visited and *redeemed his people,

*And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 44. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name, Psal. cxi. 9.

* See on Matt. i. ver. 21. clause 2.

VER. 69.

Καὶ ἤγαγε κέρα σωτηρίας ἡμῶν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

And hath raised up *an horn of salvation for us *in the house of his servant David;

*The LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed, 1 Sam. ii. 10. And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from vic-

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lence, 2 Sam. xxiii. 2, 3. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower, Psal. xviii. 2. There will I make the horn of David to bud: I have ordained a lamp for mine anointed, cxxxii. 17.

^b See on Matt. i. ver. 1. clause 2.

VER. 70.

Καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἐκ' αἰῶνος προφητῶν αἰνῶν.

As *he spake by the mouth of his holy prophets, which have been since the world began:*

^a The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Ezeias the prophet unto our Fathers, Acts xviii. 25. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Heb. iii. 7. For the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

VER. 71.

Σωθήσιν ἐξ ἁγρῶν ἡμῶν, καὶ ἐκ χειρὸς αἰχμῶν τῶν μισούντων ἡμᾶς.

That we should be saved from our enemies, and from the hand of all that hate us;

^a Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help,

and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 25—29. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors. And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isa. xiv. 1—3. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxxiii. 5, 6. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God, xxxii. 37, 38. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God, Ezek. xxxviii. 25, 26. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, xxxiv.

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LUKE I. 71—74.

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25. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid, 28. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them, xxxviii. 8. See also on ver. 54.

VER. 72.

Ἰασηναις θεοσ πατὴρ τῶν ἐθνικῶν ἡμῶν, καὶ πατριάρχαι διδόντες ἄγλας αἰδρω-

To perform the mercy promised to our fathers, and to remember his holy covenant;

* See on ver. 54.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations, Gen. xvii. 4—9. He hath remembered his covenant for ever, the word which he commanded to a thousand generations, Psal. cv. 8. He hath given meat unto them that fear him: he will ever be mindful of his covenant, cxi. 5. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant, Ezek. xvi. 60.

VER. 73.

Ὅραται ἢ ἀμωσι κρη: Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δούλου ἡμῶν,

The oath which he swears to our father Abraham,

And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, Gen. xxii. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, Heb. vi. 16, 17.

VER. 74.

Ἀφῆκε, ἐν χερσὶ τῶν ἐχθρῶν ἡμῶν πορθήσας, λατρεύων αἰδρω,

That he would grant unto us, as that we being delivered out of the hand of our enemies might serve him without fear,

The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed

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shall walk *there*. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. O thou afflicted, tossed with the tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be taught of the LORD*; and great *shall be the peace of thy children*. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee, liv. 11—14. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in *that which I create*: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being an hundred years old, shall be accursed*. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear: the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be the serpent's meat*. They shall not hurt nor

destroy in all my holy mountain, saith the LORD, lxxv. 17—25. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the LORD GOD, Ezek. xxxiv. 12—15. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be from sea even to sea, and from the river even to the ends of the earth*, Zech. ix. 8—10.

VER. 75.

¹Ἐν ἁγιότητι καὶ δικαιοσύνῃ ἰδὼν αὐτοῦ, ἠγάπησεν τὰς ψυχὰς τῆς ἑσθῆς ἡμῶν.

²In holiness and righteousness before him, all the days of our life.

³But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the great-

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est of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 39, 40. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 23—29. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins, Matt. i. 21. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 10. And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 24. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But we are bound to give thanks alway to

God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy, 1 Pet. i. 15, 16. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 4—8. See also on Matt. v. ver. 8. clause 1.

VER. 76.

Kal ev, παιδιον, προφητης, υψηλου και θητης προφητειας γαρ επι προσώπου Κυριου, ετοιμασαι ιδαις αυτου.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

* See on Matt. xi. ver. 9.

† See on Matt. xi. ver. 10.

VER. 77.

Tou dounai gnosin σωτηριας τῷ λαῷ αυτου, ἐν ἀφεσει ἁμαρτιων αυτου,

To give knowledge of salvation unto his people, by the remission of their sins,

* Or, for.

* And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins,

Luke iii. 3. John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 7—9. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand, John iii. 27—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

^b See on Matt. vi. ver. 12. clause 1.

VER. 78.

Διὰ σπλάγγνα ἰδιού Θεοῦ ἡμεῶν, ἐν οἷς ἐκτελέσθη ἡμεῖς ἀνατολή ἐξ ὕψους,

^a Through the ^b tender mercy of our God; whereby the ^c day-spring from on high hath visited us,

^a Or, bowels of the mercy.

^b Or, surprising, or, branch.

^c For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead

in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph. ii. 4, 5. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

^b Remember, O Lord, thy tender mercies, and thy loving-kindnesses; for they have been ever of old, Psal. xxv. 6. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Isa. lxiii. 15. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ii. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^c And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant, The BRANCH, Zech. iii. 8. Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord, vi. 12. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. I Jesus—am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

VER. 79.

Ἐπιπέμψατο υἱὸν ἐν σπλάγγναις σου

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LUKE I. 79, 80.—II. 1.

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αὐτοὺς καὶ ἐπιπέσει, καὶ μεταστένοι τοὺς
ὄφθαλμοις ἑαυτῶν ἐν ὅσῳ σέβουσι.

^a To give light to them that sit in dark-
ness and in the shadow of death, ^b to
guide our feet into the way of peace.

^a See on Matt. iv. ver. 16.

^b Good and upright is the Lord: therefore will he teach sinners in the way. The meek will be guide in judgment, and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies, Psal. xxv. 8—10. What man is he that feareth the Lord? him shall he teach in the way that he shall choose: His soul shall dwell at ease; and his seed shall inherit the earth, 12, 13. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps, lxxxv. 10—13. Her ways are ways of pleasantness, and all her paths are peace, Prov. iii. 17. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures, viii. 20, 21. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, lxxviii. 17, 18. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked, lvii. 19—21. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace, lix. 8. Thus saith the Lord, stand ye in the ways and see, and

ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 28—30.

VER. 80.

Τὸ δὲ παιδίον ἔφυγε καὶ ἐπερπατοὺς
ἐρημίας: καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέ-
ρας ἀναδέξασθαι αὐτὸν πρὸς τὸν Ἰσραὴλ.

And the child grew, and waxed strong
in spirit, and was in ^a the deserts till the
day of his shewing unto Israel.

^a And, as they departed, Jesus be-
gan to say unto the multitudes con-
cerning John, What went ye out into
the wilderness to see? a reed shaken
with the wind? Matt. xi. 7.

CHAP. II.—VER. 1.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις,
ἔφθασε δόγμα παρὰ Καίσαρος Αὐγούστου,
ἀπογράφειν πάντας τὸν κόσμον.

And it came to pass in those days,
that there went out a decree from ^a Caesar
Augustus, that ^b all the world should be
^c taxed.

^c Or, enrolled.

^a Now in the fifteenth year of the
reign of Tiberius Caesar, Pontius Pil-
late being governor of Judaea, and
Herod being tetrarch of Galilee, and
his brother Philip tetrarch of Iturea
and of the region of Trachonitis, and
Lysanias the tetrarch of Abilene,
Luke iii. 1.

^b Destruction upon destruction is
cried: for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment, Jer. iv. 20. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar, Acts xi. 28. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. Elias was a man subject to like passions as we are, and he prayed

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earnestly that it might not rain ; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 2.

Αὕτη ἡ ἀπογραφὴ πρώτη, ἐγένετο ἡγεμονίοντος τῆς Συρίας Κυρηναίου.

(And this taxing was first made when Cyrenius was governor of Syria.)

VER. 3.

Καὶ ἕκαστος πάντες ἀπογράφεσθαι, ἑκαστος εἰς τὴν ἰδίαν πόλιν.

And all went to be taxed, every one into his own city.

VER. 4.

Ἀνὴρ δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὴμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὸς Δαβὶδ.)

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary, Luke i. 26, 27.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse, xvii. 12. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 42.

VER. 5.

Ἀπογράφεσθαι σὺν Μαριὰμ τῇ μεμπτοστανίῳ αὐτῷ γυναικί, οὗτος ἐγένετο.

To be taxed with Mary his espoused wife, being great with child.

* See on Matt. i. ver. 18. clause 1.

VER. 6.

Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἠκολούθησαν αὐτοῖς ἡμέρας τοῦ τακεῖν αὐτοὺς.

* And so it was, that, while they were there, the days were accomplished that she should be delivered.

* But thou, Beth-lehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2.

VER. 7.

Καὶ ἔτευσ τὸν υἱὸν αὐτῆς τὸν πρῶτόκενον, καὶ ἰσπαργάνωσεν αὐτὸν, καὶ ἀπέκλιεν αὐτὸν ἐν τῇ φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

* Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25.

* And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger, 12. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, Isa. liii. 2. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, Matt. viii. 20.

VER. 8.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγρυπῶντες, καὶ φυλάσσοντες φυλάκας τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

* Or, the night-watches.

VER. 9.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ ἔλας Κυρίου περιέλαμπεν αὐτοὺς καὶ ἐφοβήθησαν φόβον μέγαν.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

* See on Matt. xviii. ver. 10. clause 2.

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LUKE II. 10, 11.

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VER. 10.

Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβέσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἵσται παρτὶ τῷ λαῷ·

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

^a How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7. and Bom. x. 15. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, lxi. 1. And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

^b See on Matt. viii. ver. 11. clause 1.

VER. 11.

Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἵσται Χριστὸς Κύριος, ἐν πόλει Δαβὶδ.

For unto you is born this day in the city of David a Saviour, which is, Christ the Lord.

^a See on Matt. i. ver. 21. clause 3.

^b And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Psal. ii. 2. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from

the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God, xvi. 16. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ, John i. 41. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ, xvii. 3. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him that is begotten of him, 1 John v. 1.

^c And whence is this to me, that the mother of my Lord should come to me, Luke i. 43. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, 76. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him, xix. 31. And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord; how is he then his son? xx. 42—44. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Which none of the princes of

this world knew : for had they known it, they would not have crucified the Lord of Glory, 1 Cor. ii. 8. The first man is of the earth, earthy : the second man is the Lord from heaven, xv. 47. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 11. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8. As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, James ii. 1. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 16. See also on Matt. iii. ver. 3.

VER. 12.

Καὶ τὸν ἑμὴν τὸ ἐμπίπτον βιβιωμένην
 ἑβόρην ἑσπασμένην, ὑψωμένην ἐν τῷ
 φέροντι.

And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

VER. 13.

Καὶ ἑξαίτερος ἑβόρην ἑστὴν τῷ ἄγγελον
 ἑπιθεῖν ἑσπασμένην ἑβόρην, ἀποκρίσας τὸν
 Θεόν, καὶ ἄγγελλον

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven : and, behold, the angels of God ascending and descending on it, Gen. xxviii. 12. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host : and he called the name of that place Mahanaim, xxxii. 1, 2. And he said, Hear thou, therefore, the word of the Lord : I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, 1 Kings

xxii. 19. The chariots of God are twenty thousand, even thousands of angels : the Lord is among them as in Sinai, in the holy place, Psal. lxxviii. 17. Praise ye him, all his angels : praise ye him, all his hosts, cxlviii. 2. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened, Dan. vii. 10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands, Rev. v. 11.

VER. 14.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
 καὶ ἀγαθὴ εὐδοκία ἀνθρώποις.

^a Glory to God in the highest, ^b and on earth peace, good will toward men.

^a Saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest Luke xix. 38. Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains ; for the Lord hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13.

^b For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. Isa. ix. 6, 7. I create the fruit of the lips ; Peace, peace to him that is far off, and to him that is near, saith the Lord ; and I will heal him, lviii. 19.

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LUKE II. 14—20.

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Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God, 2 Cor. v. 18—20. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 14—18. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 20, 21. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7. In this was manifested the love of God toward us, because that God sent his

only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

VER. 15.

Και ἦλθον ἕως ἀπέθλον ἄν' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέβημεν θὴ ἕως Βηθλεὴμ, καὶ ἴδωμεν τὸ βρέμα τοῦτο τὸ γεγενῆς, ὃ ὁ Κύριος ἠγόρευεν ἡμῖν.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

* Gr. the men the shepherds.

VER. 16.

Καὶ ἦλθον στωάσαντες, καὶ εὗρον τὴν Μαρίαν καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάττῃ.

And they come with haste, and found Mary, and Joseph, and the babe lying in a manger.

VER. 17.

Ἰδόντες δὲ διεγερμένοι περὶ τοῦ βρέφους τοῦ λαλοῦντος αὐτοῖς περὶ τοῦ παιδὸς τούτου.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

VER. 18.

Καὶ πάντες οἱ ἀκούσαντες ἰδοῦναι περὶ τῶν λαλοῦντων ἰσθὲν τῶν ποιμένων πρὸς αὐτοῖς.

And all they that heard it wondered at those things which were told them by the shepherds.

VER. 19.

Ἡ δὲ Μαρία πάντα σκεπτεῖ τὰ μύματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

But Mary kept all these things, and pondered them in her heart.

VER. 20.

Καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸ θεὸν ἐπὶ πᾶσι τοῖς ἡμετέροις καὶ εἰδόντες ἐκαστὸν πρὸς αὐτοῖς.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

VER. 21.

Και ὅτι ἐκλήσθησαν ἡμέραι ὀκτὰ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ἐκ τοῦ ἄγγελου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

And ^a when eight days were accomplished for the circumcising of the child, his name was called ^bJESUS, ^c which was so named of the angel before he was conceived in the womb.

^a See on chap. 1. ver. 59.

^b See on Matt. i. ver. 21.

^c And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 31. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21.

VER. 22.

Καὶ ὅτι ἐκλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς, κατὰ τὸν νόμον Μωσῆως, ἀπαγγεῖλαι τῷ κυρίῳ.

^a And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

^a Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest, Lev. xii. 2—6.

VER. 23.

(Καθὼς γέγραπται ἐν νόμῳ Κυρίου: "Ὅτι πᾶν ἄρσεν διανοίγον μίτρων, ἅγιον τῇ Κυρίῳ κληθήσεται.")

^a (As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;)

^a Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine, Exod. xiii. 2. That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt. 12—16. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me, xxii. 29. All that openeth the matrix is mine, and every firstling among thy cattle, whether ox or sheep, that is male, xxxiv. 19.

VER. 24.

Καὶ τοῦ δῶναί τι θυρία, κατὰ τὸ ἐπισημῆσθαι ἐν νόμῳ Κυρίου, ζεύγος τρυφίτων, ἢ δύο νεοσσούς περιστερῶν.

^a And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

^a And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and

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LUKE II. 24—30.

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a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean, Lev. xii. 6—8.

VER. 25.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Σιμεὼν καὶ ὁ ἄνθρωπος οὗτος δικαίος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

^a See on Matt. i. ver. 19. clause 1.

^b And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xlv. 9. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43.

VER. 26.

Καὶ ἦν αὐτῷ κεχηρματισμένος ἐκ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδεῖ τὸν Χριστὸν Κυρίου.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

^a See on ver. 11. clause 2.

VER. 27.

Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εὐαγγελίῳ τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ θεοσέβειον τοῦ νόμου ἐπὶ αὐτοῦ,

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

^a See on Matt. iv. ver. 1. clause 2.

^b See on ver. 23.

VER. 28.

Καὶ αὐτὸς ἰδέσθαι αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν Θεὸν, καὶ εἶπεν·

Then took he him up in his arms, and blessed God, and said,

VER. 29.

Νῦν ἀπολύεις τὸν δούλόν σου, κύριε, κατὰ τὸ ῥημά σου, ἐν εἰρήνῃ·

Lord, now lettest thou thy servant depart in peace, according to thy word:

^a Mark the perfect man, and behold the upright: for the end of that man is peace, Psal. xxxvii. 37. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness, Isa. lviii. 1, 2.

^b And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, ver. 26.

VER. 30.

Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου·

For mine eyes have seen thy salvation,

^a And all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O LORD! Gen. xlix. 18. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

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LUKE II. 31—34.

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VER. 31.

Ὁ ἰσχυρῶς κατὰ πρόσωπον πάντων τῶν λαῶν

^a Which thou hast prepared before the face of all people ;

^a O sing unto the LORD a new song ; sing unto the LORD all the earth. Sing unto the LORD, bless his name : shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people, Psal. xcvi. 1—3. The LORD hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God, xcvi. 2, 3.

VER. 32.

ὅτις εἰς ἀποδόξασιν ἰθὺν, καὶ ἕξαρ λαοῦ σου Ἰσραὴλ.

^a A light to lighten the ^b Gentiles, and ^c the glory of thy people Israel.

^a See on Matt. iv. ver. 16. clause 1.

^b See on Matt. viii. ver. 11. clause 1.

^c The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the LORD shall be unto thee an everlasting light, and thy God thy glory ; Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. That, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 31.

VER. 33.

Καὶ ἐν ἰσότητι καὶ ἐν φόβῳ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς θαυμάσιον ἐπιπέσει αὐτῷ.

And Joseph and his mother marvelled at these things which were spoken of him.

VER. 34.

Καὶ εὐλόγησεν αὐτὸς θυγατέρα, καὶ εἶπεν ἑρπύλλῃ τῇ μητρὶ αὐτοῦ ἰδοὺ, ὅτις κείμεν εἰς πτώσιν καὶ ἀνάστασιν πολλὰν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀποδοξασμῶν.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for ^a the fall and ^b rising again of many in Israel ; and for a ^c sign which shall be spoken against ;

^a And he shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel ; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44. Wherefore ? Because they sought it not by faith, but as it were by the works of the law : for they stumbled at that stumbling-stone ; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence : and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. Unto you therefore which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed, 1 Pet. ii. 7, 8.

^b Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call, Acts ii. 37—39. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, iii. 26. See also Acts ix. 1—20.

^c Behold, I, and the children whom the LORD hath given me, ere for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18. The Son of man came eating and drinking ; and they say, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and sinners. But Wisdom

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LUKE II. 34—40.

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is justified of her children, Matt. xi. 19. The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 26, 27. See also on Matt. xvii. 39. and 41. clause 1.

VER. 35.

Καὶ οὐ δὲ αὐτῆς τὴν ψυχὴν διαλεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφῶσιν ἐκ πολλῶν καρδιῶν διαλογισμῶν.

(*Yea, a sword shall pierce through thy own soul also,*) that the thoughts of many hearts may be revealed.

As with a sword in thy bones, mine enemies reproach me; while they say daily unto me, Where is thy God? Psal. xlii. 10.

VER. 36.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσέρ· αὐτὴ προβιβωκυῖα ἐν ἡμέραις πολλαῖς, ἤσασα ἑπτὰ μῆτα ἀνδρῶν ἑπτά ἀπὸ τῆς παρθενίας αὐτῆς.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, Joel ii. 28. and Acts ii. 16, 17.

VER. 37.

Καὶ αὕτη χεῖρα ἕως ἑπτῶν ἡδοκοντατεσσάρων, ἢ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστίασα καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν.

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. v. 5.

VER. 38.

Καὶ αὕτη, αὐτῆ, πᾶ ἕρα ἐπιστάσα, ἀβωμολογῶντο τῷ Κυρίῳ, καὶ ἐλάλει ἐπι αὐτοῦ πᾶσι τοῖς προσδοχμαῖοις λύτρωσιν ἐν Ἱερουσαλήμ.

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And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Or, Israel.

See on ver. 25. clause 2.

VER. 39.

Καὶ ὡς ἐπίλασαν ἅπαντα τὰ ἐστὸς τὸν ἴμερον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15.

But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 22, 23.

VER. 40.

Τὸ δὲ πνεῦμα ἕψασε, καὶ ἐκεταίσθητο πνεύματι, πληρούμενον σοφίας καὶ χάριος Θεοῦ ἢ ἐπ' αὐτό.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, Isa. xi. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge, Col. ii. 2, 3.

Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed

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thee for ever, Psal. xiv. 2. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, Johni. 14.

VER. 41.

Καὶ ἰσχυρίσθη εἰ γυνεὶς αὐτοῦ κατ' ἑταῆς εἰς ἱερουσαλήμ τῆ ἰορτῆ τοῦ πάσχα.

New his parents ^awent to Jerusalem every year at ^bthe feast of the Passover.

^aThree times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:) And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God, Exod. xxiii. 14—17. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee, Deut. xii. 5—7. Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord, 11. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt

rejoice before the Lord thy God in all that thou puttest thine hands unto, 18. And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh, 1 Sam. i. 3. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow, 21.

^bSpeak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the

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Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, Exod. xii. 3—20. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

VER. 42.

Και ὅτι ἦν ἔτος ἐτῶν δώδεκα, ἀποβάντων αὐτῶν εἰς Ἱερουσαλήμ, κατὰ τὸ ἔθος τῆς ἡμέτης·

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

VER. 43.

Και πληρωσάντων τὰς ἡμέρας, ἐν τῇ ἐπιστροφῇ αὐτοῦ, ὑπομένει Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

VER. 44.

Ἠμέραντας δὲ αὐτὸν ἐν τῇ συναγωγῇ αὐτῶν,

ἦλθον ἡμῶν ὁδοῦ, καὶ ἀνέβησαν αὐτὸν ἐν τοῖς συναγωγαῖσι καὶ ἐν τοῖς γυνασταῖσι.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

VER. 45.

Καὶ μὴ εὐρίσκοντες αὐτὸν, ἐπέστρέψαν εἰς Ἱερουσαλήμ. ζητούντες αὐτὸν.

And when they found him not, they turned back again to Jerusalem, seeking him.

VER. 46.

Καὶ ἐγένετο, μετ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθήμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐρωτῶντα αὐτούς.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

VER. 47.

Ἐξίστατο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

And all that heard him were astonished at his understanding and answers.

* See on Matt. vii. ver. 28.

VER. 48.

Καὶ ἰδόντες αὐτὸν, ἔβραδύνοντο καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· τίς τίς ἐστις ὁ υἱός σου καὶ ἡμεῖς οὐκ ἔγνωμεν ἔξουσίᾳ σου.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

VER. 49.

Καὶ εἶπε πρὸς αὐτούς· τί ὄντι ἐξουσίᾳ μου; οὐκ ἔδειξε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι μου;

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

* See on Matt. vii. ver. 21. clause 4.

Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest, Psal. xl. 7—9. And said unto them that sold doves, Take these things hence; make not my Father's

house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 16; 17. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 38. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

VER. 50.

Και αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

And they understood not the saying which he spake unto them.

VER. 51.

Και πατήρ μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διατήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

And he went down with them, and came to Nazareth, and was ^a subject unto them: but his mother kept all these sayings in her heart.

^a Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) Eph. vi. 1, 2.

VER. 52.

Καὶ Ἰησοῦς ἐπέκλιπεν σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώπων.

And Jesus increased ^a in wisdom and ^b stature, and ^c in favour with God and man.

Or, age.

^a See on ver. 40. clause 1.
^b Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man, Prov. iii. 3, 4. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men, Rom. iv. 17, 18.

CHAP. III.—VER. 1.

Ἐν ἔτει δὲ ὑποτακτικῶν τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πον-

τίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχῶντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχῶντος τῆς Ἰτουραίας καὶ Τραχηπιτιδος χώρας, καὶ Λυωανίου τῆς Ἀβιλιότης τετραρχῶντος,

Now in the fifteenth year of the reign of Tiberius Cæsar, ^a Pontius Pilate being governor of Judæa, and ^b Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lyranis the tetrarch of Abilene,

^a And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest it. Then said Pilate to the Chief Priests and to the people, I find no fault in this man, Luke xiii. 1—4. And Pilate, when he had called together the Chief Priests and the rulers and the people, Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, 13—24.

^b But Herod the tetrarch, being

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reproved by him for Herodias his brother Philip's wife, ver. 19. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time, xxiii. 6, 7.

VER. 2.

Ἐπ' Ἀρχιερίαν Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννη τὸν τοῦ Ζαχαρίου υἱοῦ, ἐν τῇ ἐρήμῳ.

Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharius in the wilderness.

And one of them, named Caiaphas, being the High Priest that same year, said unto them. Ye know nothing at all, John xi. 49. And he led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year, xviii. 13. And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem, Acts iv. 6.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him, Luke i. 80. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God, Isa. xl. 3.

VER. 3.

καὶ ἦλθεν εἰς πᾶσαν τὴν περιχρῆστον τοῦ Ἰορδάνου, κηρῖσσαι βάπτισμα μετανοίας εἰς ἅπαντας ἁμαρτιῶν

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

[In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe, John i. 6, 7.]

See on Matt. iii. ver. 1—6.

VER. 4.

Ὡς γάρραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Matt. iii. 3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Mark i. 2, 3.]

See on Matt. iii. ver. 3.

VER. 5.

Πᾶσα φάραγξ πληροῦσθαι, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθῆναι· καὶ ἴσται τὰ στενὰ εἰς εὐθείαν, καὶ αἱ τραχυταὶ εἰς ὁδοὺς ἁλᾶς·

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day, Isa. ii. 11—17.

And I will bring the blind by a way that they knew not; I will lead

them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, Isa. xlii. 16. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron, xlv. 2.

VER. 6.

Και ὅψεται πάντα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

*And all flesh shall see the salvation of God.

* See on Matt. viii. ver. 11. clause 1.

VER. 7.

Ἐλεγον αὐτὸν τὰς ἑκαταυαμίαις ἔχουσιν σαρκισθῆναι ἐκ αὐτοῦ γεννήματα ἰχθυῶν, τίς ἐπιτίθειν ἡμῖν φυγαῖν ἀπὸ τῆς μαλλούσης ἰσχυρῆς;

* Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

[But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7.]

ᵇ See on Matt. iii. ver. 7.

VER. 8.

Ποίησατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ μὴ εἰρησθεῖς λέγειν, ἢ ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ἡμῖν, ὅτι δυνατὸν ἰ Θεὸς ἐκ τῶν λίθων ταύτων ἡγαῖραι τέκνα τῷ Ἀβραάμ.

*Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

* Or, meet for.

[Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9.]

* See on Matt. iii. ver. 8, 9.

VER. 9.

Ἡδὴ δὲ καὶ ἡ ἀξίη πρὸς τὸν ῥίζαν τῶν δένδρων κατέτα· οὐκ οὐκ δένδρον μὴ κενῶν καρπῶν καλλῆν, ἑκείνηται, καὶ εἰς τὴν πυρὸς βάλλεται.

*And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

[And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10.]

* See on Matt. iii. ver. 10.

VER. 10.

Καὶ ἐπαρώτρυν αὐτοὺς αἱ ἔχουσαι λέγουσαι· Τί ἂν ποιήσωμεν;

And the people asked him, saying, What shall we do then?

VER. 11.

Ἀπεκρίθη δὲ λέγων αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδόντω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοιωσάτω.

He answereth and saith unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

* See on Matt. v. ver. 42. clause 1.

VER. 12.

Ἦλθον δὲ καὶ πολλοὶ σαρκισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν;

Then came also *Publicans to be baptized, and said unto him, Master, what shall we do?

* See on Matt. v. 46. clause 2.

VER. 13.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴδὲν ὀρίστω παρὰ τὸ διατεταγμένον ὑμῖν ὑπερσσετα.

And he said unto them, *Exact no more than that which is appointed you.

* And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold, Luke xix. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Therefore all things

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whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28.

VER. 14.

Ἐπαρώτων δὲ αὐτὸν καὶ στρατιῶται, λέγοντες· Καὶ ἡμῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς· Μὴδὲν διακίστετε, μὴδὲ υποκατακίστετε· καὶ ἀμισθὸν τοῖς ἰσχυρίσιν ὑμῶν.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither *accuse any falsely; and be ^bcontent with your twages.

* Or, put no man in fear.

† Or, allowance.

^a Thou shalt not bear false witness against thy neighbour, Exod. xx. 16.

^b Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content, Phil. iv. 11. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 8, 9.

VER. 15.

Προσδοκῶντες δὲ τοῦ λαοῦ, καὶ διαλογιζόμενοι ὅτι ἂν ἐν ταῖς καρδίαις αὐτῶν κερὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός·

And as the people were in *expectation, and all men *mused in their hearts of John, whether he were the Christ, or not;

* Or, suspense.

† Or, reasoned, or, debated.

VER. 16.

Ἀπεκρίθη δὲ Ἰωάννης, ἔπασσι λέγων· Ἐγὼ μὴ ἵδατι βαπτίζω ὑμᾶς· ἴσχυραι δὲ ὁ ἰσχυριεμένος μου, οὗ οὐκ εἶμι ἰκανὸς λύσαι τὴν ἰμάττα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρὶ.

John answered, saying unto them all, * I indeed baptize you with water; but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. John answered them, saying, I baptize you with water: but there standeth one among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose, John i. 26, 27.]

* See on Matt. iii. ver. 11.

VER. 17.

Ὁ δὲ τὸν ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαίρει τὴν ἄλωαν αὐτοῦ· καὶ συναξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέστον.

* Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

[Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12.]

* See on Matt. iii. ver. 12.

VER. 18.

Πολλὰ μὲν ἄλλα καὶ ἴτερα παρακαλῶν εὐαγγελίζετο τὸν λαόν·

And many other things in his exhortation preached he unto the people.

VER. 19.

Ὁ δὲ Ἡρώδης ὁ τετραρχῆς, ἐπαγγέλιος ἰσὺς αὐτοῦ πρὸς Ἡρώδη τοῦ γυναικίως φίλου αὐτοῦ τοῦ ἀδελφοῦ αὐτοῦ, καὶ πρὸς τὴν γυναῖκα αὐτοῦ ἑσπέρην Ἡρώδης,

* But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

[For John said unto him, It is not lawful for thee to have her. For Herod had laid hold on John, and

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bound him, and put him in prison for Herodias' sake, his brother Philip's wife, Matt. xiv. 3, 4. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18.]

* See on Matt. xiv. ver. 3, 4.

VER. 20.

Προσέθηκα καὶ τοῦτο ἵνα πάντες, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

Added yet this above all, that he shut up John in prison.

VER. 21.

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἕπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου, ἀνεγκέθηται τὸν οὐρανόν,

* Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

[Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 13—17. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 9—11.]

* See on Matt. iii. ver. 13—17.

VER. 22.

Καὶ καταστῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστέρην, ἐκ' αὐτοῦ.

καὶ φωνὴ ἐξ οὐρανοῦ γὰρ ἔειπεν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

VER. 23.

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὃν (ὡς ἐνομίζετο) υἱὸς Ἰωσήφ, τοῦ Ἡλίου,

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

* And they said, Is not this Joseph's son? Luke iv. 22. and John vi. 42.

VER. 24.

Τοῦ Ματθαίου, τοῦ Αἰλῆ, τοῦ Μαλχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ,

Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

VER. 25.

Τοῦ Ματθαίου, τοῦ Ἄμωσ, τοῦ Ναοῦμ, τοῦ Ἐσλὶ, τοῦ Ναγγαί,

Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge.

VER. 26.

Τοῦ Μαθθ, τοῦ Ματθαίου, τοῦ Σεμὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα,

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Jude,

VER. 27.

Τοῦ Ἰωαννᾶ, τοῦ Ῥεσά, τοῦ Ζαροβάβελ, τοῦ Σαλαβιήλ, τοῦ Νηρί,

Which was the son of Joanna, which was the son of Rhesa, which was the son of Zerobabel, which was the son of Salathiel, which was the son of Neri,

VER. 28.

Τοῦ Μαλχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ,

Which was the son of Melchi, which

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was the son of *Addi*, which was the son of *Cosam*, which was the son of *Elmodam*, which was the son of *Er*,

VER. 29.

Τοῦ Ἰωσὴδ, τοῦ Ἐλιέζερ, τοῦ Ἰωρὶμ, τοῦ Ματθᾶθ, τοῦ Ἀση,

Which was the son of *Jose*, which was the son of *Eliezer*, which was the son of *Jorim*, which was the son of *Matthat*, which was the son of *Levi*,

VER. 30.

Τοῦ Σιμων, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνᾶν, τοῦ Ἐλιακίμ,

Which was the son of *Simeon*, which was the son of *Juda*, which was the son of *Joseph*, which was the son of *Jonan*, which was the son of *Eliakim*,

VER. 31.

Τοῦ Μελᾶ, τοῦ Μαϊνᾶν, τοῦ Ματθᾶθ, τοῦ Ναθαν, τοῦ Δαβὶδ,

Which was the son of *Melch*, which was the son of *Manan*, which was the son of *Mattatha*, which was the son of *Nathan*, which was the son of *David*,

VER. 32.

Τοῦ Ἰεσσαὶ, τοῦ Ὠβὲδ, τοῦ Βοὸζ, τοῦ Σαλμων, τοῦ Ναασσον,

Which was the son of *Jesse*, which was the son of *Obed*, which was the son of *Boaz*, which was the son of *Salmon*, which was the son of *Naasson*,

VER. 33.

Τοῦ Ἀμιναδάδ, τοῦ Ἀράμ, τοῦ Ἑσρᾶμ, τοῦ Φαρι, τοῦ Ἰούδα,

Which was the son of *Aminadab*, which was the son of *Aram*, which was the son of *Esrom*, which was the son of *Phares*, which was the son of *Juda*,

VER. 34.

Τοῦ Ἰακώβ, τοῦ Ἰσαακ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχωρ,

Which was the son of *Jacob*, which was the son of *Isaac*, which was the son of *Abraham*, which was the son of *Thara*, which was the son of *Nachor*,

VER. 35.

Τοῦ Σαρούχ, τοῦ Ραγαῦ, τοῦ Φαλή, τοῦ Ἐξὴρ, τοῦ Σαλα,

Which was the son of *Saruch*, which was the son of *Ragau*, which was the

son of *Phalec*, which was the son of *Heber*, which was the son of *Sala*,

VER. 36.

Τοῦ Καϊνᾶν, τοῦ Ἀρφαζὰδ, τοῦ Σῆμ, τοῦ Νῶε, τοῦ Λάμεχ,

Which was the son of *Cainan*, which was the son of *Arpharad*, which was the son of *Sem*, which was the son of *Noe*, which was the son of *Lamech*,

VER. 37.

Τοῦ Μαθουάλα, τοῦ Ἐνὸχ, τοῦ Ἰαβὶδ, τοῦ Μαλεεὺλ, τοῦ Καϊνᾶν,

Which was the son of *Mathusala*, which was the son of *Jared*, which was the son of *Maleel*, which was the son of *Cainan*,

VER. 38.

Τοῦ Ἐνὸς, τοῦ Σῆθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

Which was the son of *Enos*, which was the son of *Seth*, which was the son of *Adam*, which was the son of *God*.

CHAP. IV.—VER. 1.

Ἰησοῦς δὲ Πνεῦματος ἁγίου πλήρης ἐπέστρεψεν ἀπὸ τοῦ Ἰερδάνου καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,

^aAnd Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And immediately the Spirit driveth him into the wilderness, Mark i. 12.]

^a See on Matt. iv. ver. 1. clauses 1, 2.

VER. 2.

Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ταύταις· καὶ συνελεσθησίουσιν αὐτῶν, ὕστερον ἐπείβασε.

^a Being forty days tempted of the devil. ^b And in those days he did eat nothing: and when they were ended, he afterward hungered.

[And when he had fasted forty days and forty nights, he was afterward an hungred, Matt. iv. 2. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13.]

^a See on Matt. iv. ver. 1. clause 3.

^b See on Matt. iv. ver. 2.

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VER. 3.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Ἐὶ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γίνηται ἄρτος.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

[And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread, Matt. iv. 3.]

See on Matt. iv. ver. 3.

VER. 4.

Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· Ὅτι οὐκ ἐστὶ ἄρτος μόνον ζῆσαι, ἀλλὰ ἐπὶ παντί βίβασαι Θεοῦ.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

[But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4.]

See on Matt. iv. ver. 4.

VER. 5.

Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὀψιλόν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οὐρανόθεν ἐν στιγμῇ χρόνου.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

[Again, the devil taketh him up into an exceeding high mountain, and sheweth him all [the kingdoms of the world, and the glory of them, Matt. iv. 8.]

See on Matt. iv. ver. 8.

VER. 6.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σὺ δόσω τὴν ἔξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἡμεὶ παραδίδομεν, καὶ ὃ ἐστὶν θεῶν, δίδωμι αὐτῷ.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

[And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 9.]

See on Matt. iv. ver. 9.

VER. 7.

Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἵσται σου πάντα.

If thou therefore wilt worship me, all shall be thine.

Or, fall down before me.

VER. 8.

Καὶ ἀπεκρίθεις αὐτῷ, εἶπεν ὁ Ἰησοῦς· Ἔγωγε ἰσῶν μου Σατανᾶ· γέγραπται γάρ· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

[Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10.]

See on Matt. iv. ver. 10.

VER. 9.

Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἕστησεν αὐτὸν ἐπὶ τῷ πτερυγίῳ τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Ἐὶ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντιῶσθαι κάτω.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

[Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6.]

See on Matt. iv. ver. 5, 6.

VER. 10.

Ἐγγεσται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐνταλάσεται περὶ σου, τοῦ διαφυλάξαι σε.

For it is written, He shall give his angels charge over thee, to keep thee:

VER. 11.

Καὶ ὅτι ἐπὶ χειρῶν ἀγγέλων σου, μήποτε προσέψῃς πρὸς λίθον τὸν πῦθρα σου.

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And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

VER. 12.

Καὶ ἀναρῶν εἶπεν αὐτῷ ὁ Ἰησοῦς·
"Ὅτι λέγεται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

[Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.]

^a See on Matt. iv. ver. 7.

VER. 13.

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

And when the devil had ended all the temptation, he departed from him for a season.

[Then the devil leaveth him, and, behold, angels came and ministered unto him, Matt. iv. 11. And the angels ministered unto him, Mark i. 13.]

^a See on Matt. iv. ver. 11.

VER. 14.

Καὶ ἰσχυρισθεὶς ἐν τῇ ἐπιφάνειᾳ τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν καὶ φάσμα ἰσχυρῶς καθ' ὅλου τῆς περιχώρου περὶ αὐτοῦ.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 43, 44.]

^a See on Matt. iv. ver. 24. clause 1.

VER. 15.

Καὶ αὐτὸς ἠδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

And he taught in their synagogues, being glorified of all.

[And Jesus went about all Galilee, teaching in their synagogues, and

preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan, Matt. iv. 23—25. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel, Mark i. 14, 15. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, John iv. 45.]

^a See on Matt. iv. ver. 23. clause 2.

^b And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, Matt. vii. 28. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men, ix. 8. And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? xiii. 54. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 37, 28.

VER. 16.

Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, αὐτὸν ἐν τῷ θραμβῶντι καὶ εὐφρανῶντι παρὰ τὸ σταθεῖν αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνίστην ἀναγνῶντα.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

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[And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23.]

* See on Matt. iv. ver. 23. clause 2.

VER. 17.

Καὶ ἐπέδθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

VER. 18.

Πνεῦμα Κυρίου ἐστὶν ἐπὶ ἐμοί, ὃ ἐνεκεν ἔγχετό μοι· ἀναγγεῖλαι πτωχοῖς ἀποσταλαί με, ἰάσασθαι τοὺς συντριμμένους τῆν καρδίαν,

^a The Spirit of the Lord is upon me, because he hath ^b anointed me to ^c preach the Gospel to the poor; ^d he hath sent me to heal the broken-hearted, ^e to preach deliverance to the captives, and ^f recovering of sight to the blind, to set at liberty them that are bruised,

^a The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn, Isa. lxi. 1, 2. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; xi. 1, 2. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles, xlii. 1.

^b The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, Psal. ii. 2. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. and Heb. i. 8, 9. Seventy weeks are determined upon—to anoint the most Holy, Dan. ix. 24.

We have found the Messias, which is, being interpreted, the Christ,* John i. 41. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 27. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, x. 38.

* Marg. the anointed.

^c See on Matt. xi. ver. 5. clause 6.

^d Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thes* also, saith the LORD, 2 Chron. xxxiv. 27. The LORD is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit, Psal. xxxiv. 18. The sacrifices of God are a broken spirit: a broken and a contrite heart. O God, thou wilt not despise, li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2.

^e For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner, to loose those that are appointed to death, Psal. cii. 19, 20. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison—

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house, Isa. xlii. 6, 7. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places, xlii. 8, 9. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob, 24—26. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 2, 3. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render double unto thee, Zech. ix. 11, 12. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13.

^aSee on Matt. ix. ver. 30. clause 1.

VER. 19.

Κυρίαίς ἀιχμαλώτοις ἀφαισι, καὶ τυφλοῖς ἀνάστατον, ἀπαστύλαι τυθραυσμένους ἐν ἀφύσει, κυρίαίς ἐπισυτὴν Κυρίου δευτὴν.

^aTo preach the acceptable year of the Lord.

^aAnd when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

but now they are hid from thine eyes, Luke xix. 41, 42. For the day of vengeance is in mine heart, and the year of my redeemed is come, Isa. lxxiii. 4. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation), 2 Cor. vi. 1, 2.

VER. 20.

Καὶ κτύπησας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀστίζοντες αὐτῷ.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

VER. 21.

^aἤρξατο δὲ λέγειν πρὸς αὐτούς: Ὅτι σήμερον πεπλήρωται ἡ γραφή αὐτῆ ἐν τοῖς ὠσίν ὑμῶν.

And he began to say unto them, ^aThis day is this scripture fulfilled in your ears.

^aAnd he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them, Luke x. 23, 24.

VER. 22.

Καὶ πάντες ἠμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον: Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

And all bare him witness, and ^awondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

^aThou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever, Psal. xlv. 2. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness, Prov. x. 32. A word fitly spoken is like apples of gold in pictures of silver, xxv. 11.

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LUKE IV. 23—27.

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VER. 23.

Καὶ εἶπε πρὸς αὐτούς· Πάντως ἔπειτα
μοι τὴν παραβολὴν ταύτην Ἰατρὲ, ἐπέ-
ρωτος σεαυτῶν· ὅσα ἠκούσαμεν γέγονε
ἐν τῇ Καπερναοῦμ, ἡδὺν καὶ ὅδε ἐν τῇ
πατρیدی σου.

And he said unto them, Ye will surely
say unto me this proverb, Physician, heal
thyself: whatsoever we have heard done
in Capernaum, do also here in thy
country.

VER. 24.

Εἶπε δὲ Ἄριστον λέγων ὑμῖν, ὅτι οὐδαὶς
προφήτης διατίς ἴσται ἐν τῇ πατρیدی
αὐτοῦ.

And he said, Verily I say unto you,
No prophet is accepted in his own
country.

See on Matt. xiii. ver. 57. clause 2.

VER. 25.

Ἔσ' ἀληθείας δι' λέγων ὑμῖν, πολλοὶ
ἦσαν ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῇ
Ἰσραὴλ, ὅτε ἐκλείσθη ἡ οὐρανὸς ἐπὶ Ἰσ-
ραὴλ καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας
ἐπὶ πάντων τῶν γῆν.

But I tell you of a truth, Many wi-
dows were in Israel in the days of Elias,
when the heaven was shut up three
years and six months, when great famine
was throughout all the land;

And Elijah the Tishbite, who was
of the inhabitants of Gilead, said unto
Ahab, As the Lord God of Israel
liveth, before whom I stand, there
shall not be dew nor rain these years,
but according to my word, 1 Kings
xvii. 1. And it came to pass, after
many days, that the word of the Lord
came to Elijah in the third year, say-
ing, Go, shew thyself unto Ahab;
And I will send rain upon the earth.
And Elijah went to shew himself unto
Ahab. And there was a sore famine
in Samaria, xviii. 1, 2. Elias was a
man subject to like passions as we
are, and he prayed earnestly that it
might not rain; and it rained not on
the earth by the space of three years
and six months, Jam. v. 17.

VER. 26.

Καὶ πρὸς οὐδεμίαν αὐτῶν ἐσημάρη
Ἡλίας εἰ μὴ εἰς Σαυῆρτα τῆς Σιδῶνος, πρὸς
γυναῖκα χηρᾶν.

But unto none of them was Elias

sent, save unto Sarepta, a city of Sidon,
unto a woman that was a widow.

In that hour Jesus rejoiced in
spirit, and said, I thank thee, O Fa-
ther, Lord of heaven and earth, that
thou hast hid these things from the
wise and prudent, and hast revealed
them unto babes: even so, Father;
for so it seemed good in thy sight,
Luke x. 21. Is it not lawful for me
to do what I will with mine own? Is
thine eye evil because I am good?
Matt. xx. 15. For he saith to Moses,
I will have mercy on whom I will
have mercy, and I will have compas-
sion on whom I will have compassion,
Rom. ix. 15.

Arise, get thee to Zarephath, which
belongeth to Zidon, and dwell there:
behold, I have commanded a widow
woman there to sustain thee. So he
arose, and went to Zarephath. And
when he came to the gate of the city,
behold, the widow woman was there
gathering of sticks: and he called to
her, and said, Fetch me, I pray thee,
a little water in a vessel, that I may
drink, 1 Kings xvii. 9, 10.

VER. 27.

Καὶ πολλοὶ λέπροι ἦσαν ἐπὶ Ἰερουσαλὴμ
τοῦ προφήτου ἐν τῇ Ἰσραὴλ, καὶ οὐδαὶς
αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναυμᾶν ὁ Σύρος.

And many lepers were in Israel in the
time of Elisha the prophet; and none of
them was cleansed, saving Naaman the
Syrian.

Now Naaman, captain of the
host of the king of Syria, was a great man
with his master, and honourable; be-
cause by him the Lord had given
deliverance unto Syria: he was also
a mighty man in valour; but he was a
leper, 2 Kings v. 1. So Naaman
came with his horses and with his
chariot, and stood at the door of the
house of Elisha. And Elisha sent a
messenger unto him, saying, Go and
wash in Jordan seven times, and thy
flesh shall come again to thee, and
thou shalt be clean, 9, 10. Then went
he down, and dipped himself seven
times in Jordan, according to the say-
ing of the man of God: and his flesh
came again like unto the flesh of a
little child, and he was clean, 14.

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LUKE IV. 28—35.

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VER. 28.

Καὶ ἐπλήθυσαν πάντες θυμῷ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

And all they in the synagogue, when they heard these things, were filled with wrath,

VER. 29.

Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὄρειας τοῦ ὄρους, ἐφ' ᾧ ἡ πόλις αὐτῶν ἐκδοιμίται, εἰς τὸ κατακαυρῆσαι αὐτόν.

And rose up, and thrust him out of the city, and led him unto the ^abrow of the hill wherupon their city was built, that they might cast him down headlong.

^a Or, edge.

^a I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you, John viii. 37. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, xv. 25.

VER. 30.

Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἰσχυρίσθη,

But he, ^apassing through the midst of them, went his way,

^a Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by, John viii. 59. Therefore they sought again to take him: but he escaped out of their hand, x. 39.

VER. 31.

Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς ἑβδόμοις.

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

[And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw

great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 13—17. And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes, Mark i. 21, 22.]

^a See on Matt. iv. ver. 13.

VER. 32.

Καὶ ἔπεπλήσθητο ἐν τῇ διδασκίᾳ αὐτοῦ· ἔτι ἐν ἰξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

And they were astonished at his doctrine: for his word was with power.

^a See on Matt. vii. ver. 29, 29.

VER. 33.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀντιμαρτυροῦν ἑαυτὸν μεγάλῃ,

And in the synagogue there was a man, which had a ^aspirit of an unclean devil, and cried out with a loud voice,

[And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him, Mark i. 23—26.]

^a See on Matt. iv. ver. 24. clause 4.

VER. 34.

λέγων· Ἐγώ, τί ἔμεν καὶ σοὶ Ἰησοῦ Ναζαρεθ; ἦθες ἀπολλοῖσαι ἡμᾶς; οἶδ' αὖ σὺ τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

^aSaying; ^bLet us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; ^c the Holy One of God.

^a Or, Away.

^a See on Matt. viii. ver. 29.

^b See on Mark i. ver. 24. clause 2.

VER. 35.

Καὶ ἰσχυρίσθη αὐτὸν ὁ ἰσχυρὸς, λέγων·

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φεισθήσεται, και ἐξέλθει ἐξ αὐτοῦ. Καὶ ἔβλεψεν αὐτὸν τὸ δαίμονιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.

^aAnd Jesus rebuked him, saying, Hold thy peace, and come out of him. ^bAnd when the devil had thrown him in the midst, he came out of him, and hurt him not.

^a See on Mark i. ver. 25.

^b See on Mark i. ver. 26.

VER. 36.

Καὶ ἔβησαν πάντες ἐπὶ πάντας· καὶ συναλλάσσοντες ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἰσχυρίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;

^aAnd they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

[And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this! for with authority commandeth he even the unclean spirits, and they do obey him, Mark i. 27.]

^a See on Mark i. ver. 27.

VER. 37.

Καὶ ἐξεπορεύετο ἔχων ἄχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

^aAnd the fame of him went out into every place of the country round about.

[And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28.]

^a See on Matt. iv. ver. 24. clause 1.

VER. 38.

Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συσχεμένη πυρετῷ μεγάλῳ· καὶ ἠρώτησεν αὐτὸν περὶ αὐτῆς.

^aAnd he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

[And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and

Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her, Mark i. 29, 30.]

^a See on Matt. viii. ver. 14, 15.

VER. 39.

Καὶ ἰωσήφας ἰσάσθη αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.

^aAnd he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

[And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31.]

^a See on Matt. viii. ver. 15.

VER. 40.

Δύνωντος δὲ τοῦ ἡλίου, πάντες ἔβηον εἰς αὐτὸν ἄσθενες καὶ κενεραὶ, ἔρχοντο αὐτῷ πρὸς αὐτὸν· ὁ δὲ ἐν ἰσχύει αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἰθαράσκοντο αὐτοῖς.

^aNow when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

[When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick, Matt. viii. 16. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34.]

^a See on Matt. viii. ver. 16.

VER. 41.

Ἐξήρχητο δὲ καὶ δαίμονια ἀπὸ πολλῶν, κρᾶζοντα καὶ λέγοντα· Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν αὐκ εἰς αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. ^aAnd he rebuking

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them, suffered them not to speak: for they knew that he was Christ.

^a Or, to say that they knew him to be Christ.

^a See on Matt. viii. ver. 29.

^b See on Mark i. ver. 25.

VER. 42.

Γνωμὸν δὲ ἡμέρας, ἔξελθὼν ἰσραήλιν εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἔδδον ἴσιν αὐτοῦ, καὶ κατήχων αὐτὸν τοῦ μὴ φορεῖσθαι ἐν αὐτῶν.

^a And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

[And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee, Mark i. 35—37.]

^a See on Mark i. ver. 35.

VER. 43.

Ὁ δὲ εἶπεν πρὸς αὐτούς· Ὅτι καὶ ταῖς ἑτέροις πόλεσιν εὐαγγελισθεὶς με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ἔτι εἰς ταῦτα ἀπέταξμαι.

^a And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

[And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 38.]

^a See on Mark i. ver. 38.

VER. 44.

καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

^a And he preached in the synagogues of Galilee.

[And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39.]

^a See on Matt. iv. ver. 23. clauses 1, 2.

CHAP. V.—VER. 1.

Ἐγένετο δὲ ἐν τῇ τῶν ὄχλων ἰκκιῶσθαι αὐτῷ τοῦ ἀπελθεῖν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἰσχυρὸς παρὰ τῆς λίμνης Γεννησαρέτ.

And it came to pass, that, ^a as the people pressed upon him to hear the word

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of God, he stood by the ^b lake of Genesaret,

^a And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? Luke viii. 45. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him, Mark iii. 9. And Jesus went with him; and much people followed him, and thronged him, v. 24.

^b And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward, Numb. xxiv. 11.

VER. 2.

καὶ εἶδεν δύο πλοῖα ἰσχυρὰ παρὰ τὴν λίμνην· οἱ δὲ ἄλλοις ἀποβάλλοντες ἐν αὐτῶν, ἀπέπλεον τὰ δίχτυα.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

VER. 3.

Ἐμῶς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος, ἐρότήσεν αὐτὸν ἀπὸ τῆς γῆς ἰτακωγαγῆν ἰλιθὸν καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

And he entered into one of the ships, ^a which was Simon's, and prayed him that he would thrust out a little from the land. ^b And he sat down, and taught the people out of the ship.

^a And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

^b See on Matt. xiii. ver. 1, 2.

VER. 4.

Ἦς δὲ ἰκαίσατο λαλοῦν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγκη εἰς τὸ βάρος, καὶ χαλάσεται τὰ δίχτυα ἡμῶν εἰς ἄχραν.

Now when he had left speaking, he said unto Simon, Launch out into the

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deep, and let down your nets for a draught.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐτῷ· Ἐπιστάτα, δι' ἧρας τῆς νυκτὸς κοπιῶσάντης, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῆ ῥήματι σου χελάσω τὸ δίπνον.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

VER. 6.

Καὶ τοῦτο ποιήσαντες, συνήλασαν ἰχθύνων πλῆθος πολλῶν διαμήγνυται δὲ τὸ δίπνον αὐτῶν·

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

VER. 7.

Καὶ κινήσαν τοὺς ματῆχους τοὺς ἐν τῇ ἑτέρῃ πλοῖῳ, τοῦ ἐλθόντος συλλαβεῖσθαι αὐτοὺς· καὶ ἔδωκεν, καὶ ἔκλινον ἀμφότερα τὰ πλοῖα, ἵνα βοθίζωσιν αὐτὰ.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

VER. 8.

Ἴδὼν δὲ Σίμων Πέτρος, προσπίπτει τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀσέβητος εἰμι, Κύριε·

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

^a See on Matt. ii. ver. 2. clause 3.

^b And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19. And Manoah said unto his wife, We shall surely die, because we have seen God, Judg. xiii. 22. And the men of Beth-she-meah said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you, 1 Sam. vi. 20, 21. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and

spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me, Dan. x. 16, 17.

VER. 9.

Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῷ ἄγγε τῶν ἰχθύνων ἢ συνήλασεν.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

VER. 10.

Ὁμοίως δὲ καὶ Ἰάκωβος καὶ Ἰωάννης, υἱὸς Ζαβεδαίου, οἱ ἦσαν συνήλατοι τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβῆ· ἀπὸ τοῦ νῦν ἀσφράξεαι ἄνθρωποι.

^a And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; ^b from henceforth thou shalt catch men.

^a And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21.

^b See on Matt. iv. ver. 19.

VER. 11.

Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

And when they had brought their ships to land, they forsook all, and followed him.

[And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him, Matt. iv. 19, 20.]

^a See on Matt. iv. ver. 20.

VER. 12.

Καὶ ἔβησε ἐν τῇ ἡμέρᾳ αὐτῇ ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀσέβητος ἄνθρωπος καὶ ἰδὼν τὸν Ἰησοῦν, προσέειπεν ἐπὶ τῶν ὤμων, ἰδέσθαι αὐτοῦ, λέγων· Κύριε, ἴδου ὄσως δύναι με καθαρίσαι.

^a And it came to pass, when he was in a certain city, behold a man full of

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leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

[And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 2—4. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; And he saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 40—44.]

^a See on Matt. viii. ver. 2—4.

VER. 13.

Και ἐστάνας τὸν χεῖρα, ἤψατο αὐτοῦ, ἀπὸρ ὄψλω, καθαρίσθαι. Καὶ εὐθὺς ἰ λείπε ἀπέβηκεν ἀπ' αὐτοῦ.

And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

VER. 14.

Καὶ αὐτὸς παραγγέλλει αὐτῷ μὴ δεῖν εἰπεῖν ἄλλὰ ἀπελθεῖν δῆξεν σεαυτὸν τῷ ἱερῷ, καὶ προσέφερεν περὶ τοῦ καθαρῶσός σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῦ.

And he charged him to tell no man: but go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

VER. 15.

Διήρχετο δὲ μάλ' ἄλλοι ἰ λόγος περὶ αὐτοῦ· καὶ συνηγόρου ὄχλοι πολλοὶ ἐκείνῳ, καὶ διεκρούεσθαι ἐπ' αὐτῷ ἀπὸ τῶν ἁσθεσιῶν αὐτοῦ.

^a But so much the more went there a fame abroad of him: ^b and great multitudes came together to hear, and to be healed by him of their infirmities.

[But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45.]

^a See on Matt. ix. ver. 31.

^b See on Matt. iv. ver. 24.

VER. 16.

αὐτὸς δὲ τὸ ἰσχυρῶς ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

And ^a he withdrew himself into the wilderness, and prayed.

^a See on Mark i. ver. 35.

VER. 17.

Καὶ ἔβηκεν ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ γραμματέες αἱ, οἱ ἦσαν ἰλιλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἰερουσαλῆμ· καὶ διαμαρτίαι Κυρίου ἦν εἰς τὸ ἰάσθαι αὐτοῦς.

And it came to pass on a certain day, as he was teaching, that there were ^a Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: ^b and the power of the Lord was present to heal them.

^a See on Matt. iii. ver. 7. clause 1.

^b See on Matt. iv. ver. 23. clause 2.

VER. 18.

Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλῆδος ἄσπρατον δε τῆ παραλυμένου· καὶ ἔβηκεν αὐτὸν σινοβηκαίῳ, καὶ θέσει ἐπέσεν αὐτοῦ.

And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

[And, behold, they brought to him a man sick of the palsy, lying on a bed, Matt. ix. 2. And they come unto him, bringing one sick of the palsy, which was borne of four, Mark ii. 3.]

^a See on Matt. ix. ver. 2. clause 1.

VER. 19.

Καὶ μὴ εὐρόντες διὰ ποίας σινοβηκαίῳ αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κερήμεν καθέσθαι αὐτὸν ἐπὶ τῷ κλῆδῳ εἰς τὸ μέσον ἱεροσολῶν τοῦ Ἰησοῦ.

And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling, with his couch, into the midst before Jesus.

[And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay, Mark ii. 4.]

When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8.

VER. 20.

Και ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄρθῃς, ἀφίρταται σοὶ αἱ ἁμαρτίαι σου. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

[And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee, Matt. ix. 2. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 5.]

See on Matt. ix. ver. 2. clauses 2—4.

VER. 21.

Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἴσθιν οὗτος δε λαλεῖ βλασφημίας; τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός; And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

[And, behold, certain of the Scribes said within themselves, This man blasphemeth, Matt. ix. 3. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7.]

See on Matt. ix. ver. 3.

See on Mark ii. ver. 7.

VER. 22.

Ἐπιγινώσκων δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; But when Jesus perceived their

See on Matt. ix. ver. 3.

See on Mark ii. ver. 7.

thoughts, he answering said unto them, What reason ye in your hearts? [And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts, Matt. ix. 4. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8.]

See on Matt. ix. ver. 4.

thoughts, he answering said unto them, What reason ye in your hearts?

[And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts, Matt. ix. 4. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8.]

See on Matt. ix. ver. 4.

VER. 23.

Τί ἴσθιν εὐκολώτερον, εἰεῖν ἢ ἀφίρταται σοὶ αἱ ἁμαρτίαι σου; ἢ εἰεῖν ἢ ἄρθῃς καὶ περπατήσῃς; Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

[For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? Matt. ix. 5. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? Mark ii. 9.]

See on Matt. ix. ver. 5.

VER. 24.

Ἰνα δὲ εἰδῆτε ὅτι ἰξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου καὶ τῆς γῆς ἀφεῖναι ἁμαρτίας, (εἶπεν τῷ παραλυτικῷ) Σὺ λέγε, Ἐγείραι, καὶ ἄρας τὸ κλιβάνιον σου, περῶν εἰς τὸν οἶκόν σου. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

[But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) Arise, take up thy bed, and go unto thine house, Matt. ix. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house, Mark ii. 10, 11.]

See on Matt. ix. ver. 2. clause 4.

VER. 25.

Καὶ παραγγέλλων ἀναστὰς ἐκπέσων αὐτῶν, ἄρας ἐφ' ἑαυτοῦ, ἀπέβηκεν εἰς τὸν οἶκον αὐτῶν, δοξάζων τὸν Θεόν. And immediately he rose up before

And immediately he rose up before

And immediately he rose up before

And immediately he rose up before

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And immediately he rose up before

And immediately he rose up before

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them, and took up that wherewith he lay, and departed to his own house, * glorifying God.

[And he arose, and departed to his house, Matt. ix. 7. And immediately he arose, took up the bed, and went forth before them all, Mark ii. 12.]

* And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 15. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God, Psal. l. 23.

VER. 26.

Καὶ ἕσταντες ἰθαὺν ἕκαστος, καὶ ἰδοῦντες τὸν Θεὸν καὶ ἰσχυροῦσαν φωνῶν, λέγοντες· Ὅτι εἶδον παράδοξα σήμερον.

* And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

[But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men, Matt. ix. 8. They were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12.]

* See on Matt. ix. ver. 8.

VER. 27.

Καὶ μετὰ ταῦτα ἔβηθε, καὶ ἰδοῦσατο τελέων ἰσχυρῶν Ἀσίου, καθήμενον ἐπὶ τῷ τελέων, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

* And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

[And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, Matt. ix. 9. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him, Mark ii. 14.]

* See on Matt. ix. ver. 9.

VER. 28.

Καὶ καταλιπὼν ἅπαντα, ἤρσεν ἑαυτὸν αὐτῷ.

* And he left all, rose up, and followed him.

* See on Matt. iv. ver. 20.

VER. 29.

Καὶ ἔθετοσεν δεῖπνον μέγαλον ἐν οἴκῳ αὐτοῦ ἐν τῇ αἰσῇ αὐτοῦ· καὶ ἦν ἔχλος τελεωνῶν πολλῶν, καὶ ἄλλων οἵ ἦσαν μετ' αὐτῶν κατακείμενοι.

And Levi made him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.

[And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples, Matt. ix. 10. And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him, Mark ii. 15.]

VER. 30.

Καὶ ἐβόησαν οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί μετὰ τελεωνῶν καὶ ἀμαρτανῶν ἐσθίετε καὶ πίνετε;

But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

[And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners, Matt. ix. 11. And when the scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners? Mark ii. 16.]

* See on Matt. iii. ver. 7. clause 1.

* See on Matt. ix. ver. 11. clause 2.

VER. 31.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν πρὸς αὐτούς· Οὐ χρὴσαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

And Jesus answering * said unto them, They that are whole need not a physician; but they that are sick.

[But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick, Matt. ix. 12. When Jesus heard it, he saith unto them, They that are whole have no need of the

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physician, but they that are sick, Mark ii. 17.]

* See on Matt. ix. ver. 12.

VER. 32.

Οἱς ἐλάληθα καλῶσαι δικαίους, ἀλλὰ ἁμαρτωλοῦς, εἰς μετάνοιαν.

* I came not to call the righteous, but sinners to repentance.

[But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. I came not to call the righteous, but sinners to repentance, Mark ii. 17.]

* See on Matt. ix. ver. 13.

VER. 33.

Οἱ δὲ εἶπον πρὸς αὐτὸν Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι συχνὰ, καὶ δεήσεις ποιοῦνται, ἡμεῖς καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;

And they said unto him, * Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

[Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not, Matt. ix. 14. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? Mark ii. 18.]

* See on Matt. ix. ver. 14.

VER. 34.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ θυγατρῆος, ἐν ᾧ ὁ θυγάτριος μετ' αὐτῶν ἐσθίει, καὶ οἱ ποτίζουσιν;

* And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

[And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come,

when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 19, 20.]

* See on Matt. ix. ver. 15.

VER. 35.

Ἐλεύσονται δὲ ἡμέραι· καὶ τότε ἀναρῶν ἀπ' αὐτῶν ὁ θυγάτριος· τότε νηστεύουσιν ἐν ἡμεῖς ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 36.

Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπέβαλεν ἐπὶ ἱματίον παλαιόν· εἰ δὲ μίγξει, καὶ τὸ καινὸν σχίζει, καὶ τὸ παλαιὸν ἐκσυμφωνῆται ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

And he spake also a parable unto them; * No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

[No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse, Matt. ix. 16. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, Mark ii. 21]

* See on Matt. ix. ver. 16.

VER. 37.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσπίδας παλαιάς· εἰ δὲ μίγξει, ῥήξει ὁ νέος οἶνος τοὺς ἀσπίδας, καὶ αὐτὰς ἐκχυθήσονται, καὶ ὁ ἀσπίδας ἀπολούσεται.

* And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

[Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved, Matt. ix. 17. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 22.]

* See on Matt. ix. ver. 17.

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VER. 38.

Ἄλλὰ οἶνον νέον εἰς ἀρχαῖα καναὶς ἐπι-
τίθει καὶ ἀμείβεται συντηρούμενος.

But new wine must be put into new
bottles; and both are preserved.

VER. 39.

Καὶ οὐδὲς πινὼν παλαιὸν εἰδώς θέλει
νέον λῆγει γάρ· Ὁ παλαιὸς χρηστότερός
ἐστίν.

No man also having drunk old wine
straightaway desireth new: for he saith,
The old is better.

CHAP. VI.—VER. 1.

Ἐγένετο δὲ ἐν σαββάτῳ διηγουμένῳ
διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων
καὶ ἑτάλλον οὐ μαθὼτα αὐτοῦ τοὺς στά-
χους, καὶ ἦσαν, ψάλλοντες ταῖς χερσὶ.

And it came to pass on the second
sabbath after the first, that he went
through the corn fields; and his disci-
ples plucked the ears of corn, and did
eat, rubbing them in their hands.

[At that time Jesus went on the
sabbath day through the corn, and
his disciples were an hungered, and
began to pluck the ears of corn, and
to eat, Matt. xii. 1. And it came to
pass, that he went through the corn
fields on the sabbath day; and his
disciples began, as they went, to
pluck the ears of corn, Mark ii. 23.]

See on Matt. xii. ver. 1.

VER. 2.

Τοὺς δὲ τῶν Φαρισαίων εἰπὼν αὐτοῖς· Τί
ποιεῖτε ὃ οὐκ ἔστιν αὐτῶν ἐν ταῖς σαβ-
βάτῳ;

And certain of the Pharisees said
unto them, Why do ye that which is not
lawful to do on the sabbath days?

[But when the Pharisees saw it,
they said unto him, Behold, thy disci-
ples do that which is not lawful to
do upon the sabbath day, Matt. xii. 2.
And the Pharisees said unto him,
Behold, why do they on the sabbath
day that which is not lawful? Mark
ii. 24.]

See on Matt. xii. ver. 2.

VER. 3.

Καὶ ἀπεκρίθη εἰς αὐτοὺς εἰπὼν ὁ Ἰη-
σοῦς· Οὐδὲ ταῦτο ἀγίνωσκε ὁ ἐκείνου Δα-
βὶθ, ὅτε ἐκείνησαν αὐτόν, καὶ οὐ μὲν
αὐτοῦ ἦν ἡ χεὶρ;

And Jesus answering them said,
Have ye not read so much as this, what
David did, when himself was an hunger-
ed, and they which were with him;

[But he said unto them, Have ye
not read what David did when he
was an hungered, and they that were
with him, Matt. xii. 3. And he said
unto them, Have ye never read what
David did, when he had need, and
was an hungered, he, and they that
were with him, Mark ii. 25.]

See on Matt. xii. ver. 3.

VER. 4.

Ὡς εἰσῆλθῶν εἰς τὸν οἶκον τοῦ Θεοῦ,
καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβη, καὶ
ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτῶν οὐκ
οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱε-
ρεῖς;

How he went into the house of God,
and did take and eat the shew-bread,
and gave also to them that were with
him; which it is not lawful to eat, but
for the Priests alone?

[How he entered into the house of
God, and did eat the shew-bread,
which was not lawful for him to eat,
neither for them which were with
him, but only for the priests? Matt.
xii. 4. How he went into the house
of God in the days of Abiathar the
High-priest, and did eat the shew-
bread, which is not lawful to eat but
for the priests, and gave also to them
which were with him? Mark ii. 26.]

See on Matt. xii. ver. 4.

VER. 5.

Καὶ εἶπεν αὐτοῖς· Ὅτι κύριος ἐστίν ὁ
υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

And he said unto them, That the
Son of man is Lord also of the sabbath.

[For the Son of man is Lord even
of the sabbath day, Matt. xii. 8.
Therefore the Son of man is Lord
also of the sabbath, Mark ii. 28.]

See on Matt. xii. ver. 8.

VER. 6.

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσέλ-
θῶν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδά-
σκων καὶ ἦν ἐκεῖ ἀσθενὴς, καὶ ἡ χεὶρ αὐ-
τοῦ ἦ δειξιὰ ἦν ξηρά.

And it came to pass also on another
sabbath, that he entered into the syna-
gogue and taught: and there was a
man whose right hand was withered.

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[And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered, Matt. xii. 9. 10. And he entered again into the synagogue; and there was a man there which had a withered hand, Mark iii. 1.]

* See on Matt. xii. ver. 9—14.

VER. 7.

Παριτήρουν δὲ αὐτὸν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὐνοῖσι κατηγορεῖν αὐτῷ.

And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

[And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him, Matt. xii. 10. And they watched him, whether he would heal him on the sabbath day; that they might accuse him, Mark iii. 2.]

VER. 8.

Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἔπει τῷ ἀνθρώπῳ τῷ ἑστᾶν ἐκκέντη τὴν χεῖρα· Ἐγείραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἴστη.

* But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

[And he saith unto the man which had the withered hand, Stand forth, Mark iii. 3.]

* See on Matt. ix. ver. 4. clause 1.

VER. 9.

Ἐίπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· Ἐξουσι τοῖς σάββατον ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολίσαι;

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

[And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on

the sabbath days, Matt. xii. 11, 12. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4.]

VER. 10.

καὶ περιβλεψάμενος πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ· Ἐκτενον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως καὶ ἀνωκευρώσατο ἡ χεὶρ αὐτοῦ ὁμοίως ὡς ἡ ἄλλη.

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

[Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other, Matt. xii. 13. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 5.]

VER. 11.

Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διέβησαν πρὸς ἀλλήλους, τί ἂν ποιήσωμεν τῷ Ἰησοῦ.

* And they were filled with madness; and communed one with another what they might do to Jesus.

[Then the Pharisees went out, and held a council against him, how they might destroy him, Matt. xii. 14. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6.]

* And all they in the synagogue, when they heard these things, were filled with wrath, Luke iv. 28. When they heard that, they were cut to the heart, and took counsel to slay them, Acts v. 33.

VER. 12.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύχασθαι· καὶ ἦν διακονηθεὶς ἐν τῇ προσευχῇ τοῦ Θεοῦ.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

[And he goeth up into a mountain, Mark iii. 13.]

* See on Mark i. ver. 35.

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VER. 13.

Και ὅτι ἦγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, εἰς καὶ ἀποστόλους ἐπίμασε·

And when it was day, he called unto him his disciples: ^a and of them he chose twelve, whom also he named Apostles;

[And calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14.]

^a See on Mark iii. ver. 13, 14.

VER. 14.

Σίμωνα, ὃν καὶ ἐπίμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, θλιωτῶν καὶ Βαρθολομαίου,

^a Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

[And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; And Andrew, and Philip, and Bartholomew, Mark iii. 16—18.]

^a See on Matt. x. ver. 2, and 3. clause 1.

VER. 15.

Ματθαῖον καὶ Θωμᾶν, Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτῆν,

^a Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

[Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, Mark iii. 18.]

^a See on Matt. x. ver. 3, and 4. clause 1.

VER. 16.

Ἰούδαν Ἰσκαρίωτην, ὃς καὶ ἦγένετο προδότης.

^a And Judas the brother of James, and Judas Iscariot, which also was the traitor.

[And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19.]

^a See on Matt. x. ver. 3. clause 5. and 4. clause 2.

VER. 17.

Καὶ καταβὰς μετ' αὐτῶν, ἵστη ἐπὶ τῷ πωρινῷ καὶ ὄχλος μαθητῶν αὐτοῦ,

καὶ πλῆθος πολλὸν τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλῆμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἔλθον ἐκείσθαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

And he came down with them, and stood in the plain, and the company of his disciples, ^a and a great multitude of people out of all Judea and Jerusalem, and from ^b the sea coast of Tyre and Sidon, which came to hear him, ^c and to be healed of their diseases;

^a See on Matt. iv. ver. 25. clause 1.

^b See on Matt. xi. ver. 22. clause 2.

^c See on Matt. iv. ver. 24.

VER. 18.

Καὶ οἱ ἐκχλωμένοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἰθεραπεύοντο.

^a And they that were vexed with unclean spirits: and they were healed.

^a See on Matt. iv. ver. 24. clause 4.

VER. 19.

Καὶ πᾶς ὁ ὄχλος ἐζήτην ἅπτουσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξέρχεται, καὶ ἰατοὺ πάντας.

And the whole multitude sought to ^a touch him: ^b for there went virtue out of him, and healed them all.

^a See on Matt. ix. ver. 20. clause 3.

^b And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, Luke viii. 46. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 30.

VER. 20.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγεν· Μακάριοι οἱ πτωχοὶ· ὅτι ὑμεῖς τετρα ἴσθητε τὸ βασιλεῖα τοῦ Θεοῦ.

And he lifted up his eyes on his disciples, and said, ^a Blessed be ye poor: for yours is the ^b kingdom of God.

^b The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord, Zeph. iii. 12. For ye see your calling, brethren, how that not many wise men after the flesh,

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not many mighty, not many noble, are called: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, 1 Cor. i. 26, 27. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? James ii. 5, 6. See also on Matt. v. ver. 3, clause 2.

^b See on Matt. iii. ver. 2. clause 2.

VER. 21.

Μακάριοι ὁ πεινῶντες νῦν ὅτι χορτασθήσεσθε. Μακάριοι ὁ κλαίοντες νῦν ὅτι γαλήνη.

^a Blessed are ye that hunger now: for ye shall be filled. ^b Blessed are ye that weep now: ^c for ye shall laugh.

^a See on Matt. v. ver. 6.

^b My tears have been my meat day and night, while they continually say unto me, Where is thy God? Psal. xlii. 3. Rivers of waters run down mine eyes, because they keep not thy law, cxix. 136. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him, cxvii. 5, 6. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, Isa. xxx. 19. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, xlii. 17. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. Verily, verily, I say unto you, That ye shall weep and

lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart, Rom. ix. 1, 2. See also on Matt. v. ver. 4. clause 1.

^c Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness, Psal. xxx. 11. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them, cxvii. 1, 2. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, lxxv. 14. See also on Matt. v. ver. 4. clause 2.

VER. 22.

Μακάριοι ὅταν ἂν μισήσωσιν ὑμᾶς, οἱ ἄνθρωποι, καὶ ὅταν ἀφώρτισον ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ἀσέβητον, ἵνα καὶ τὸ υἱὸν τοῦ ἀνθρώπου.

^a Blessed are ye when men shall hate you, ^b and when they shall separate you from their company, ^c and shall reproach you, and cast out your name as evil, for the Son of man's sake.

^a See on Matt. x. ver. 22. clause 1.

^b These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, xii. 42. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live, Acts xxiii. 22.

^c See on Matt. v. ver. 10, 11.

VER. 23.

Καί ποτε ἂν ἴσιν ἐν τῇ ἡμέρᾳ καὶ εὐφρανθήσονται ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν ποιεῖς ἐν

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τῷ αἰματὶ καρὰ ταῦτα γὰρ ἔδωκεν τοῖς
προφῆταις ἃ εὐρίσκουσιν αὐτῶν.

^a Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

^a See on Matt. v. ver. 12.

VER. 24.

Πλὴν ἐβλάθητε τὰς πλεονεκίας ἔτι δι-
χρηστὴν τὴν παράκλησιν ὑμῶν.

But ^a woe unto you that are rich! ^b for ye have received your consolation.

^a And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God, Luke xii. 15—21. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and filleth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me. How oft is

the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up iniquity for his children: he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? Job xxi. 7—21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. i. 32. Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of music, like David: That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed, Amos vi. 1—7. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

^b There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell

from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom : And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented, Luke xvi. 19—25.

VER. 25.

Ὀὐαὶ ὑμῖν, οἱ ἑμπροσθεν ἔτι πικνεύσθητε. Ὀὐαὶ ὑμῖν, οἱ γελῶντες νῦν ἔτι κλαύσθητε καὶ κλαύσθητε.

^a Woe unto you that are full ! for ye shall hunger. ^b Woe unto you that laugh now ! for ye shall mourn and weep.

^a And they shall pass through it hardy bestead and hungry : and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish ; and they shall be driven to darkness, Isa. viii. 21, 22. And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied, ix. 20. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty : behold, my servants shall rejoice, but ye shall be ashamed, lrv. 13.

^b When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are ; Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and

gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. Luke xiii. 25—28. Knowest thou not this of old, since man was placed upon earth, That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ? Though his excellency mount up to the heavens, and his head reach unto the clouds ; Yet he shall perish for ever like his own dung : they which have seen him shall say, Where is he ? He shall fly away as a dream, and shall not be found ; yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more ; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue ; Though he spare it, and forsake it not ; but keep it still within his mouth ; Yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again : God shall cast them out of his belly, Job xx. 4—15. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body ; yea, the glittering sword cometh out of his gall : terrors are upon him. All darkness shall be hid in his secret places ; a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity ; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God, 24—29. My heart panted, fearfulness affrighted me : the night of my pleasure hath he turned into fear unto me, Isa. xxi. 4. Behold, the Lord maketh the earth empty ; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest ; as with the servant, so with

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his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled ; for the Lord hath spoken this word. The earth mourneth, and fadeth away : the world languisheth, and fadeth away ; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate : therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song ; strong drink shall be bitter to them that drink it. The city of confusion is broken down ; every house is shut up, that no man may come in. *There is a crying for wine in the streets ; all joy is darkened, the mirth of the land is gone.* In the city is left desolation, and the gate is smitten with destruction, xxiv. 1-12. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein ? and it shall rise up wholly as a flood ; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day : and I will turn your feasts into mourning, and all your songs into lamentation : and I will bring up sackcloth upon all loins, and baldness upon every head ; and I will make it as the mourning of an only son, and the end thereof as a bitter day, Amos viii. 7-10.

VER. 26.

Οὐαὶ ἰσραὴλ ἕταν καλῶς ἡμᾶς εἰπωσὶ πάντες οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποίησεν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

^a *Woe unto you, when all men shall speak well of you!* ^b *for so did their fathers to the false prophets.*

^a If a man, walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine, and of strong drink ; he shall even be the prophet of this people, Mic. ii. 11. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4. They are of the world : therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 5, 6.

^b Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear ? And they said, Go up ; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, *Is there not here a prophet of the Lord besides, that we might enquire of him ?* And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord ; but I hate him ; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 6-8. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth : let thy word, I pray thee, be like the word of one of them, and speak that which is good, 13. Which say to the seers, See not ; and to the prophets, Prophesy not unto us right things ; speak unto us smooth things, prophecy deceits, Isa. xxx. 10. The prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof ? Jer. v. 31. But there were false pro-

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phets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

VER. 27.

Ἄλλ' ὑμῖν λέγω τοῖς ἐχθροῦσιν ἄγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιῆτε τοῖς μισοῦσιν ὑμᾶς·

But I say unto you which hear, Love your enemies, do good to them which hate you,

[But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, Matt. v. 44.]

See on Matt. v. ver. 44.

VER. 28.

Ἐλοχεῖτε τοὺς καταραζομένους ὑμῶν καὶ προσέχετε ἐπὶ τῶν ἐσφαλόντων ὑμᾶς.
Bless them that curse you, and pray for them which despitefully use you.

VER. 29.

Τῷ πόνωντί σε ἐπὶ τὴν σιαγόνα, σάραξ καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἰματός σου τὸ ἱμάτιον, καὶ τὴν χιτῶνα μὴ κολύβης.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

[But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also, Matt. v. 39, 40.]

See on Matt. v. ver. 39, 40.

VER. 30.

Πᾶντι δὲ τῷ αἰτούντι σε, ἴδω καὶ ἀπὸ τοῦ αἰματός τὰ εἶ, μὴ ἀπαίτη.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

[Give to him that asketh thee, and from him that would borrow of thee turn not thou away, Matt. v. 42.]

See on Matt. v. ver. 42.

VER. 31.

Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἔθροισιν, καὶ ὑμεῖς ποιῆτε αὐτοῖς ἵμοις.

And as ye would that men should do to you, do ye also to them likewise.

[Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets, Matt. vii. 12.]

See on Matt. vii. ver. 12.

VER. 32.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, πῶς ὑμῖν χάρις ἔστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

[For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46.]

See on Matt. v. ver. 46.

VER. 33.

Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, πῶς ὑμῖν χάρις ἔστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

VER. 34.

Καὶ ἐὰν δανίζητε παρ' ὧν ἐπιζητεῖτε ἀπολαβεῖν, πῶς ὑμῖν χάρις ἔστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

VER. 35.

Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανίζετε, μὴδὲν ἐπιζητεῖτε· καὶ ἵσται ἡ μισθὸς ὑμῶν ὡς, καὶ ἵσθητε υἱοὶ τοῦ ὑψίστου ἐπὶ αὐτοῖς χριστοῖς ἵσται ἐπὶ τοῖς ἀχαριστοῖς καὶ στυγαῖς.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

[That ye may be the children of your Father which is in heaven: for

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he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.]

^a See on Matt. v. ver. 44.

VER. 36.

Γίνεσθε ὡν εὐκρίτους, καθὼς καὶ ὁ πατὴρ ἡμῶν εὐκρίμων ἐστίν.

Be ye therefore merciful, ^a as your Father also is merciful.

[Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48.]

^a See on Matt. vi. ver. 12. clause 1.

VER. 37.

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε.

^a Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^b forgive, and ye shall be forgiven:

[Judge not, that ye be not judged, Matt. vii. 1.]

^a See on Matt. vii. ver. 1.

^b See on Matt. vi. ver. 12. clause 3.

VER. 38.

Δότες, καὶ δοθήσονται ἡμῖν μέτρον καλὸν, περισσεύον καὶ σαλευμένον καὶ ἰσπερρυθμίον· δότες οὖν εἰς τὸν κόλπον ἡμῶν τὴν γὰρ αὐτὴν μέτρῃ ἢ μετρητῇ, ἰσπερρυθμίοντα ἡμῖν.

^a Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^b For with the same measure that ye mete withal it shall be measured to you again.

[For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, Matt. vii. 2.]

^a See on Matt. v. ver. 42. clause 1.

^b See on Matt. vii. ver. 2.

VER. 39.

Ἔλεγεν δὲ παραβολὰν αὐτοῖς· μήτις δύνανται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

And he spake a parable unto them, ^a Can the blind lead the blind? shall they not both fall into the ditch?

^a See on Matt. xv. ver. 14.

VER. 40.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατῆρτισμένος δὲ πῶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

^a The disciple is not above his master: ^b but every one ^c that is perfect shall be as his master.

^c Or, shall be perfected as his master.

^a See on Matt. x. ver. 24.

^b See on Matt. v. ver. 48. clause 1.

VER. 41.

Τί δὲ βλέπεις τὸ κέκροσ τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοῦν, τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ, οὐ κατανοεῖς;

^a And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

[And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. vii. 3.]

^a See on Matt. vii. ver. 3.

VER. 42.

Ἐ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφε, ἄφες ἐκβάλω τὸ κέκροσ, τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοῦν οὐ βλέπων; ὕψικριτὰ, ἐκβάλε πρῶτον τὴν δοῦν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διακρίσεις ἐκβαλεῖν τὸ κέκροσ τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

^a Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

[Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye; Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 4, 5.]

^a See on Matt. vii. ver. 5.

VER. 43.

Οὐ γὰρ ἔστι δένδρον καλὸν, ποιεῖν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιεῖν καρπὸν καλόν.

^a For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

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[A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, Matt. vii. 18.]
 * See on Matt. vii. ver. 18.

VER. 44.

Ἐκαστος γὰρ δένδρον ἐκ τοῦ ἴδιου καρπῷ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τραγῶσι σταφυλῆν.

* For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

* Gr. a grape.

[Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16.]

* See on Matt. vii. ver. 16.

VER. 45.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ τοῦ περισσώματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

* A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35.]

* See on Matt. xii. ver. 34, 35.

VER. 46.

Τί δὲ με καλεῖτε, Κύριε, Κύριε· καὶ οὐ κοῦντε ἃ λέγω;

* And why call ye me, Lord, Lord, and do not the things which I say?

* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And

then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 11, 12.

VER. 47.

Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούσας μου τῶν λόγων, καὶ ποιῶν αὐτοῦς, ἔσθω ὡς ἐγὼ ἡμῶν τῶν ἰσθῶν ἡμῶν.

* Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

[Therefore whosoever heareth these sayings of mine, and doeth them, Matt. vii. 24.]

VER. 48.

Ὁμοίος ἐστὶν ἄνθρωπος οἰκοδομοῦντι οἶκον, ὃς ἔσκαψε καὶ ἔβασθη, καὶ ἔθηκε θεμελίον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέβηεν ὁ ποταμὸς τῇ οἰκῇ ἐκείνῃ, καὶ οἷα ἰσχυροὶ σαλεύσαι αὐτὴν τειθεύματα γὰρ ἐπὶ τὴν πέτραν.

* He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

[I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 24, 25.]

* See on Matt. vii. ver. 24, 25.

VER. 49.

Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὅμοιος ἐστὶν ἄνθρωπος οἰκοδομοῦσαντι οἶκον ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέβηεν ὁ ποταμὸς· καὶ εὐθὺς ἔπεσε, καὶ ἐγένετο τὸ ἔργον τῆς οἰκίας ἐκεῖνης μίση.

* But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

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And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27.]

^a See on Matt. vii. ver. 26, 27.

CHAP. VII.—VER. 1.

Ἐπεὶ δὲ ἐτελέρωσι πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοῦμ.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

VER. 2.

Ἐκατοντάρχου δὲ τινος δούλος κακῶς ἔχων, ἡμελλας τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

^a And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

[And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 5, 6.]

^a See on Matt. viii. ver. 5, 6.

VER. 3.

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπίστους τε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἔκωπῶν αὐτὸν, ἔσωσε ἰλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

VER. 4.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρακάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίος ἴσθι ὃ παρῆμι τούτο·

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

VER. 5.

Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτῆς ἐκοδόμησεν ἡμῶν.

For he loveth our nation, and he hath built us a synagogue.

VER. 6.

Ὁ δὲ Ἰησοῦς ἐκωρύσσον αὐτούς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς αἰκίας, ἔειπε ἡμεῖς πρὸς αὐτὸν ὁ ἑκατοντάρχος

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φίλους, λέγων αὐτῷ Κύριε, μὴ σκόλλων· οὐ γὰρ εἰμι ἰκανὸς ἵνα ὑπὸ τῆν στέγην μου εἰσέλθῃς.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, ^a Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

[And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, Matt. viii. 7, 8.]

^a See on Matt. viii. ver. 8. clause 1.

VER. 7.

Διὸ οὐδὲ ἑμαυτὸν ἔξισατο πρὸς σὲ ἰλθεῖν· ἀλλὰ εἰπὼν λέγω, καὶ ἰαθήσεται ὁ παῖς μου.

Wherefore neither thought I myself worthy to come unto thee: ^a but say in a word, and my servant shall be healed.

[But speak the word only, and my servant shall be healed, Matt. viii. 8.]

^a See on Matt. viii. ver. 3. clause 2.

VER. 8.

Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἰξουσίαν τασσόμενος, ἔχων ἴσ' ἑμαυτὴν στρατιώτας· καὶ λέγω τούτῳ· Πορεύεαι, καὶ φορέσειςται· καὶ ἄλλῳ· Ἐρχεαι, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίσεις τούτο, καὶ ποιῆσθαι.

^a For I also am a man set under authority, having under me soldiers, and I say unto ^a one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

^a Gr. this man.

[For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it, Matt. viii. 9.]

^a See on Matt. viii. ver. 9.

VER. 9.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἠθαύμασεν αὐτὸν καὶ στραφεὶς, τῷ ἀκολουθῶντι αὐτῷ ὅχλῳ εἶπεν· Ἀγῶς ἡμῶν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εἶπον.

^a When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

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[When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10.]

^a See on Matt. viii. ver. 10.

VER. 10.

Καὶ ὡσεὶ ἐψήφισαν οἱ συμφθίντες εἰς τὸν οἶκον, εὗρον τὸν δούλον αὐτοῦ ἀσθενῆ.

^a And they that were sent, returning to the house, found the servant whole that had been sick.

[And his servant was healed in the self-same hour, Matt. viii. 13.]

^a See on Matt. viii. ver. 13.

VER. 11.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἰσορροίησεν εἰς πόλιν καλεομένην Νάϊν καὶ συνομαρῶντο αὐτῷ οἱ μαθηταὶ αὐτοῦ Ἰησοῦ, καὶ ὄχλος πλῆθος.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

[And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities, Matt. xi. 1.]

VER. 12.

^a Ὡς δὲ ἤγγισεν τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τένθικῶς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρα^b καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

VER. 13.

Καὶ ἰδὼν αὐτὸν ὁ Κύριος, ἐσπλαγχνίσθη ἐν αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖν.

And when the Lord saw her, ^a he had compassion on her, and said unto her, Weep not.

^a See on Matt. xiv. ver. 14.

VER. 14.

Καὶ προσελθὼν ἤψατο τῆς σοφοῦ (οἱ δὲ βασιτάζοντες Ἰσραὴλ) καὶ εἶπεν· Ναυσίκα, σοὶ λέγω, ἰσχύσει.

And he came and touched the ^a bier:

and they that bare him stood still. And he said, Young man, ^a I say unto thee, Arise.

^a Or, coffin.

^a See on Matt. viii. ver. 3. clause 3.

VER. 15.

Καὶ ἀναβῆσιν ὁ νεκρὸς, καὶ ἔρξατο λαλεῖν καὶ ἰδοὺκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

^a And he that was dead sat up, and began to speak. And he delivered him to his mother.

^a See on Matt. xi. ver. 5. clause 5.

VER. 16.

^a Ἐλαβὲ δὲ φόβος ἅπαντας, καὶ ἰδοὺ ἔαζον τὸν Θεὸν, λέγοντες· Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ἦν ἰσορροίησεν ὁ Θεὸς τὸν λαὸν αὐτοῦ.

^a And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath ^b visited his people.

^a See on Matt. ix. ver. 8.

^b See on chap. i. ver. 68. clause 1.

VER. 17.

Καὶ ἐξῆλθεν ὁ λόγος αὐτοῦ ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

^a And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

^a See on Matt. iv. ven 24. clause 1.

VER. 18.

Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

And the disciples of John shewed him of all these things.

[Now when John had heard in the prison the works of Christ, Matt. xi. 2.]

VER. 19.

Καὶ προσκαλεσάμενος δύο τοὺς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἐπέμψεν πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

^a And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

[He sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Matt. xi. 2, 3.]

^a See on Matt. xi. ver. 2, 3.

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VER. 20.

Παραγγέλουσι δὲ πρὸς αὐτὸν οἱ ἄδελφοί
αὐτοῦ Ἰωάννης ὁ βαπτιστής ἐπιστάλαν
ἡμᾶς πρὸς σε, λίγην· τί εἰ ὁ ἐρχόμενος,
ὃ ἄλλος προεβόησεν;

When the men were come unto him,
they said, John Baptist hath sent us
unto thee, saying, Art thou he that
should come? or look we for another?

VER. 21.

(Ἐν αὐτῇ δὲ τῇ ἡρᾷ ἰθερώμενος πολλοὺς
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
τὸ βλέπειν.)

And in the same hour he cured many
of their infirmities and plagues, and of
evil spirits; and unto many that were
blind he gave sight.

^a See on Matt. iv. ver. 24. clause 4.
^b See on Matt. xi. ver. 5. clause 1.

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
Παραβήντες ἀπαγγέλουσι Ἰωάννῃ ἃ εἰδότες
καὶ ἀκούσατε ὅτι τυφλοὶ ἀναβλέπουσι,
χλωροὶ περιπατοῦσι, λεπροὶ καθαρίζονται,
καὶ οἱ ἔκθετοι, νεκροὶ ἐγείρονται, πτωχοὶ
εὐαγγελίζονται,

^a Then Jesus answering said unto them,
Go your way, and tell John what things
ye have seen and heard; how that the
blind see, the lame walk, the lepers are
cleansed, the deaf hear, the dead are raised
up, and the poor the Gospel is preached.

[Jesus answered and said unto
them, Go and shew John again those
things which ye do hear and see: The
blind receive their sight, and the lame
walk, the lepers are cleansed, and
the deaf hear, the dead are raised up,
and the poor have the Gospel preach-
ed to them, Matt. xi. 4, 5.]

^a See on Matt. xi. ver. 5.

VER. 23.

Καὶ μακαρίζῃ ἰστίην ὅς ἐάν μὴ σκανδα-
λισθῇ ἐν ἡμοῖς.

^a And blessed is he, whosoever shall not
be offended in me.

[And blessed is he, whosoever shall
not be offended in me, Matt. xi. 6.]

^a See on Matt. xi. ver. 6.

VER. 24.

Ἀπεκρίθη δὲ τῶν ἀγγέλων Ἰωάννου,
ἦρχατο λέγειν πρὸς τοὺς ὄχλους πρὸς Ἰωάν-
νην·

νο· τί ἐξαλλήθετε εἰς τὴν ἔρημον Σαδ-
σσαῦς; κἀλαμὸν ἔνδ' ἀνέμου σαλευόμε-
νον;

^a And when the messengers of John
were departed, he began to speak unto the
people concerning John, What went ye
out into the wilderness for to see? a reed
shaken with the wind?

[And, as they departed, Jesus be-
gan to say unto the multitudes con-
cerning John, What went ye out into
the wilderness to see? a reed shaken
with the wind? Matt. xi. 7.]

^a See on Matt. xi. ver. 7.

VER. 25.

Ἄλλα τί ἐξαλλήθετε ἰδοὺ; ἀδελφοὶ
ἐν μαλακοῖς ἱματίαις ἠμφισπομένοι; ἰδοὺ,
οἱ ἐν ἱματισμῷ ἰνδύου καὶ τρυφῆ ἰσάβη-
χωντες, ἐν τοῖς βασιλείαις αἰσίν.

^a But what went ye out for to see? A
man clothed in soft raiment? Behold,
they which are gorgeously apparelled,
and live delicately, are in kings' courts.

[But what went ye out for to see?
a man clothed in soft raiment? Be-
hold, they that wear soft clothing are
in kings' houses, Matt. xi. 8.]

^a See on Matt. iii. ver. 4. clause 1.

VER. 26.

Ἄλλα τί ἐξαλλήθετε ἰδοὺ; προφήτην;
καὶ λίγην ἡμῶν, καὶ περισσώτερον προφήτου.

^a But what went ye out for to see? A
prophet? Yea, I say unto you, and much
more than a prophet.

[But what went ye out for to see?
a prophet? yea, I say unto you, and
more than a prophet, Matt. xi. 9.]

^a See on Matt. xi. ver. 9.

VER. 27.

Οὗτός ἐστιν κερὶ οὗ γέγραπται· Ἰδοὺ,
ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρὸ προ-
σώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου
ἔμπροσθέν σου.

^a This is he, of whom it is written, Be-
hold, I send my messenger before thy
face, which shall prepare thy way be-
fore thee.

[For this is he of whom it is written,
Behold, I send my messenger before
thy face, which shall prepare thy way
before thee, Matt. xi. 10.]

^a See on Matt. xi. ver. 10.

VER. 28.

Λέγω γὰρ ὑμῖν, μᾶλλον ἐστὶ γεννητός
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γεννηθῆναι προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδὲς ἔστιν ἢ δι' μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μᾶλλον αὐτοῦ ἔστι.

^aFor I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

[Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he, Matt. xi. 11.]

^a See on Matt. xi. ver. 11.

VER. 29.

Καὶ πᾶς ἡ λαὸς ἀκούσας καὶ οἱ τελῶναι: δικαιώσασιν τὸν Θεόν, βαπτισθῆντες τὸ βάπτισμα Ἰωάννου.

And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John.

^a See on Matt. v. ver. 46. clause 2.

^b Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest, Psal. li. 4. For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? Rom. iii. 3—6.

^c Then came also Publicans to be baptized, and said unto him, Master, what shall we do? Luke iii. 12. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye, when ye had seen him, repented not afterward, that ye might believe him, Matt. xxi. 31, 32.

VER. 30.

Οἱ δὲ Φαρισαῖοι καὶ οἱ νομίμοι τὴν βα-

λὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him.

^a Or, frustrated.

† Or, within themselves.

^a See on Matt. iii. ver. 7. clause 1.

VER. 31.

Ἔφη δὲ ὁ Κύριος· τίς ὡν ἡμοῦσιν τοῖς ἀθρώποις τῆς γενιᾶς ταύτης; καὶ τίς εἰσὶν ἡμοῖς;

^a And the Lord said, Whoso unto them shall I liken the men of this generation? and to what are they like?

[But whoso unto shall I liken this generation? Matt. xi. 16.]

^a See on Matt. xi. ver. 16.

VER. 32.

Ὅμοιοι εἰσι παιδῶν τῶν ἐν ἀγορᾷ καθήμενοι, καὶ προσφωνῶσιν ἀλλήλοις, καὶ λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ οὐκ ἐχρήσασθε· ἠθρηπίσαμεν ὑμῖν, καὶ οὐκ ἐκλάσασθε.

^a They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

[It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 16, 17.]

^a See on Matt. xi. ver. 16, 17.

VER. 33.

Ἐλέηθη γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ τι ἔρρω ἐσθῆσι, μὴτι εἶπον· τίνας καὶ λέγεται· Δαίμονιος ἔχει.

^a For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

[For John came neither eating nor drinking; and they say, He hath a devil, Matt. xi. 18.]

^a See on Matt. xi. ver. 18.

VER. 34.

Ἐλέηθη δὲ οὐδὲ τοῦ ἀσθράνου ἐσθῆσι καὶ τίνας· καὶ λέγεται· Ἰδοὺ, ἀσθρανοὺς φάγος καὶ ἀνοκίτης, τελῶν φίλος καὶ ἀμαρτωλῶν.

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^a *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!*

[The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 19.]

^a See on Matt. xi. ver. 19.

VER. 35.

Καὶ ἰθαυίσθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

^a *But wisdom is justified of all her children.*

[But wisdom is justified of her children, Matt. xi. 19.]

^a See on Matt. xi. ver. 19. clause 3.

VER. 36.

Ἦρώτα δὲ τις αὐτῶν τῶν Φαρισαίων, ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσαλθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀπηλλάθη.

^a *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

^a And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat, Luke xi. 37. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him, xiv. 1.

VER. 37.

Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὴς, ἐκτεγγύσα ἔτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

^a And, behold, there was a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he

looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house, Luke xix. 2—5. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, 7.

^b There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat, Matt. xxvi. 7. and Mark xiv. 3.

VER. 38.

Καὶ στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίονσα, ἤρξατο βρέχων τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξί τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ καταέφιλε τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ.

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

^a Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, Gen. xviii. 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself: After that, he poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded, John xiii. 4, 5.

VER. 39.

Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλλίστος αὐτῶν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὐτως, εἰ ἦν προφήτης, γινώσκων ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἄπειται αὐτοῦ· ἔτι ἁμαρτωλὴς ἐστὶ.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

^a See on ver. 37. clause 1.

VER. 40.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχου σοι τι εἰπεῖν. Ὁ δὲ φησὶ· Διδάσκων, εἰπὶ.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

^a See on Matt. ix. ver. 4. clause 1.

VER. 41.

Δύς χρομφιλίταις ἦσαν δεικαστῆ τῆς
δ' αἰς ἀφ' αὐτοῦ δωρεῖα πενήτησιν, ἡ δὲ ἑν-
τες πενήτησιν.

There was a certain creditor which
had two debtors: the one owed five hun-
dred * pence, and the other fifty.

* See margin of Matt. xviii. 28.

VER. 42.

Μὰ ἔχοντες δὲ αὐτῶν ἀποδοῦναι, ἀμφο-
τέρους ἔχαρισται. Τίς οὖν αὐτῶν, εἰπὶ,
πλῆθιν αὐτῶν ἀγαπήσιν;

And when they had nothing to pay,
he frankly forgave them both. Tell me
therefore, which of them will love him
most?

VER. 43.

Ἀποκριθεὶς δὲ ὁ Σίμων, εἶπεν. Ἦτω λαμ-
βάνω ὅτι ἢ τὸ πλῆθιν ἔχαρισται. Ὁ δὲ εἶ-
πεν αὐτῷ· Ὁρθῶς ἔκρινας,

Simon answered and said, I suppose
that he, to whom he forgave most. And he
said unto him, Thou hast rightly judged.

VER. 44.

Καὶ στραφείς πρὸς τὴν γυναῖκα, τῇ Σί-
μων ἔφη· Ἐλπίεις ναύτην τὴν γυναῖκα;
εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς
πόδας μου οὐκ ἴδωκας· αὐτὴ δὲ τοῖς δάκ-
ρυσιν ἔραξέ μοι τοὺς πόδας, καὶ ταῖς θριξί-
ταις κεφαλῆς αὐτῆς ἔξίμαξε.

And he turned to the woman, and
said unto Simon, Seest thou this woman?
I entered into thine house, thou gavest
me no water for my feet: but she hath
washed my feet with tears, and wiped
them with the hairs of her head.

VER. 45.

Θάλαμμά μοι εἰς ἔδμας· αὐτὴ δὲ, ἀφ'
ἧς εἰσῆλθον, οὐ δέλωται καταφιλοῦσά μου
τοὺς πόδας.

Thou * gavest me no kiss: but this
woman, since the time I came in hath
not ceased to kiss my feet.

* Absalom said moreover, Oh that
I were made judge in the land, that
every man which hath any suit or
cause might come unto me, and I
would do him justice! And it was so,
that when any man came nigh to him
to do him obeisance, he put forth his
hand, and took him, and kissed him.
And on this manner did Absalom to
all Israel that came to the king for

judgment. So Absalom stole the
hearts of the men of Israel, 2 Sam.
xv. 4—6. And all the people went
over Jordan. And when the king
was come over, the king kissed Bar-
zillai, and blessed him, and he re-
turned unto his own place, xix. 39.
Now he that betrayed him gave them
a sign, saying, Whosoever I shall
kiss, that same is he: hold him fast,
xxvi. 48.

VER. 46.

Ἐλαίῳ τὴν κεφαλὴν μου εἰς ἔλαιος·
αὐτὴ δὲ μύρον ἔλειψέ μου τοὺς πόδας.

* My head with oil thou didst not
anoint: but this woman hath anointed my
feet with ointment.

* Let thy garments be always white;
and let thy head lack no ointment,
Eccl. ix. 8. But thou, when thou
fastest, anoint thine head, and wash
thy face, Matt. vi. 17.

VER. 47.

Οὐ χέλειν, λίγων σου, ἀφίανται αἱ ἁμαρ-
τίας αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολλή·
ἢ δὲ ὀλίγων ἀφίανται, ὀλίγων ἀγαπᾷ.

Wherefore I say unto thee, * Her sins,
which are many, are forgiven; for she
loved much: but to whom little is for-
given, the same loveth little.

* See on Matt. vi. ver. 12. clause 1.

VER. 48.

Εἶπεν δὲ αὐτῇ· Ἀφίωνται σου αἱ ἁμαρ-
τίας.

And he said unto her, Thy sins are
forgiven.

VER. 49.

Καὶ ἔφατον οἱ συνακαθήμενοι λίγων ἐν
ἑαυτοῖς· Τίς οὗτος ἔστιν ὃς καὶ ἁμαρτίας
ἀφίενται;

And they that sat at meat with him
began to say within themselves, * Who is
this that forgiveth sins also?

* See on Mark ii. ver. 7.

VER. 50.

Εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου
σώτησέν σε· πορεύου εἰς εἰρήνην.

And he said to the woman, * Thy
faith hath saved thee; * go in peace.

* See on Matt. xv. ver. 28. clause 2.
* Therefore being justified by faith,
we have peace with God, through our
Lord Jesus Christ: By whom also we
have access by faith into this grace

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wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

CHAP. VIII.—VER. 1.

Και ἴγνυτο ἐν τῇ καθέξει, καὶ αὐτὸς ἑάδων κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελίζοντας τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.

^a See on Matt. iv. ver. 23, clause 1.

^b See on chap. ii. ver. 10. clause 1.

^c See on Matt. iii. ver. 2. clause 2.

^d See on Matt. x. ver. 2—4.

VER. 2.

Καὶ γυναῖκες τινες, αἱ ἦσαν τεθρασκυμῖναι ἀπὸ πνευμάτων πονηρῶν, καὶ δόσθησαν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαίμονια ἴσθα ἐξήλυθον.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

^a See on Matt. xxvii. ver. 55, 56.

VER. 3.

Καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουάννα, καὶ ἑτεροὶ πολλοὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῆν ὑπαρχόντων αὐταῖς.

And Joanna the wife of Chusa Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

VER. 4.

Ἐπιόντες δὲ ἄχλου πολλοὶ, καὶ τῶν κατὰ πόλιν ἐπισταυρομένων πρὸς αὐτὸν, εἶπεν διὰ παραβολῆς·

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

[The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, Matt. xiii. 1—3. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the

sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Mark iv. 1, 2.]

^a See on Matt. xiii. ver. 2, 3.

VER. 5.

Ἐβλῆθον ὁ σπείρων τοῦ σπέρματος εἰς σπείρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ἦ μὲν ἔκπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ σπυτὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

[Behold, a sower went forth to sow: And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up, Matt. xiii. 3, 4. Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up, Mark iv. 3, 4.]

^a See on Matt. xiii. ver. 3, 4.

VER. 6.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φθὴν ἐξηράθη, διὰ τὸ μὴ ἔχειν ἰμῶδα.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

[Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth, Matt. xiii. 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, Mark iv. 5.]

^a See on Matt. xiii. ver. 5, 6.

VER. 7.

Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφύσισαι αἱ ἀκανθῶν ἐπίπληξεν αὐτό.

And some fell among thorns; and the thorns sprang up with it, and choked it.

[And some fell among thorns; and the thorns sprang up, and choked them, Matt. xiii. 7. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit, Matt. iv. 7.]

^a See on Mark xiii. ver. 7.

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VER. 8.

Καὶ ἵσταν ἕκαστος ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φῶν ἰσώσεται καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων, ἐφώνη· Ὁ ἔχων ἄρα ἀκοῖαν, ἀκούτω.

And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

[But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear, Matt. xiii. 8, 9. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 8, 9.]

* See on Matt. xiii. ver. 8, 9.

VER. 9.

Ἐπερώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς ἐστὶ ἡ παραβολὴ αὐτοῦ;

And his disciples asked him, saying, What might this parable be?

[And the disciples came, and said unto him, Why speakest thou unto them in parables? Matt. xiii. 10. And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10.]

VER. 10.

Ὁ δὲ εἶπεν· Ὑμῖν δίδεται γινῶσθαι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνίωσιν.

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

[He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that

are without all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 11, 12.]

* See on Matt. xiii. ver. 11, 12.

VER. 11.

Ἔσται δὲ αὐτῶ ἡ παραβολὴ· Ὁ σπέρων, ἰστίς ὁ λόγος τοῦ Θεοῦ.

Now the parable is this: The seed is the word of God.

[Hear ye therefore the parable of the sower, Matt. xiii. 18. The sower soweth the word, Mark iv. 14.]

* See on Mark iv. ver. 14.

VER. 12.

Οἱ δὲ παρὰ τὴν ὁδὸν, αἰσίν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσωσιν σαδδουδαῖον.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

[When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15.]

* See on Matt. xiii. ver. 19.

VER. 13.

Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ἔσταν ἀκούσωσι, μετὰ χαρᾶς ἀκούοντες τὸν λόγον· καὶ οὗτοι μὴ ἔχουσιν ῥίζαν, ἀλλ' ἐπὶ κερῶν κεραισμοῦ ἀφίστανται.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

[But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in

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himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17.]

^a See on Matt. xiii. ver. 20, 21.

VER. 14.

Τὸ δὲ εἰς τὰς ἀκάνθας πρὸς, αὐτοὶ εἰσὶν αἱ ἀκούσαντες, καὶ ὅτε ἐμαρτυρῶν καὶ κλάω-
ται καὶ ἰδοῦν τὸ βλου περιέμμενοι συμ-
νήγονται, καὶ οὐ τελοσφοροῦσι.

^a And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

[He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.]

^a See on Matt. xiii. ver. 22.

VER. 15.

Τὸ δὲ ἐν τῇ καλῇ γῆ, αὐτοὶ εἰσὶν ὅτινες ἐν καρτῆ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ἰσχυροῦσι.

^a But that on the good ground are they, which ^bin an honest and good heart, having heard the word, ^ckeep it, ^dand bring forth fruit with patience.

[But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty, Matt. xiii. 23. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit,

some thirty-fold, some sixty, and some an hundred, Mark iv. 20.]

^a See on Matt. xiii. ver. 23.

^b But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, Jer. xxxi. 33. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Ezek. xxxvi. 26. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not, Rom. vii. 18.

^c But he said, Yea, rather blessed are they that hear the word of God, and keep it, Luke xi. 28. My foot hath held his steps: his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food, Job xxiii. 11, 12. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. Thy testimonies are wonderful: therefore doth my soul keep them, 127—129. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will

love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me, John xiv. 21—24. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 22—25.

^a To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7.

VER. 16.

Οὐδὲς δὲ, λύχνον ἀψάσας, καλύπτει αὐτὸν σκεῦος, ἢ ὑποκάτω κλίνης τίθεισιν· ἀλλ' ἐπὶ λύχνου κατατίθεισιν, ἵνα εἰ εἰσπορευόμενος βλάτωσι τὸ φῶς.

^aNo man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

[And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21.]

^a See on Matt. v. ver. 15.

VER. 17.

Οὐ γὰρ ἔστι κρυπτὸν ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ.

^a For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

[For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22.]

^a See on Matt. x. ver. 26.

VER. 18.

Εὐλόγηται ὁ θεὸς πάντες ἡμέρας ὅτι ἔχῃ, θεοδόξαται αὐτῶν καὶ ἐς ἄρ' αἰῶν ἔσται, καὶ ὁ δεσπότης ἡμῶν, ἀπόθηται ἀπ' αἰῶν.

^a Take heed therefore how ye hear: ^b for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ^c seemeth to have.

^c Or, thinketh that he hath.

[For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 23—25.]

^a See on Mark iv. ver. 24. clause 1.

^b See on Matt. xiii. ver. 12.

VER. 19.

Παροψήσωντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἔβησαν ἐκταύρου· οὐκ ἔβησαν αὐτῶν διὰ τὸν ὄχλον.

^a Then came to him his mother and his brethren, and could not come at him for the press.

[While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him, Matt. xii. 46.]

^a See on Matt. xii. ver. 46.

VER. 20.

Καὶ ἀπεκρίθη αὐτῶν, λέγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστάσαντες ἔξω, θεοῦ σε θέλοντες.

And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

[Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee, Matt. xii. 47.]

VER. 21.

Ὁ δὲ ἀπεκρίθη, λέγων πρὸς αὐτοὺς· Μήτηρ μου καὶ ἀδελφοὶ μου, οὗτοι εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιῶντες αὐτόν.

^a And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

[But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he

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stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 48—50.]

^a See on Matt. xii. ver. 49, 50.

VER. 22.

Καὶ ἤβησεν ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐβίβη εἰς πλοῖον, καὶ ἐκ μεθῆται αὐτοῦ· καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὴν πέραν τῆς λίμνης. Καὶ ἀπέχρησεν.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

[Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And when he was entered into a ship, his disciples followed him, Matt. viii. 18—23. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side, Mark iv. 35.]

VER. 23.

Ἰδιόντων δὲ αὐτῶν ἐφώνησεν· καὶ κατέβη καὶ αὐτὸς εἰς τὴν λίμνην καὶ συνεπληροῦντο, καὶ ἐκινδύνουν.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

[And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow, Mark iv. 37, 38.]

VER. 24.

Προσελθόντες δὲ διήρμαινεν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγρηγόρις ἰσχυρίσθη τῷ δόλῳ καὶ εὐκλίδεν τοῦ ὕδατος· καὶ ἠσπασάντο, καὶ ἐγένετο γαλήνη.

^a And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

[And his disciples came to him, and

awoke him, saying, Lord, save us: we perish. Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 25, 26. And they awoke him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, Mark iv. 38, 39.]

^a See on Matt. viii. ver. 25, 26.

VER. 25.

Ἦρως δὲ αὐτοῖς· Πῶς ἴσθιν ἡ ἰσχυρία ἡμῶν; Θεβηθόντες δὲ ἰθαύμασεν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτος ἴσθιν, ὅτι καὶ τοῖς ἀνέμοις ἰκτινάσσει, καὶ τῷ ὕδατι, καὶ ἰπασαίουσιν αὐτῷ;

^a And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

[And he saith unto them, Why are ye fearful, O ye of little faith? But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Matt. viii. 26, 27. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 40, 41.]

^a See on Matt. viii. ver. 27.

VER. 26.

Καὶ κατέπλευσεν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἧτις ἴσθιν ἄντιπαραίτην τῆς Γαλιλαίας.

^a And they arrived at the country of the Gadarenes, which is over against Galilee.

[And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1.]

^a See on Matt. viii. ver. 28. clause 1.

VER. 27.

Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ἰσχυρίσθη αὐτῷ ἀντὶ τῆς ὄψης, ὡς εἶχε δαίμονα ἐν χερσὶν ἰκανῶν, καὶ ἰμῶντων εἰς ἐκδιδομένον, καὶ ἐν οὐκίᾳ εἰς ἕρπον, ἀλλ' ἐν τοῖς πόρνεσιν.

^a And when he went forth to land, there met him out of the city a certain

man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

[And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way, Matt. viii. 28. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5.]

* See on Matt. viii. ver. 28. clause 4.

VER. 28.

Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀναυρέξας, προσέειπεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν· τί ἔμοι καὶ σοι, Ἰησοῦ υἱὸς τοῦ Θεοῦ τοῦ ὑψίστου; διόμαί σου, μὴ με βασανίσῃς.

* When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

[And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. But when he saw Jesus afar off, he came and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 6, 7.]

* See on Matt. viii. ver. 29.

VER. 29.

(Παρηγγαίη γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθόντι ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χεῖρος συμπράξει αὐτῷ· καὶ ἔδοξεν αὐτῷ ἀλύσει· καὶ πῆδας φυλασσόμενος καὶ διαφύσσει τὰ δεσμά, ἕλαιντο ὑπὸ τοῦ δαίμονος εἰς τὰς ἑρήμους.)

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept

bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

[For he said unto him, Come out of the man, thou unclean spirit, Mark v. 8.]

VER. 30.

Ἐπερώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· τί σοι ἰσθὶν ὄνομα; Ὁ δὲ εἶπεν· Λεγιὼν ἔστι δαίμονια πολλὰ ἐσθλῶσιν εἰς αὐτόν.

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

[And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many, Mark v. 9.]

VER. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐκτρέψῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπειθεῖν.

And they besought him that he would not command them to go out into the deep.

[And he besought him much that he would not send them away out of the country, Mark v. 10.]

VER. 32.

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκαμένων ἐν τῷ ὄρει· καὶ παρεκάλει αὐτὸν ἵνα ἐκτρέψῃ αὐτοὺς εἰς κλισίους ἐσθλῶν. Καὶ ἐπέτρεψεν αὐτοῖς.

And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

[And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go, Matt. viii. 30—32. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, Mark v. 11—13.]

VER. 33.

Ἐξελθόντα δὲ τὰ δαίμονια ἀπὸ τοῦ ἀνθρώπου, ἐσθλῶσιν εἰς τοὺς χοίρους· καὶ ἐβρῆσαν ἡ ἀγέλη κατὰ τὸν κρημνὸν εἰς τὴν λίμνην, καὶ ἀπεπίγη.

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

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[And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters, Matt. viii. 32. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea, Mark v. 13.]

VER. 34.

Ἰδόντες δὲ οἱ βόσκοντες τὸ γενημένον, ἔφυγον· καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

[And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils, Matt. viii. 33. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done, Mark v. 14.]

VER. 35.

Ἐξήλθεν δὲ Ἰησοῦ τὸ γεγῆσθαι καὶ ἦλθεν πρὸς τὸν Ἰησοῦν, καὶ εἶπεν καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἠμαρτισμένον καὶ σφραγισμένον, παρὰ τοῦς πόδας τοῦ Ἰησοῦ καὶ ἰσχυρίσθας.

Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

[And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid, Mark v. 15.]

* See on Mark v. ver. 15.

VER. 36.

Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἰσάθη ὁ δαίμονισθεὶς.

They also which saw it told them by what means he that was possessed of the devils was healed.

[And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine, Mark v. 16.]

VER. 37.

Καὶ ἠρώτησαν αὐτὸν ἕσταν τὸ πλῆ-

θος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπαλαβεῖν ἀπ' αὐτῶν ἐν φόβῳ μεγάλῳ συνέχοντο· αὐτοὶ δὲ ἤμβασ εἰς τὸ πλῆθος, ὑπίσταντες·

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

[And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. And he entered into a ship, and passed over, and came into his own city, Matt. viii. 34; ix. 1. And they began to pray him to depart out of their coasts. And when he was come into the ship, Mark v. 17, 18.]

VER. 38.

Ἔδρετο δὲ αὐτῶ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶπαι σὺν αὐτῷ· ἀπίστως δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

[He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Mark v. 18, 19.]

VER. 39.

Ἐπιστρέψα εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπέλθε, καθ' ἅλην τὴν πόλιν κηρύσσειν ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

[Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel, Mark v. 19, 20.]

* See on Mark v. ver. 19.

VER. 40:

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδίδατο αὐτὸν ὁ ἄρχλος· ἦσαν γὰρ πάντες προσδεκαῶντες αὐτόν.

And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

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[And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea, Mark v. 21.]

VER. 41.

Και ἰδοὺ, ἦλθεν ἀπὸς ὃ ὄνομα Ἰάϊρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πρὸς τὸν Ἰησοῦν, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

[While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, Matt. ix. 18. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live, Mark v. 22, 23.]

• See on Matt. ix. ver. 18.

VER. 42.

Ὅτι θυγάτηρ μου γενεὴς ἦν αὐτοῦ ὡς ἑτὴν δώδεκα, καὶ αὐτὴ ἀποθνήσκει. Ἐν δὲ τῷ ἰσθμῷ αὐτῶν, οἱ ὄχλοι συνέπιπνον αὐτόν.

For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[And Jesus arose and followed him, and so did his disciples, Matt. ix. 19. And Jesus went with him; and much people followed him, and thronged him, Mark v. 24.]

VER. 43.

Καὶ γυνὴ ὄψα ἐν ἥμῃ αἵματος ἀπὸ ἑτὴν δώδεκα, ἧς τις εἰς ἱατροὺς προσαναλόσασα ἔδωκεν τὸν οἶον, οὐκ ἔσχευεν ὅτι αὐτὴς θεραπευθεῖσιν,

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

[And, behold, a woman, which was diseased with an issue of blood twelve years, Matt. ix. 20. And a certain woman, which had an issue of blood twelve years, And had suffered many

things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 25, 26.]

• See on Matt. ix. ver. 20.

VER. 44.

Προσελθοῦσα ὀπισθεῖν, ἤψατο τοῦ προπίπτου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔσται ἡ ῥοις τοῦ αἵματος αὐτῆς.

Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.

[Came behind him, and touched the hem of his garment, Matt. ix. 20. When she had heard of Jesus, came in the press behind, and touched his garment: And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague, Mark v. 27, 29.]

VER. 45.

Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; Ἀρρομμένον δὲ πάντων, εἶπεν ὁ Πέτρος, καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσι σε καὶ ἀποθλιβουσι, καὶ λέγουσι· Τίς ὁ ἀψάμενός μου;

And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

[And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? Mark v. 30, 31.]

VER. 46.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἡ πίστις μου τρυγῶ γὰρ ἔργον δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ.

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

VER. 47.

Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπηγγεῖλαι αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἔλαθε παραχρῆμα.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she

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had touched him, and how she was healed immediately.

[But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth;—Mark v. 33.]

VER. 48.

Ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

[But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour, Matt. ix. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34.]

See on Matt. ix. ver. 22.

VER. 49.

Ἐπὶ αὐτῷ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ· Ὁτι τῆς θυγατρὸς σου μὴ σκόλλη τὸν δίδου καλον.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

[While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?—Mark v. 35.]

See on Mark v. ver. 35, clause 2.

VER. 50.

Ὁ δὲ ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβῶ· μόνον πίστευα, καὶ σωθήσεται.

But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

[As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, Mark v. 36.]

See on Mark v. ver. 36.

VER. 51.

Ἐπορεύθη δὲ εἰς τὴν εἰσαν, οὐκ ἀφῆκεν πιστῶν εἶδεναι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

[And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37.]

See on Mark v. ver. 37.

VER. 52.

Ἐκλαίον δὲ πάντες καὶ ἐβόωντο αὐτὸν.

Ὁ δὲ εἶπεν· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

[And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth, Matt. ix. 23, 24. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth, Mark v. 38, 39.]

VER. 53.

Καὶ κατηγέλων αὐτῷ, εἰδότες ὅτι ἀπέθανεν.

And they laughed him to scorn, knowing that she was dead.

[And they laughed him to scorn, Matt. ix. 24. And they laughed him to scorn, Mark v. 40.]

VER. 54.

Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ κοίτη, ἔγειρε.

And he put them all out, and took her by the hand, and called, saying, Maid, arise.

[But when the people were put forth, he went in, and took her by the hand, Matt. ix. 25. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, Mark v. 40, 41.]

See on Matt. viii. ver. 3. clause 2.

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LUKE VIII. 55, 56.—IX. 1—5.

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VER. 55.

Και ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνίστα παραχρῆμα· καὶ διέταξεν αὐτῇ δοῦμαι φαγεῖν.

^a And her spirit came again, and she arose straightway: and he commanded to give her meat.

[And the maid arose, Matt. ix. 25. And straightway the damsel arose, and walked; for she was of the age of twelve years. And he commanded that something should be given her to eat, Mark v. 42, 43.]

^a See on Matt. xi. ver. 5. clause 5.

VER. 56.

Καὶ ἐξίστησαν οἱ γονεῖς αὐτῆς· ὃ δὲ παραγγέλλων αὐτοῖς μὴδὲν εἰπὼν τὸ γεγονός.

And her parents were astonished: ^a but he charged them that they should tell no man what was done.

[And they were astonished with a great astonishment. And he charged them straitly that no man should know it, Mark v. 42, 43.]

^a See on Matt. viii. ver. 4. clause 1.

CHAP. IX.—VER. 1.

Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δυνάμειν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

Then he called ^a his twelve disciples together, ^b and gave them power and authority over all devils, and to cure diseases.

[And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, Mark vi. 7.]

^a See on Matt. x. ver. 2—4.

^b See on Matt. x. ver. 1.

VER. 2.

Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενούοντας.

^a And he sent them to preach the kingdom of God; ^b and to heal the sick.

[These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And

as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 5—8.]

^a See on Matt. x. ver. 7.

^b See on Matt. x. ver. 8. clause 1.

VER. 3.

Καὶ εἶπεν πρὸς αὐτοὺς· Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε βᾶβλους, μήτε ἄρτας, μήτε ἄρτους, μήτε ἀργύρια, μήτε ἀνὰ δύο χιτῶνας ἔχετε.

And he said unto them, ^a Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

[Provide neither gold, nor silver, nor brass, in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 9, 10. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats, Mark vi. 8, 9.]

^a See on Matt. x. ver. 9, 10.

VER. 4.

Καὶ εἰς ἣν ἂν οικίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέλθετε.

^a And whatsoever house ye enter into, there abide, and thence depart.

[And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10.]

^a See on Matt. x. ver. 11.

VER. 5.

Καὶ ὅσοι ἂν μὴ δέξονται ὑμᾶς, ἐξέλθοντες ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοπιῶντὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξοντες, εἰς μαρτυρίαν ἐπ' αὐτοῖς.

^a And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

[And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14. And whosoever shall not receive you,

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LUKE IX. 5—11.

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nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them, Mark vi. 11.]

* See on Matt. x. ver. 14.

VER. 6.

Ἐξέρχονται δὲ διήρχοντο κατὰ τὰς κώμας, κηρύττοντες καὶ θεραπεύοντες πανταχοῦ.

And they departed, and went through the towns, preaching the Gospel, and healing every where.

[And they went out, and preached that men should repent, Mark vi. 12.]

* See on Matt. iv. ver. 23. clause 3.

VER. 7.

Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γέγονα ὑπὲρ αὐτοῦ πάντα καὶ διεψήσκει, διὰ τὸ λίγασθαι ὑπὲρ τῶν, ὅτι ἰωάννης ἐγήραται ἐκ νεκρῶν.

* Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

[At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 1, 2. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, Mark vi. 14.]

* See on Matt. xiv. ver. 1, 2.

VER. 8.

Ἵστί τινος δὲ, ὅτι Ἠλίας ἐφάνη ἄλλοις δὲ, ὅτι προφήτης ἐκ τῶν ἀρχαίων ἀνέστη.

* And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

[Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15.]

* See on Matt. xvi. ver. 14.

VER. 9.

Καὶ λέγει ὁ Ἡρώδης ἰωάννης ἦν ἀπεκεφάλισται· τίς δὲ ἐστίν οὗτος, περὶ οὗ ἔβη λόγιος ταῦτα; Καὶ ἠθέλει ἰδεῖν αὐτόν.

And Herod said, * John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

* For Herod had laid hold on John, and bound him, and put him in prison

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for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it; and went and told Jesus, Matt. xiv. 3—12.

VER. 10.

Καὶ ἰδοὺ τρέφοντες ἐν ἐρήμῳ αὐτοῦ ἕνα ἰωάννην καὶ παραλαβὸν αὐτοῦ, ἐπηχάρησε κατ' ἄλλας εἰς τίνων ἱερῶν πόλεως καλουμένης Βηθαθαΐδα.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

[When Jesus heard of it, he departed thence by ship into a desert place apart, Matt. xiv. 13. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately, Mark vi. 30—32. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias, John vi. 1.]

VER. 11.

Οἱ δὲ ὄχλοι γινώσκοντες, ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἰλάδα αὐτοὺς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοῖς χερίσιν ἔχοντασ τετραπέλασ λατῶν.

And the people, when they knew it, followed him: and he received them, and

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spoke unto them of ^a the kingdom of God, ^b and healed them that had need of healing.

[And when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 13, 14. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 33, 34. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3.]

^a See on Matt. iii. ver. 2. clause 2.

^b See on Matt. iv. ver. 23. clause 4.

VER. 12.

Ἦ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντι δὲ οἱ δώδεκα, εἶπεν αὐτῷ Ἀπέλυσον τὴν ὄχλον, ἵνα ἀπελθόντις εἰς τὰς πόλεις κτήμας καὶ τῶν ἀγρῶν καταλάβωσι, καὶ εὖρωσιν ἐπισιτισμῶν ὅτι ὄδε ἐν ἐρήμῳ τόσῳ ἱσθμῶν.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

[And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals, Matt. xiv. 15. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36.]

VER. 13.

Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς

φραγῖν. Οἱ δὲ εἶπεν· Οὐκ εἰσὶν ἡμῶν ἄλλοι ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μὴ τι παραδόντις ἡμῖς ἀγορήσωμεν εἰς πάντα τὴν λαὸν τούτων βεβήματα.

But he said unto them, give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

[But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes, Matt. xiv. 16, 17. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 8, 9.]

VER. 14.

Ἦσαν γὰρ ὄσπ' ἄνδρες πεντακισχίλων. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ἀπὸ σαρτάκωντα.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[He said, Bring them hither to me. And he commanded the multitude to sit down on the grass. And they that had eaten were about five thousand men, beside women and children, Matt. xiv. 18, 19. 21. And he commanded them to make all sit down by companies upon the green grass. And they that did eat of the loaves were about five thousand men, Mark vi. 39. 44. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. John vi. 10.]

VER. 15.

Καὶ ἰεωθῆσαν οὕτως, καὶ ἀπέκλινον ἕκαστας.

And they did so, and made them all sit down.

[And they sat down in ranks, by hundreds, and by fifties, Mark vi. 40.]

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VER. 16.

Ασθὼν δὲ τοῖς πέντε ἄρτους, καὶ τοῖς δύο ἰχθύας, εὐαλόησας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κάρηλασεν, καὶ ἰδόντων τοῖς μαθηταῖς παρατίθεσσι τῶ ἰχθυῶ.

Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

[And took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude, Matt. xiv. 19.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11.]

*See on Matt. xiv. ver. 19. clauses 2, 3.

VER. 17.

Καὶ ἔφαγον, καὶ ἔχρησάνθησαν πάντες· καὶ ἦσαν τὸ περισσῶσαι αὐτῶν κλασμάτων, ὡσπερ δώδεκα.

And they did eat, and were all filled: and there was taken up fragments that remained to them twelve baskets.

[And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full, Matt. xiv. 20. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes, Mark vi. 42, 43. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten, John vi. 12, 13.]

VER. 18.

Καὶ ἦσαντι ἐν τῷ ἔθει αὐτὸν προσευχόμενον κεντημέσας, εὐψέων αὐτῷ ὁ μαθηταὶ· καὶ ἐπηρώτησεν αὐτοὺς, λέγων· τίς με λέγουσιν ὁ ἔχθαι εἶναι;

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

[When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? Matt. xvi. 13. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.]

* See on Matt. vi. ver. 6. clause 1.

* See on Matt. xvi. ver. 13.

VER. 19.

Οἱ δὲ ἀποκριθεὶς, εἶπεν· Ἰωάννην τὸν βαπτιστῆν· ἄλλοι δὲ, ἠλιάν· ἄλλοι δὲ, ὅτι ἀποφήνας τις τῶν ἀρχαίων ἀνθρώπων.

*They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

[And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 14. And they answered, John the Baptist: but some say, Elias; and others: One of the prophets, Mark viii. 27]

* See on Matt. xvi. ar. 14.

VER. 20.

Ἐἶπεν δὲ αὐτοῖς· Ὃτις δὲ εἶπεν με λέγουσε εἶναι; Ἀποκριθεὶς δὲ Πέτρος, εἶπεν· Τὸν Χριστὸν τοῦ Θεοῦ.

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

[He saith unto them, But whom say ye that I am? And Simon Peter answered and saith, Thou art the Christ, the Son of the living God, Matt. xvi. 15, 16. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29.]

* See on Chap. iv. ver. 18. clause 2.

VER. 21.

Ὁ Ἰησοῦς ἐπιτιμῶσας αὐτοὺς, ἀπεγγέλλας μὴδεὶν εἰπὲν τούτων,

*As he straitly charged them, and commanded them to tell no man that thou art the Christ,

when he charged his disciples, they should tell no man that he was Jesus the Christ, Matt. xvi. 30. he charged them that they should tell no man of him, Mark viii. 30.]

* See on Matt. viii. ver. 4. clause 1.

VER. 22.

Εἰπὼν Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἠγερθῆναι.

Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.

[From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31.]

See on Matt. xvi. ver. 21.

VER. 23.

Ἔλεγεν δὲ πρὸς πάντας· Εἰ τις θέλει ἕλθει μετὰ μου εἶναι, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν ἑαυτὸν αὐτοῦ κατὰ ἡμέρας, καὶ ἀκολουθήτω μοι.

And he said them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

[Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people unto him with his disciples also, he said unto them, Whoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34.]

VER. 24.

Ὅς γὰρ ἂν θύσῃ τὴν ψυχὴν αὐτοῦ ὅσως, ἀπολέσει αὐτὸν ὡς ὃ ἂν ἀλώσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτόν.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

[For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Go-

pel's, the same shall save it, Mark viii. 35.]

See on Matt. x. ver. 39.

VER. 25.

Τί γὰρ ὠφελεῖται ἄνθρωπος κερθεύειν τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολλύειν, ἢ ζημιωθείς;

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

[For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii. 36, 37.]

See on Matt. xvi. ver. 26.

VER. 26.

Ὅς γὰρ ἂν ἰσχυρισθῇ με καὶ τοὺς ἡμῶν λόγους, ταῦτα ἰ υἱὸς τοῦ ἀνθρώπου ἰσχυρισθήσεται, ἔσται ἑαυτὸν ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

[For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.]

See on Matt. x. ver. 33.

See on Matt. xvi. ver. 27.

VER. 27.

Λέγω δὲ ὑμῖν ἀληθῶς, σicut τινες τῶν Ἰουδαίων, οἱ οὐ μὴ γεύσονται βασιλείου, ἕως ἂν θύσῃ τὴν βασιλείαν τοῦ Θεοῦ.

But I tell you of a truth, There be some standing here, which shall not taste of death, till they see the kingdom of God.

[Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28.]

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VER. 28.

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ἔσει ἡμέραι αὐτῶ, καὶ παραλαβὼν τὴν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνήβη εἰς τὸ ἔρος προσεύχασθαι.

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

Or, things.

[And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, Matt. xvii. 1. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, Mark ix. 2.]

VER. 29.

Καὶ ἔγένετο, ἐν τῷ προσεύχασθαι αὐτῶ, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ἡ ἡμετισμὸς αὐτοῦ λευκὸς ἕξαστρέφαν.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

[And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 2, 3.]

See on Matt. xvii. ver. 2.

VER. 30.

Καὶ ἰδὼ, ἀδελφοὶ δύο συνελάλου αὐτῶ, ἅτινες ἦσαν Μωσῆς καὶ Ἠλίας.

And, behold, there talked with him two men, which were Moses and Elias:

[And, behold, there appeared unto them Moses and Elias talking with him, Matt. xvii. 3. And there appeared unto them Elias with Moses: and they were talking with Jesus, Mark ix. 4.]

See on Matt. xvii. ver. 3.

VER. 31.

Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἠμελλε πληροῦν ἐν Ἱερουσαλὴμ.

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

VER. 32.

Ὁ δὲ Πέτρος, καὶ οἱ σὺν αὐτῷ ἦσαν βε-

καρμένοι ἕως διαχρησώμεντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἀδελφοὺς τοὺς συνελθόντας αὐτῶ.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And we beheld his glory, the glory as of the only begotten of the Father, John i. 14. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 16-18.

VER. 33.

Καὶ ἔγένετο ἐν τῷ διαχωρίζεσθαι αὐτῶς ἀπ' αὐτῶ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν ἵσθαι ἡμᾶς ὅσα εἶναι καὶ κτίσασθαι σκηνὰς τρεῖς, μίαν σοι, καὶ μιστὶ μίαν, καὶ μίαν Ἠλίας· μὴ εἶδὼς ὁ λόγος.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

[Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias, Matt. xvii. 4. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid, Mark ix. 5, 6.]

See on Matt. xvii. ver. 4.

VER. 34.

Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἕσκαλασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

[While he yet spake, behold, a

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bright cloud overshadowed them, Matt. xvii. 5. And there was a cloud that overshadowed them, Mark ix. 7.]

* See on Matt. xvii. ver. 5. clause 1.

VER. 35.

Και φωνὴ ἤβησε ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

* And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

[And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. And a voice came out of the cloud, saying, This is my beloved Son: hear him, Mark ix. 7.]

* See on Matt. xvii. ver. 5. clauses 2—4.

VER. 36.

Καὶ ἐν τῷ γινώσκειν τὸν φωνὴν, εἰρήνη ὁ ἴσους μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδεὶς ἀπήγγαλεν ἐν ἐκεῖναις ταῖς ἡμέραις· οὐδὲν ἂν ἐπαλάσσειν.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

[And when they had lifted up their eyes, they saw no man, save Jesus only, Matt. xvii. 8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And they kept that saying with themselves, Mark ix. 8. 10.]

VER. 37.

Ἐγένετο δὲ ἐν τῷ εἶξεν ἡμεῖς, καταβήσαντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήρτησεν αὐτῷ ὄχλος πολλός.

And it came to pass, that on the next day, when they were come down from the hill, much people met him.

[And when they were come to the multitude, Matt. xvii. 14. And when he came to his disciples, he saw a great multitude about them, Mark ix. 14.]

VER. 38.

Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνιβήσας, λέγων· Διδάσκαλε, δέομαι σου, ἐπιβλεψόν ἐπι τοῦ υἱοῦ μου, ἔτι μωρογενὴς ἴστί μοι.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child:

[There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son, Matt. xvii. 14, 15. And one of the multitude answered and said, Master, I have brought unto thee, my son, Mark ix. 17.]

VER. 39.

Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἔβαλενος κρῖζει· καὶ σκαρῶσσι αὐτὸν μετὰ ἁφροῦ, καὶ μέγας ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβων αὐτόν.

* And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him hardly departeth from him.

[For he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water, Matt. xvii. 15. Which hath a dumb spirit; And wheresoever he taketh him, he tear-eth him: and he foameth, and gnasheth with his teeth, and pineth away, Mark ix. 17, 18.]

* See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἰδόντων τῶν μαθητῶν σου, ἦν ἐκβάλλων αὐτόν, καὶ οὐκ ἴδονθῶσαν.

And I besought thy disciples to cast him out; and they could not.

[And I brought him to thy disciples, and they could not cure him, Matt. xvii. 16. And I spake to thy disciples that they should cast him out; and they could not, Mark ix. 18.]

VER. 41.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὡ γὰρ ἀπιστος καὶ διεστραμμένος, ἕως πότε ἔσμαι πρὸς ἡμᾶς, καὶ ἀνέχομαι ἡμᾶς; ἀποτάγαγε δὲ τὸν υἱόν σου.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

[Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.]

VER. 42.

Ἐτι δὲ προσερχομένου αὐτοῦ, ἤρξατο

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αὐτὸν τὸ δαίμονιον, καὶ οὐκ ἐπέβαλεν ἐπιτίμωσιν διὰ τὸ ἰσχυρῶς τῷ πνεύματι τῷ ἀκαθάρτου, καὶ ἴδαστο τὸν πατέρα, καὶ ἐπίδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

[And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, Matt. xvii. 18. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 20. 25—27.]

See on Matt. ix. ver. 32.

VER. 43.

Ἐξεθαύλασσαντο δὲ πάντες ἐπὶ τῷ μεγάλῳ ἰσχυρῶς τοῦ Θεοῦ. Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν ὡς ἰσχυρῶς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ·

And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

See on Matt. ix. ver. 33.

VER. 44.

Θεοὶ ὑμεῖς εἰς τὰ ἄνω ὑμῶν τοῦς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλει παραδοθῆναι εἰς χεῖρας ἀνθρώπων.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

[And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is

delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day, Mark ix. 30, 31.]

See on Matt. xvi. ver. 21.

VER. 45.

Οἱ δὲ ἤγνων τὸ ῥῆμα τούτου, καὶ ἦν κωρυκαλυμμένοι ἀπ' αὐτῶν, ἵνα μὴ ἀνοήτων αὐτοῦ καὶ φοβούμετο ἰσχυρῶς αὐτὸν ἐπὶ τῷ ῥήματι τούτου.

But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

[But they understood not that saying, and were afraid to ask him, Mark ix. 32.]

See on Mark ix. ver. 10.

VER. 46.

Ἐπιβλέψας δὲ διαλογισμὸς ἐν αὐτοῖς, τίς ἂν εἴη μέγιστος αὐτῶν.

Then there arose a reasoning among them, which of them should be greatest.

[At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest, Mark ix. 33, 34.]

See on Matt. xviii. ver. 1. clause 2.

VER. 47.

Ὁ δὲ ἰσχυρῶς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐκλαβόμενος παιδίον, ἕρπυσεν αὐτὸ εἰς ἑαυτῶν.

And Jesus, perceiving the thought of their heart, took a child, and set him by him,

[And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Mark ix. 36.]

See on Matt. ix. ver. 4. clause 1.

VER. 48.

Καὶ εἶπεν αὐτοῖς· Ὁς ἐὰν θέηται τοῦτο τὸ παιδίον ἐπὶ τῷ ἑνὶ μοί, καὶ ἴδῃται· καὶ δεῖ ἐὰν ἐμὲ θέηται, ἴδῃται τὸν ἀποστειλαντά μου· ὁ γὰρ μικρότερος ἐν ᾧ σὺν ὑμῖν ὑπάρχει, οὗτος ἵσταναι μέγας.

“And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

[And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 5. Whosoever shall receive one of such children in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me. If any man desire to be first, the same shall be last of all, and servant of all, Mark ix. 27. 35.]

^a See on Matt. xviii. ver. 5.

^b See on Matt. x. ver. 40.

VER. 49.

Ἀπεκρίθη δὲ ὁ Ἰωάννης, εἰπὼν Ἐπιστάτα, εἰδομένῃ τῷ ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαίμονια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.

^a And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

[And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us, Mark ix. 38.]

^a See on Mark ix. ver. 38.

VER. 50.

Καὶ εἶπεν πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστι καθ’ ἡμῶν, ὡς ἡμεῖς ἔσμεν.

^a And Jesus said unto him, Forbid him not: for he that is not against us is for us.

[But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part, Mark ix. 39, 40.]

^a See on Mark ix. ver. 39.

VER. 51.

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἰστίριζε τοῦ προσέβηαι εἰς Ἱερουσαλήμ.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

^a See on Mark xvi. ver. 19. clause 2.

VER. 52.

Καὶ ἀπεστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ παρεβίβητε εἰσέλθον εἰς κώμας Σαμαρειτῶν, ὥστε ἱτοιμάσαι αὐτῷ.

And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

^a See on Matt. x. ver. 5. clause 3.

VER. 53.

Καὶ οὐκ ἴδεν αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν ὡς εἰς Ἱερουσαλήμ.

And they did not receive him, because his face was as though he would go to Jerusalem.

^a Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9.

VER. 54.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰακώβος καὶ Ἰωάννης, εἶπον Κύριε, βίβητις ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσαι αὐτούς, ὡς καὶ Ἠλίας ἔποιε;

And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

^a And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;) 2 Sam. xxi. 2.

^b Then the king sent unto him a captain of fifty with his fifty. And he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered

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and said unto them, if I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight, 2 Kings i. 9—14.

VER. 55.

Ἐτραφεῖς δὲ ἐπιτιμῶσιν αὐτοῖς, καὶ εἶ-
περ οὐκ οἶδατε οὐκ ἴσατε ἵνα ἴησθε.
*But he turned, and rebuked them,
and said, Ye know not what manner of
spirit ye are of.*

^a Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, James i. 19, 20. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18.

^b The heart is deceitful above all things, and desperately wicked: Who can know it? Jer. xvii. 6.

VER. 56.

Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθῃ
λύτρωσαι ἀνθρώπων ἀπολόμην, ἀλλὰ σῶσαι.
καὶ ἰσχυρώσασιν εἰς ἑτέραν κώμην.
*For the Son of man is not come to
destroy men's lives, but to save them.
And they went to another village.*

*For the Son of man is not come to
destroy men's lives, but to save them.
And they went to another village.*

VER. 57.

Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ
ὁδῷ, ἵσταί τις πρὸς αὐτόν· Ἀκολουθήσω
σὺ σὺν ὁδοῦ σου, Κύριε.
*And it came to pass, that, as they
went in the way, a certain man said
unto him, Lord, I will follow thee whi-
thersoever thou goest.*

*And it came to pass, that, as they
went in the way, a certain man said
unto him, Lord, I will follow thee whi-
thersoever thou goest.*

[And a certain Scribe came, and said unto him, Master, I will follow

thee whithersoever thou goest, Matt. viii. 19.]

VER. 58.

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώμεναι
φωλεῖς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ αἵρα-
τος κατασκευάσονται· ὁ δὲ υἱὸς τοῦ ἀνθρώπου
οὐκ ἔχει πού τιν ἐπιφέρει ἐπὶ κεφαλῆν αὐτοῦ.
*And Jesus said unto him, Foxes have
holes, and birds of the air have nests;
but the Son of man hath not where to lay
his head.*

*And Jesus said unto him, Foxes have
holes, and birds of the air have nests;
but the Son of man hath not where to lay
his head.*

[And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, Matt. viii. 20.]

^a See on Matt. viii. ver. 20.

VER. 59.

Ἔστι δὲ πρὸς ἑτέρον· Ἀκολουθεῖ μοι· Ὁ
δὲ εἶπε· Κύριε, ἐπιτρέψον μοι ἀπελθεῖν
πρῶτον θάψαι τὸν πατέρα μου.
*And he said unto another, Follow me.
But he said, Lord, suffer me first to go
and bury my father.*

*And he said unto another, Follow me.
But he said, Lord, suffer me first to go
and bury my father.*

[And another of his disciples said unto him, Lord, suffer me first to go and bury my father, Matt. viii. 21.]

VER. 60.

Ἔστι δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νε-
κροὺς θάψαι τοὺς ἑαυτῶν πατέρας· σὺ δὲ
ἀκολουθεῖν διάγγελμα τὴν βασιλείαν τοῦ
θεοῦ.
*Jesus said unto him, Let the dead
bury their dead: but go thou and preach
the kingdom of God.*

*Jesus said unto him, Let the dead
bury their dead: but go thou and preach
the kingdom of God.*

[But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22.]

^a See on Matt. viii. ver. 22.

^b See on Matt. iii. ver. 2. clause 2.

VER. 61.

Ἔστι δὲ καὶ ἑτέρος· Ἀκολουθήσω σοι,
Κύριε· πρῶτον δὲ ἐπιτρέψον μοι ἀποτά-
ξασθαι τοῖς εἰς τὸν οἶκόν μου.
*And another also said, Lord, I will
follow thee; but let me first go bid them
farewell, which are at home at my house.*

*And another also said, Lord, I will
follow thee; but let me first go bid them
farewell, which are at home at my house.*

^a Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto

him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yokes of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 16—20.

VER. 62.

Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδέ τις ἐπιβαλλὼν τὴν χεῖρα αὐτοῦ ἐν ἄροτρον, καὶ βλέπων εἰς τὰ ὄπισθεν, εὐθερὸς ἔσται εἰς τὴν βασιλείαν τοῦ Θεοῦ.

And Jesus said unto him, ^a No man, having put his hand to the plough, and looking back, is fit for ^b the kingdom of God.

^a Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 32, 33. And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; Psal. lxxviii. 8—10. Now the just shall live by faith: but if any men draw back, my soul shall have no pleasure in him, Heb. x. 38. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

^b See on Matt. iii. ver. 2. clause 2.

CHAP. X.—1.

Μετὰ δὲ ταῦτα ἀνέβηεν ὁ Κύριος καὶ ἰτέρους ἐδιδάσκοντα, καὶ ἀποστειλὼν αὐτοὺς ἀπὸ δύο πρὸ προσώπου αὐτοῦ, εἰς πόλιν ἄλλην καὶ τόπον, οὗ ἤμαλλεν αὐτοὺς ἔρχεσθαι.

After these things the Lord appointed other twenty also, and sent them two and two before his face into every city and place, whither he himself would come.

VER. 2.

Ἐλεγον οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολλὸς, ἃ δὲ ἰργάται ὀλίγοι· δεῖ οὖν εἶναι τοῦ Κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἰργάτας εἰς τὸν θερισμὸν αὐτοῦ.

^a Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

^a See on Matt. ix. ver. 37, 38.

VER. 3.

Ἐπάγει· Ἴδοὺ, ἕνα ἀνοστήλας ἡμῶν ὡς ἀρνία ἐν μέσῳ λύκων.

^a Go your ways: behold, I send you forth as lambs among wolves.

^a See on Matt. x. ver. 16.

VER. 4.

Μὴ βαστάξετε βαλάντιον, μὴ κτύπον, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὸν ὄρον ἀσπάσασθε.

^a Carry neither purse, nor scrip, nor shoes: ^b and salute no man by the way.

^a See on Matt. x. ver. 9, 10.

^b And there was set meat before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on, Gen. xxiv. 33. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away, that I may go to my master, 56. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child, 2 Kings iv. 29.

VER. 5.

Εἰς ἣν ὁ ἄνθρωπος εἰσέλθοις, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

And ^a into whatsoever house ye enter, first say, Peace be to this house.

^a See on Matt. x. ver. 12.

VER. 6.

Καὶ ἴαν μὲν ἦ καὶ ἡ οἰκία εἰρήνης, ἐπαναπαύσονται ἐν αὐτῷ ἢ εἰρήνη ἡμῶν· εἰ δὲ μήτις, ἐφ' ἡμᾶς ἀνακείμε· ψι.

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And if the son of peace be there, your peace shall rest upon it: if not, ^a it shall turn to you again.

^a But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom, Psal. xxxv. 13.

VER. 7.

Ἐν αὐτῇ δὲ τῇ οἰκῇ μίναται, ἐσθίοντες καὶ πίνοντες τὰ φαγ' αὐτῶν ἄξιός γάρ ἐστι ἰργάτης τοῦ μισθοῦ αὐτῶ ἵσθαι. Μὴ μεταβαίνειν ἐξ οἴκου εἰς οἶκον.

^a And in the same house remain, eating and drinking such things as they give: ^b for the labourer is worthy of his hire. Go not from house to house.

^a See on Matt. x. ver. 11.

^b See on Matt. x. ver. 10. clause 3.

VER. 8.

Καὶ εἰς ἃν ἂν πόλιν εἰσέλθητε, καὶ ἴδωσθε ὑμᾶς, ἐσθίετε τὰ σκευαρισμένα ὑμῶν.

And into whatsoever city ye enter, and they receive you, ^a eat such things as are set before you:

^a If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake, 1 Cor. x. 27.

VER. 9.

Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἑγγύς ἐσ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

^a And heal the sick that are therein, and say unto them, ^b The kingdom of God is come nigh unto you.

^a See on Matt. x. ver. 8. clause 1.

^b See on Matt. iii. ver. 2. clause 2.

VER. 10.

Εἰς ἃν ἂν πόλιν εἰσέλθητε, καὶ μὴ ἴδωσθε ὑμᾶς, ἰσχυρότερος εἰς τὰς πλατείαις αὐτῆς, εἰπατε.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

VER. 11.

Καὶ τὸν κωμῶνδον τὸν καλωθέντα ὑμῶν ἐν τῇ πόλει ὑμῶν, ἀπομασάμεθα ὑμῖν πλὴν τούτου γυμνάσιον, ἕτι ἕγγυς ἐσ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

^a Even the very dust of your city, which cleaveth on us, we do wipe off

against you: notwithstanding be ye sure of this, that the ^b kingdom of God ^c is come nigh unto you.

^a See on Matt. x. ver. 14. clause 2.

^b See on Matt. iii. ver. 2. clause 2.

^c For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 11-14. Men and brethren, children of the stock of Abraham, and whosever among you feareth God, to you is the word of this salvation sent, Acts xiii. 20. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, ye despisers, and wonder, ye despisers: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, 40, 41. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, 46.

VER. 12.

Ἄγω δὲ ὑμῶν, ἕτι Σοδὼμίαις ἐν τῇ ἡμέρῃ ἐκείνῃ ἀνεπέταρον ἵσθαι, ἢ τῇ πόλει ἐκείνῃ.

^a But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

^a See on Matt. x. ver. 15.

VER. 13.

Οὐαὶ σοι, Χοραζὶν! οὐαὶ σοι, Βεθσαιδά. Ἐτι εἰ ἐν Τύρῃ καὶ Σιδῶν ἔγινοντο αἱ ἐνεργεῖαι αἱ γινόμεναι ἐν ὑμῖν, πόλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετάνιθον.

^a Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

^a See on Matt. xi. ver. 21.

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VER. 14.

Ἰδὼν Τύρον καὶ Σιδῶν ἀνακρίνας ἑαυτὰς
ἐν τῇ κλίσει, ἢ ἡμῶν.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

^a See on Matt. xi. ver. 22.

VER. 15.

Καὶ σὺ, Καπερναούμ, ἢ ἕως τοῦ οὐρανοῦ
ὑψώσῃς, ἕως ἔδου καταβῆσθαι σου.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

^a See on Matt. xi. ver. 23.

VER. 16.

Ὁ ἀκούων ἡμῶν, ἡμεῖς ἀκούοις καὶ ἰ
ἀθετοῦν ἡμᾶς, ἡμεῖς ἀθετοῦν ἰ δὲ καὶ ἀθε-
τοῦν, ἀθετοῦν τὸν ἀποστολῆντά με.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

^a See on Matt. x. ver. 40.

VER. 17.

Ἐπενόησαν δὲ οἱ ἰβδημόωντα μετὰ
χαρᾶς, λέγοντες Κύριε, καὶ τὰ δαιμόνια
ὑποτάσσονται ἡμῖν ἐν τῷ ὀνόματι σου.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

VER. 18.

Ἐλεῖν δὲ αὐτοῖς Ἐθεώρου τὸν Σατανᾶν
ὡς ἀστράπην ἐκ τοῦ οὐρανοῦ πικρόν.

And he said unto them, I beheld Satan as lightning fall from heaven.

^a See on Matt. iv. ver. 1. clause 4.

^b Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Of judgment, because the prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. For this purpose the Son of God was manifested, that he might destroy the works of the devil; 1 John iii. 8. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit, Rev. ix. 1.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death, xii. 7—11. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3.

VER. 19.

Ἴδὼν, δίδωμι ἡμῖν τὴν ἐξουσίαν τοῦ πα-
τεῖν ἐπὶ τὰς ὄφεις καὶ σκορπίων, καὶ ἐπὶ
πάντων τῶν δυνάμεων τοῦ ἐχθροῦ: καὶ οὐδὲν
ἡμᾶς οὐ μὴ ἀδικήσει.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

^a Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name, Psal. xci. 13, 14. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, Isa. xi. 8. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, Mark xvi. 18. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a vi-

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per out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god, Acts xxviii. 3—6.

But there shall not an hair of your head perish, Luke xxi. 18. . . What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 20.

Πάν ἐν τούτοις μὴ χολῆσθε, ὅτι τὰ πνεύματα ὑμῶν ὑπετάσσονται χολῆσθε δὲ μάλισ, ὅτι τὰ ὄνματα ὑμῶν ὑπάκουσιν τοῖς ὀφθαλμοῖς.

^a Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, ^b because your names are written in heaven.

^a Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2.

^b And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. And I intreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers whose names are in the book of life, Phil. iv. 3. To the general assembly and church of the first-born, which are written in heaven, Heb. xii. 23. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works, xx. 12. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh

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abomination, or maketh a lie: but they which are written in the Lamb's book of life, xxi. 27.

VER. 21.

Ἐν αὐτῇ τῇ ἡμέρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν Ἐξομολογώμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀκρυβήτας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπειλήσας αὐτὰ πτωχείας καὶ ὁ Πατὴρ, ὅτι οὕτως ἐγένετο εἰδέναι ἡμῶν σου.

In that hour Jesus ^a rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

[At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26.]

^a See on Matt. xi. ver. 25. 26.

VER. 22.

Πάντα παρέδωκε μοι ὁ πατήρ μου, καὶ οὐδὲς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ὢν ἑὸν ὁμοιωθεὶς ὁ υἱός ἀποκαλύψαι.

^a All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

^b Many ancient copies add, And turning to his disciples, he said,

[All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27.]

^a See on Matt. xi. ver. 27.

VER. 23.

Καὶ στραφείς πρὸς τοὺς μαθητάς, κατ' ἴδιον εἶπεν· Μανθάνετε ὅτι ὁφθαλμοὶ οὐ βλέπουσιν ἢ ὁ ἀκούσας·

And he turned him unto his disciples, and said privately, ^a Blessed are the eyes which see the things that ye see:

[But blessed are your eyes, for they see; and your ears, for they hear, Matt. xiii. 16.]

^a See on Matt. xiii. ver. 16.

VER. 24.

Λέγου γὰρ ὑμεῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ὑμᾶς ἑλθόντας, καὶ οὐκ εἶδον καὶ ἀκούσαι ὑμῶν, καὶ οὐκ ἤκουσαν.

For ^a I tell you, that many prophets and kings have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

[For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them, Matt. xiii. 17.]

^a See on Matt. xiii. ver. 17.

VER. 25.

Καὶ ἰδοὺ, ἤκειν τις ἀνόμιμος, ἐκτεμνίζων αὐτόν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζῶν αἰώνος κληρονομήσω;

^a And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

^a See on Matt. xix. ver. 16.

VER. 26.

Ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; ὡς ἀκούσῃς;

He said unto him, ^a What is written in the law? how readest thou?

^b To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 12.

VER. 27.

Ὁ δὲ ἀπεκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν.

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And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

* See on Matt. xxii. ver. 37. 39.

VER. 28.

Εἶπε δὲ αὐτῷ Ὁρθῶς ἀκριβοῦς τοῦτο λέγει, καὶ ζήσῃ.

And he said unto him, "Thou hast answered right: this do, and thou shalt live.

* See on Matt. xix. ver. 17. clause 2.

VER. 29.

Ὁ δὲ, θέλων δικαιῶσαι ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν καὶ τίς ἐστὶ μου πλησίον;

But he, "willing to justify himself, said unto Jesus, And who is my neighbour?"

* And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts, Luke xvi. 15. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, Rom. x. 3.

VER. 30.

Ἐπιβὰς δὲ ὁ Ἰησοῦς, εἶπεν Ἀνθρώποις τις περιβῆεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερικό, καὶ ληστοῖς περιέβηεν· οἱ καὶ ἐκόσμησαν αὐτὸν, καὶ πλοῦτος ἐκιδήνας, ἀπέβη, ἀφῆκεν ἡμιθανῆ συγχέοντα.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

VER. 31.

Κατὰ συγχέωσαν δὲ ἱερεῖς τις περιβῆεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν, ἀπώμασεν αὐτόν.

And by chance there came down a certain "Priest that way: and when he saw him, he passed by on the other side.

* See on Matt. ii. ver. 4. clause 1.

VER. 32.

Ὁμοίως δὲ καὶ λεῦτης, γυμνῶς κατὰ τὸν ὅσον, ἰδὼν καὶ ἰδὼν, ἀντιπερὶβῆεν.

And likewise a "Levite, when he was

at the place, came and looked on him, and passed by on the other side.

* Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel, Numb. iii. 6—9. And I have taken the Levites for all the first-born of the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them. And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge, Numb. viii. 18—26.

VER. 33.

Σαμαρείτης δὲ τις ἰδοὺς, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐκπλαγχιόθη·

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

VER. 34.

Καὶ προσελθὼν κατίθητο τὰ τραύματα αὐτοῦ, ἐκίχισεν ἔλαιον καὶ οἶνον ἐπιθελάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπιμαλέθη αὐτοῦ.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

VER. 35.

Καὶ ἐπὶ τὴν αὔριον ἤξειλθεν, ἐμβαλὼν ἑὸν θανάριον ἵδους τῆ πανδοχείᾳ, καὶ εἶπεν αὐτῷ· Ἐπιμαλέθητι αὐτοῦ, καὶ ἔ, τι ἂν προσδαπανήσῃς, ἵνα ἐν τῷ ἑωσπλάσθαι μὲ ἀποδώσω σοι.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

* See Matt. xx. ver. 2. margin.

VER. 36.

Τίς ἂν ταύτων τῶν τριῶν δοκᾷ σοι πλησίον γειτοῦνός τοῦ ἡμαρτανότου εἰς τοὺς λόγους;

Which of these three, thinkest thou, was neighbour unto him that fell among the thieves?

VER. 37.

Ὁ δὲ εἶπεν Ὁ ἀνοήτως τὸ ἔλεος μου αὐτοῦ. Ἔλεος ἂν αὐτῷ ὁ Ἰησοῦς Περσέου, καὶ σὺ τοῦ ἡμετέρου.

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

* See on Matt. v. ver. 44. clause 2.

VER. 38.

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοῖς, καὶ αὐτὴς εἰσῆλθεν εἰς κώμην τινὰ· γυνὴ δὲ τις ἰσμήματι Μάρθα ἐπιθέξατο αὐτὸν εἰς τὸ οἶκόν αὐτῆς.

Now it came to pass, as they went, that she entered into a certain village: and a certain woman named Martha received him into her house.

* Now a certain man was sick, named Lazarus, of Bethany, the town of

Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) John xi. 1, 2.

VER. 39.

Καὶ τῆς ἦ ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοῖς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

VER. 40.

Ἡ δὲ Μάρθα περιεσπῶτο πρὸ πολλῶν διακονῶν ἑωσπλάσασα δὲ εἶπεν Κύριε, σὺ μέλει σοι ὅτι ἡ ἀδελφὴ μου μένει με κατήλιπτε διακονεῖν; ἵνα ἐν αὐτῇ ἴνα μοι συναντιλάβεται.

But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

VER. 41.

Ἀπεκρίθη δὲ εἰπὼν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃς πρὸ πολλῶν·

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

* But I would have you without carefulness, 1 Cor. vii. 32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

* See on Matt. vi. ver. 25.

VER. 42.

Ἐπίς δὲ ἔστι χρεία· Μαρία δὲ τὸν ἀγαθὸν μερίμνα ἤραξεν, ὅτι οὐκ ἀφαιρέθησται ἀπ' αὐτῆς.

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her,

* One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple, Psal. xxvii. 4. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man, Eccl. xii. 13. * And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

1 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live, Deut. xxx. 19. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. I have chosen the way of truth: thy judgments have I laid before me, Psal. cxix. 30.

* See on Matt. vi. ver. 20.

CHAP. XI.—VER. 1.

Και ἔβητε ἐν τῷ ἔθνει αὐτῶ ἐν τόκῳ τῷ προσευχόμενοι, ὡς ἐπαύσατο, εἰσὶν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν Κύριε, Μάθηθι ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰακώβος εἰδάξας τοὺς μαθητὰς αὐτοῦ.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

* See on Matt. iv. ver. 6. clause 1.

VER. 2.

Ἔφη δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἡγιασθήτω τὸ ὄνομά σου· ἔλθῃ ἡ βασιλεία σου· γένηθῃ τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth.

* See on Matt. vi. ver. 5. clause 1.

1 See on Matt. vi. ver. 9, 10.

VER. 3.

Τὸν ἄρτον ἡμῶν, τὸν ἑωσήμερον δίδου ἡμῶν τὸ καθ' ἡμέραν.

* Give us day by day our daily bread:

* Or, for the day

* See on Matt. vi. ver. 11.

VER. 4.

Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτὸ ἀφίεμι παντὶ ὁρῶντι ἡμῶν καὶ μὴ ἀντιγράψας ἡμᾶς εἰς πικρασίαν, ἀλλὰ ἵνα· ἡμεῖς ἀπὸ τοῦ σπυροῦ.

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* And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

* See on Matt. vi. ver. 12 and 13, clauses 1, 2.

VER. 5.

Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔχει φίλον, καὶ παραίτηται πρὸς αὐτὸν μισοσυντίαν, καὶ εἰσὶν αὐτῷ· φίλε, χηρῶν με τρεῖς ἄρτους·

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

VER. 6.

Ἐσθὲν φίλος μου παραγένητο ἐξ ἐμοῦ πρὸς με, καὶ εἰς ἔχῃ ὃ παραθήσω αὐτῷ·
For a friend of mine in his journey is come to me, and I have nothing to set before him.

* Or, out of his way.

VER. 7.

Κἀπεὶθεν ἔσθῃεν ἀπεκρίθητι εἰσὶν· Μὴ μοι λέγουσιν κἀρχε· ἦδη ἡ θύρα κλεισμένη, καὶ τὰ παιδία μου, μετ' ἐμοῦ εἰς τὴν κλιτῶν στήν· ὃ δύναμαι ἀναστὰς δούναί σοι.

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

VER. 8.

Ἄγω ὑμῶν, ἢ καὶ εἰ δώσω αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναίδειαν αὐτοῦ ἰσχυρῶς δώσω αὐτῷ ὅσα ἔψῃ·

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

VER. 9.

Ἐγὼ ὑμῶν λέγω Ἀληθῆς, καὶ δεήσασθε ὑμῶν· ζητήσατε, καὶ εἰσθήσεται· κρούσατε, καὶ ἀνοήσεται ὑμῶν.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

* See on Matt. vii. ver. 7.

VER. 10.

Πᾶς γὰρ ὃ αἰτῶν λαμβάνει, καὶ ὃ ζητῶν εἰσθίσει· καὶ τῷ κρούοντι ἀνοήσεται.

* For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

* See on Matt. vii. ver. 8.

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VER. 11.

Τὴν δὲ ἰμῶν τὸν κενεῖα αἰτήσας, ἡ εὐχὴ ἄρσεν, μὴ λίθον ἰσθιδώσας αὐτῶ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄψιν ἰσθιδώσας αὐτῶ;

a If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

a See on Matt. vii. ver. 9, 10.

VER. 12.

ἢ καὶ ἔαυ αἰτήσας ἰσθύν, μὴ ἰσθιδώσας αὐτῶ σκορπίον;

b Or if he shall ask an egg, will he offer him a scorpion?

b Gr. give.

VER. 13.

Εἰ ἂν ἰμεῖς κενεῖα ὀυάκχοιτες, ὀδῶτε ἀγαθὰ δῶματα δίδῶσαι τοῖς τέκνοις ἰμῶν, πῶς μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτῶσιν αὐτῶ;

a If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

a See on Matt. vii. ver. 11.

b Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, Matt. xii. 31. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 19. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. And the Holy Ghost descended in a bodily shape like a dove upon him, iii. 22. For the Holy Ghost shall teach you in the same hour what ye ought to say, xii. 12. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26. Until the day in which he was taken up, after that he through the Holy Ghost had given

commandments unto the apostles whom he had chosen, Acts i. 2. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Thou hast not lied unto men, but unto God, v. 3, 4. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, v. 32. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye, vii. 11. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, xv. 28. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 23. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, 28. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, xxi. 11. Well spake the Holy Ghost by Eneas the prophet, xxviii. 25. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Whereof the Holy Ghost also is a witness to us: for after that he had said before, Heb. x. 15. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

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LUKE XI. 14-24.

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VER. 14.

Και ἔν ἐκβάλλων διαίμασιν, καὶ εἰπὼν ἔν κωφοῦν ἰσύνει δὲ, τοῦ διαίμοσι ἐξελθόντες, ἐλάλησαν ἡ κοφῆς· καὶ ἰθαύμασεν οἱ ἔχλα.

And ^a he was casting out a devil, and it was dumb. ^b And it came to pass, when the devil was going out, the dumb spake; and the people wondered.

^a See on Matt. iv. ver. 24. clause 4.
^b See on Matt. ix. ver. 33.

VER. 15.

Τινὲς δὲ ἐξ αὐτῶν εἶπον Ἐν Βεελζεβούλ ἄρχεται οὗτοι διαίμοσιν ἐκβάλλει· τὰ δαιμόνια.

^a But some of them said, He casteth out devils through ^b Beelzebub the chief of the devils.

^c Gr. Beelzebub, and so ver. 18, 19.
^d See on Matt. xii. ver. 24.

VER. 16.

Ἄλλοι δὲ πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζητοῦν ἐξ οὐρανοῦ.

^a And others, tempting him, sought of him a sign from heaven.

^b See on Matt. xii. ver. 28. clause 3.

VER. 17.

Αὐτοὺς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεῖα ἐφ' ἑαυτὴν διαμεμερδαῖα ἠρμαῖεται, καὶ οἶκος ἐπὶ οἶκον στήσεται.

But he, ^a knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth.

^b See on Matt. ix. ver. 4. clause 1.

VER. 18.

Εἰ δὲ καὶ ἡ Σατανῆς ἐφ' ἑαυτὸν διαμεμερδαῖα, πῶς σταθίσεται ἡ βασιλεῖα αὐτοῦ; ἢ λέγουσι, ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια.

^a If Satan also be divided against himself, how shall his kingdom stand? Be-cause ye say that I cast out devils through Beelzebub.

^b See on Matt. xii. ver. 25, 26.

VER. 19.

Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίῳ ἐκβάλλουσιν; ἀπὸ οὐρανοῦ ἠρμαῖεν αὐτοὶ ἔσονται.

^a And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

^b See on Matt. xii. ver. 27.

VER. 20.

Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἅμα ἰσθασὴν ἐφ' ὑμᾶς ἡ βασιλεῖα τοῦ Θεοῦ.

^a But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

^b See on Matt. xii. ver. 28.

VER. 21.

Ὅταν ἡ ἰσχυρὸς καθωπελισμένος φυλάσῃ τὴν ἑαυτοῦ αἰλὴν, ἐν εἰρήῃ ἰστί τῆ βιβλήσεται αὐτοῦ.

^a When a strong man armed keepeth his palace, his goods are in peace:

^b And that they may recover themselves out of the snare of the devil, who are taken captive by him as his will, 2 Tim. ii. ver. 26.

VER. 22.

Ἐὰν δὲ ἡ ἰσχυρότερος αὐτοῦ ἐπιβῆεν καθεῖς αὐτόν, τὸν ἀσπασίαν αὐτοῦ ἀρᾶ, ἐφ' ἣ ἵπασταται, καὶ τὰ σκεῦα αὐτοῦ διμεμερδαῖα.

^a But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

^b See on Matt. xii. ver. 29.

VER. 23.

Ὁ μὴ ἐν μου ἔμεν, κατ' ἐμοῦ ἔσται· καὶ ἡ μὴ συνήγαν μου ἔμοῦ συναρῆται.

^a He that is not with me is against me: and he that gathereth not with me, scattereth.

^b See on Matt. xii. ver. 30.

VER. 24.

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀσθενοῦ, διήρχεται ἐν ἐρητύῳ οὐρανοῦ, ζήτησιν ἀνάπαυσιν, καὶ μὴ εὐρεῖται, λέγει. Τραπεζοῦμαι ἐκ πη αἰῶν μου, τίθω ἐξῆλθε.

^a When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

^b See on Matt. xii. ver. 43, 44.

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VER. 25.

Και ἰδὼν οὐσίους σωμαζομένον καὶ νεοσμημένον.

And when he cometh, he findeth it swept and garnished.

VER. 26.

Τότε πορεύεται καὶ παραλαμβάνει ἑνὴν τὰ ἔσπρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ ἐσσιλάθοντα κατοικεῖ ἐκεῖ· καὶ γίνονται τὰ ἔσπρα τοῦ ἀνθρώπου ἑαυτοῦ χείρονα τῶν πρώτων.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

See on Matt. xii. ver. 45.

VER. 27.

Ἐγένετο δὲ ἐν τῷ λόγῳ αὐτῶν ταῦτα, ἐπέρασά τι γυνὴ φωνῆν ἐκ τοῦ ὄχλου, αἶσαν αὐτῷ· Μάρκα ἢ κυλιὰ ἢ βαστάσασά σε, καὶ μαστῶ εἰς ἰθάλας.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

VER. 28.

Αὐτὸς δὲ εἶπεν· Μενύοντα μακάριον ὁ ἀκούωντες τὸν λόγον τοῦ Θεοῦ, καὶ τηλοῦσιν αὐτήν.

But he said, Yes, rather blessed are they that hear the word of God, and keep it.

See on Matt. vii. ver. 21.

VER. 29.

Τῶν δὲ ὄχλου ἐπαθροζομένων ἤρξατο λέγειν· Ἡ γενιά αὐτὰ πονηρὰ ἔστιν· σαρμῆον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῷ, εἰ μὴ τὸ σημεῖον Ἰησοῦ τοῦ προφήτου.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet.

See on Matt. xii. ver. 39.

VER. 30.

Καθὼς γὰρ ἦν Ἰησοῦς σημεῖον τῆς

Νινευταίς, οὕτως ἔσται καὶ ἡ οὐσία τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

See on Matt. xii. ver. 40.

VER. 31.

Βασιλίσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακριθεῖσιν αὐτοῖς· ἔτι ἦλθεν ἐκ τῶν μερῶν τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, κλιῶν Σολομῶντος αὐτή.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

See on Matt. xii. ver. 42.

VER. 32.

Ἄνδρες Νινευῆ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακριθῶσιν αὐτῶν· ἔτι μετανίστασιν εἰς τὸ κήρυγμα Ἰησοῦ καὶ ἰδοὺ, κλιῶν Ἰησοῦ αὐτή.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

See on Matt. xii. ver. 41.

VER. 33.

Οὐδεὶς δὲ λύχνος ἔψας εἰς κρυπτὸν τόπον, οὐδὲ ὑπὸ τὸν μίθρον, ἀλλ' ἐπὶ τὸν λαχλῆαν, ἵνα ὁ σιωταρῶμενος τὸ φῶς ἑξέλθῃ.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

See Matt. v. ver. 15. Margin.

See on Matt. v. ver. 15.

VER. 34.

Ὁ λύχνος τοῦ σώματος ἔστιν ἡ ὀφθαλμὸς, ἔταν οἷν ἡ ὀφθαλμὸς σου ἀπλωῆς ᾗ, καὶ ἔταν τὸ σῶμα σου φωτεινὸν ἔταν ἔταν δὲ σωματις ᾗ, καὶ τὸ σῶμα σου σκοτεινόν.

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but

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when thine eye is evil, thy body also is full of darkness.

* See on Matt. vi. ver. 23, 25.

VER. 35.

Σκῆψαι οὖν μὴ τὸ φῶς, τὸ ἐν σοί, σκῆψαι ἵσθη.

* Take heed therefore that the light which is in thee be not darkness.

* There is a way that seemeth right unto a man; but the end thereof are the ways of death, Prov. xvi. 25. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 20, 21. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 8, 9. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? John ix. 39, 40. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 23, 25. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is fool-

ishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain, iii. 18—40. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and ancient thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 36.

Εἰ οὖν τὸ σῶμα σου ἅλως φωταῖον, μὴ ἔχῃς τὸ μέρος σκοτεινῶν, ἵσθαι φωταῖον ἅλως, ὡς ἔστιν ἡ λύχνος τῆς ἀστραπῆς φωτίζῃ σου.

* If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

* Gr. A candle by it's bright shining.

* O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients; because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path, Psal. cxix. 97—105. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, Prov. i. 5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seek-

est her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man, from the man that speaketh froward things, ii. 1—12. But the path of the just is as the shining light, that shineth more and more unto the perfect day, iv. 18. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 51, 52. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 25.

VER. 37.

Ἐν δὲ τῷ λαλεῖν, ἤρθε αὐτῷ Φαρισαῖος τις βρωσ ἀμωτῶν καὶ αὐτῷ εἰσεβῆν διὰ δεξιῶν.

And as he spake, a certain * Pharisee besought him to dine with him: and he went in, and sat down to meat.

* See on Matt. iii. ver. 7. clause 1.

VER. 38.

Ὁ δὲ Φαρισαῖος ἰδὼν ἰθαύμαστον ἦν: οὐ κερῶν ἰκαρτεῖον ἀπὸ τοῦ ἀρωματῶν.

And when the Pharisee saw it, * he marvelled that he had not first washed before dinner.

* See on Mark vii. ver. 3.

VER. 39.

Εἰς δὲ ἡ Κύριος πρὸς αὐτὸν ἦν ἰσχυρῶς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ κωπυλίου καὶ τοῦ πηλακοῦ καθαρίζουσι: τὸ δὲ ἔσωθεν ἡμῶν γὰρ οὐ καθαρίζουσι: καὶ ἠνομία.

* And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

* See on Matt. xxiii. ver. 25.

VER. 40.

Ἄφρονες, οὗχ ὁ ἔσωθεν, καὶ τὸ ἔσωθεν ἰσχυροῦσι;

Ye fools! did not he that made that which is without, make that which is within also?

VER. 41.

Ἰδοὺ τὰ ἔξωθεν ὑμῶν ἐκαθαρίζουσι, καὶ ἴδοι, ἠνάρα καθαροῦ ἡμῶν ἔσωθεν.

But rather * give alms * of such things as ye have, and, behold, ^b all things are clean unto you.

* Or, as you are able.

* See on Matt. v. ver. 42. clause 1.

^b I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Desecroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ: is acceptable to God and approved of men, Rom. xiv. 14—18. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

VER. 42.

Ἄλλ' οὐκ ἡμῶν τοῖς Φαρισαῖοις, εἰ ἀρωματίζουσι τὸ ἔξωθεν καὶ τὸ εἰσῆλθῆναι καὶ πῶς λέγουσι, καὶ κερῶν καθαροῦ τὸ ἔσωθεν καὶ τὴν ἀνάρα τοῦ Θεοῦ ταῦτα ἴδοι: πηλοῦ. ἡμῶν δὲ μὴ ἀρωματίζουσι.

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LUKE XI. 42—49.

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But ^a was unto you Pharisees, for ye sithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.]

^a See on Matt. xxiii. ver. 23.

VER. 43.

Οὐαὶ ὑμῶν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν κερταυθαδὲραν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

Woe unto you, Pharisees! for ^a ye love the uppermost seats in the synagogues, and greetings in the markets.

[And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 6, 7.]

^a See on Matt. xxiii. ver. 6, 7.

VER. 44.

Οὐαὶ ὑμῶν, γραμματεῖς καὶ Φαρισαῖοι, ἵνα κερταῖ, ὅτι ἰσθὶ ὡς τὰ μνημεῖα τὰ ἀθάλα, καὶ οἱ ἄνθρωποι οὐκ ἐπισηματῶντες ἑπάνω οὐκ οἴεσθιν.

^a Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, Matt. xxiii. 27.]

^a See on Matt. xxiii. ver. 27.

VER. 45.

Ἀπεκρίθη δὲ τις τῶν νομικῶν, λέγων αὐτῷ· Διδάσκαλε, ταῦτα λέγουσιν καὶ ἡμεῖς ἰσχυρῶς.

Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

VER. 46.

Ὁ δὲ εἶπε· καὶ ὑμῶν τῶς νομικῶς οὐαὶ, ὅτι φορτίζετε τοὺς ἀδελφούς· φορτία δυσ-

κότακτα, καὶ αὐτοὶ ἐν τῶν δεκτύλων ἡμῶν ὡς προσβαῖετε τοῖς φορτίοις.

And he said, Woe unto you also ye Lawyers! ^a for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

[For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, Matt. xxiii. 4.]

^a See on Matt. xxiii. ver. 4.

VER. 47.

Οὐαὶ ὑμῶν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκταναν αὐτούς.

Woe unto you! for ye build the sepulchres of the prophets; and your fathers killed them.

[Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, Matt. xxiii. 29, 30.]

^a See on Matt. xxi. ver. 35.

VER. 48.

Ἄρα μαρτυρεῖτε, καὶ συνποθεῖτε τοὺς λόγους τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκταναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

[Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 31.]

VER. 49.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν Ἀποστόλων εἰς αὐτοὺς προφήτας, καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἠδικήσουσιν

^a Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute;

[Wherefore, behold, I send unto you prophets, and wise men, and Scribes: and some of them ye shall

kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, Matt. xxiii. 34.]

* See on Matt. xxiii. ver. 34.

VER. 50.

ἵνα ἐκχυθῆ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυμένον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενιᾶς ταύτης·

* That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

[That upon you may come all the righteous blood shed upon the earth, Matt. xxiii. 35.]

* See on Matt. xxiii. ver. 35. clause 1.

VER. 51.

Ἀπὸ τοῦ αἵματος Ἀβελ, ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ ἁλτου καὶ λέγω ὑμῖν ἐκχυθήσεται ἀπὸ τῆς γενιᾶς ταύτης.

* From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.

[From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar, Matt. xxiii. 35.]

* See on Matt. xxiii. ver. 35. clause 2.

VER. 52.

Ὅτι ὑμεῖς τοῖς νομίμοις, ὅτι ἔρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσέλθουσι, καὶ τοὺς εἰσρχομένους ἐκωλύσατε.

* Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

* Or, forbad.

[But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, Matt. xxiii. 13.]

* See on Matt. xxiii. ver. 13.

VER. 53.

Διψῶντες δὲ αὐτοὺ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐπιθεῖν, καὶ ἀποστοματίζαν αὐτὸν περὶ πλινθῶν,

And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

VER. 54.

Ἐπιθεόντες αὐτὸν, καὶ ζητούντες διαρῶσαι τι ἐκ τοῦ στόματος αὐτοῦ, τὰς κατηγορήσασιν αὐτοῦ.

* Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

* See on Matt. xxiii. ver. 15.

CHAP. XII.—VER. 1.

Ἐν ᾧς ἐκισυναχθῶσιν τῶν μυριάδων τοῦ ἔθλου, ἔστι καταπατῆν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἧτις ἐστὶν ὑποκρισις.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees which is hypocrisy.

* See on Matt. iv. ver. 25. clause 1.

* See on Matt. xvi. ver. 6.

VER. 2.

Ὅτι οὐδὲν δὲ στυγακαλυμμένον ἔστιν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ ὄψοιθῃται.

* For there is nothing covered that shall not be revealed; neither hid, that shall not be known.

* See on Matt. x. ver. 26.

VER. 3.

Ἄσθ' ἂν ἴσα ἐν τῇ σκοτίᾳ λέγειν, ἐν τῷ φωτὶ ἀποσθῆσεται· καὶ ὃ πρὸς τὸ ἄσ' ἐλάλησατε ἐν τοῖς ταμίοις, κηρυχθήσεται ἐπὶ τῶν δαμῶν.

* Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.

* See on Matt. x. ver. 27.

VER. 4.

Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβῆσθε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσύτερον τι ποιῆσαι.

* And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

* See on Matt. x. ver. 28. clause 1.

VER. 5.

Ἐπορεύθη δὲ ἡμῖν τῆς φοβήσεως· φοβήσεσθε τὸν μετὰ τὸ ἀποκτείναι, ἰσχυρίας ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· καὶ λέγω ἡμῖν, τούτων φοβήσεσθε.

^a But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

^a See on Matt. x. ver. 28. clauses 2, 3.

VER. 6.

Οὐκ ἔστιν στανθρία πωλείται ἀσπίων δύο, καὶ ἢ ἓξ αὐτῶν οὐκ ἔστιν ἐπιλαλεσμήνην ἡτόπιον τοῦ Θεοῦ·

^a Are not five sparrows sold for two farthings? and not one of them is forgotten before God:

^a See Matt. x. ver. 29. margin.

^a See on Matt. x. ver. 29.

VER. 7.

Ἄλλα καὶ αἱ τρίχες τῆς κεφαλῆς ἡμῶν πᾶσαι ἡριθμηταί. Μὴ οὖν φοβήσθε· πολλῶν στρεψιδῶν διαφίεσθε.

^a But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

^a See on Matt. x. ver. 30, 31.

VER. 8.

Λέγω δὲ ἡμῖν Πᾶς ὃς ἂν ἠμολογήσῃ ἐν ἡμῶν ἡμεροσθῶν τῶν ἀνθρώπων, καὶ ἢ οὐκ ἐπὶ ἀνθρώπων ἠμολογήσῃ ἐν αὐτῷ ἡμεροσθῶν τῶν ἀγγέλων τοῦ Θεοῦ·

^a Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

^a See on Matt. x. ver. 32.

VER. 9.

Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

^a But he that denieth me before men, shall be denied before the angels of God.

^a See on Matt. x. ver. 33.

VER. 10.

Καὶ πᾶς ὃς ἑρῶν λέγων εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφθίεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημῶσιν οὐκ ἀφθίεται.

^a And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

^a See on Matt. xii. ver. 32.

VER. 11.

Ὅταν δὲ προσφέρωσιν ἡμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἰσχυρίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῶσθε, ἢ τί εἰπῆτε·

^a And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

^a See on Matt. x. ver. 19.

VER. 12.

Τὴ γὰρ ἕλπιον Πνεῦμα ἁγίου ἡμᾶς ἐν αὐτῷ τῷ ἔργῳ, ἃ δεῖ εἰπεῖν.

^a For the Holy Ghost shall teach you in the same hour what ye ought to say.

^a See on Matt. x. ver. 20.

VER. 13.

Ἐἶπε δὲ τις αὐτῷ ἐκ τοῦ ἔχλου διδασκαλά, εἰπὶ τῷ ἀδελφῷ μου μερισσοδαί μετ' ἡμοῦ τὴν κληρονομίαν.

^a And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

VER. 14.

Ὁ δὲ εἶπεν αὐτῷ· Ἀνδρῶπι, τίς με κατίστωσι ἡμαστῶν ἢ μεριστῶν ἐφ' ἡμᾶς;

^a And he said unto him, Man, who made me a judge or a divider over you?

^a Jesus answered, My kingdom is not of this world, John xviii. 36.

VER. 15.

Ἐἶπε δὲ πρὸς αὐτούς· Ὅρατε καὶ φυλάσσοθε ἀπὸ τῆς πλεονεξίας ὅτι οὐκ ἔστιν ἐν τῷ πνεύματι τῆς ζωῆς αὐτοῦ ἔστιν ἐν τῶν ὑπαρχόντων αὐτοῦ.

^a And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

^a See on Matt. xiii. ver. 22.

^b A little that a righteous man hath is better than the riches of many wicked, Psal. xxxvii. 16. Better is little with the fear of the LORD, than great treasure, and trouble therewith, Prov. xv. 16. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Better is an handful with quietness, than both the hands full with travail and vexation of spirit, Eccles. iv. 6. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall

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drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 25, 26. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, see these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 6—11.

VER. 16.

Εἶπεν δὲ παραβολὰν πρὸς αὐτοὺς, λέγων· Ἀδικήσατε τοὺς θλαστέλους ἐπιφύρατε ἡ χεῖρα·

And he spake a ^aparable unto them, saying, ^bThe ground of a certain rich man brought forth plentifully:

^a See on Matt. xiii. ver. 3. clause 1.

^b The tabernacles of robbers prosper, and they that provoke God are secure: into whose hand God bringeth abundantly, Job xii. 6. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish, Psal. lxxiii. 3—7. Behold, these are the ungodly who prosper in the world; they increase in riches, 12. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

VER. 17.

Καὶ διελόγιζοντο ἐν ἑαυτοῖς, λέγων· Τί πικρῶς, ὅτι οὐκ ἔχουσιν οὐδὲν τοῖς καρπείοις μου;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

VER. 18.

Καὶ εἶπεν· Τούτο ποιήσω· κατελῶ μου τοὺς ἀποθήκας, καὶ μολύσας διδοῦμαι· καὶ συναΐξω ἐπι πάντα τὰ γυνήματά μου, καὶ τὰ ἀγαθὰ μου.

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

VER. 19.

Καὶ ἔφη τῇ ψυχῇ μου· Ψυχὴ, ἔχουσ πολλὰ, ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· διασπάσου, φάγε, πίε, εὐφραίνου.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

VER. 20.

Εἶπεν δὲ αὐτῷ ὁ Θεός· Ἄφρον, ταῦτα τῇ νυκτὶ ἐν ψυχῇ σου ἐπικρατῶσιν ἀπὸ σοῦ· ἂν δὲ ἠτοίμασας, τίς ἔσται;

But God said unto him, Thou fool! this night ^athy soul shall be required of thee: ^bthen whose shall those things be which thou hast provided?

^a Or, do they require thy soul.

^b God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness, Psal. lii. 5—7. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

^b Though he heap up silver as the dust, and prepare raiment as the clay: He may prepare it, but the just shall put it on, and the innocent shall divide the silver, Job xxvii. 16, 17. Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them, Psal. xxxix. 6. Be not thou afraid when

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one is made rich, when the glory of his house is increased: For, when he dieth, he shall carry nothing away; his glory shall not descend after him; Though, while he lived, he blessed his soul: (and men will praise thee when thou doest well to thyself:) He shall go to the generation of his fathers: they shall never see light, xix. 16—19.

VER. 21.

Ὅστις ἰ θουραρίζειν ἑαυτοῦ, καὶ μὴ εἰς εὐαὶ κλωνῶν.

^a So is he that layeth up treasure for himself, and is not rich towards God.

^aLay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—5.

^bCharge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.]

VER. 22.

Ἔτις δὲ ἠρῶς τοῖς μαθηταῖς αὐτοῦ. Δὲ τοῦτο ἵπὸν λέγει, καὶ μαρτυρεῖται ὅτι

ἰαχὴ ἱμαῶν, ἢ φάγετε μὲν τὸ σῶματι, ἢ ἐδύσαθε.

And he said unto his disciples, Therefore I say unto you, ^aTake no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

[Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, Matt. vi. 25.]

^a See on Matt. vi. ver. 25. 31.

VER. 23.

Ἢ ἰαχὴ πλεονῆς ἔστιν ἢς σφάξαι, καὶ τὸ σῶμα, τοῦ ἐδύσατε.

The life is more than meat, and the body is more than raiment.

[Is not the life more than meat, and the body than raiment? Matt. vi. 25.]

VER. 24.

Κατασείραται τοῖς ἀέρασι, ὅτι οὐ σπέρουσι, οὐδὲ θερῶσιν εἰς εὐα ἔστιν ἡμαῖν, ἀλλὰ ἀναθεῖται, καὶ ἡ θεὸς ἐτρέφει αὐτοῖς ἠέρα μᾶλλον ἢμεῖς διατρέφει τὸν σαρκοῦ;

^aConsider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?

[Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. v. 26.]

^a See on Matt. vi. ver. 26.

VER. 25.

Τίς δὲ ἐξ ἱμαῶν μετριῶν δύναται προσθεῖναι ἑπὶ τὸν ἕκστατον αὐτοῦ ὅχιον ἕνα;

^aAnd which of you with taking thought can add to his stature one cubit?

[Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.]

^a See on Matt. vi. ver. 27.

VER. 26.

Εἰ οὐ οὕτω ἐλάχιστος δύνασθε, ἢ ἑπὶ τῶν λαπιῶν μετριῶν;

If ye then be not able to do that thing which is least, why take ye thought for the rest?

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VER. 27.

Κατανοήσατε τὰ κέλινα, ὡς αἰχάναι· οὐ κοπιᾷ, οὐδὲ νέθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλλετο ὡς ἐν τούτοις.

^a Consider the lilies how they grow; they toil not, they spin not? and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

[Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these, Matt. vi. 28, 29.]

^a See on Matt. vi. ver. 28, 29.

VER. 28.

Εἰ δὲ τὸν χάρτων ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αἶρον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφίπετοι, πῶς μᾶλλον ὑμεῖς, ἰλαρόσπιτοι;

^a If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?

[Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. vi. 30.]

^a See on Matt. vi. ver. 30.

VER. 29.

Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίνατε· καὶ μὴ μετασφίξεσθε.

^a And seek not ye what ye shall eat, or what ye shall drink, ^b neither be ye of doubtful mind.

^a Or. Ijes not in careful suspense.

[Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt. vi. 31.]

^a See on Matt. vi. ver. 31.

VER. 30.

Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσι· ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῆζετε τούτων.

^a For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

[(For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things, Matt. vi. 32.)

^a See on Matt. vi. ver. 32.

VER. 31.

Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσονται ὑμῖν.

^a But rather seek ye the kingdom of God; and all these things shall be added unto you.

[But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33.]

^a See on Matt. vi. ver. 33.

VER. 32.

Μὴ φοβῆθῃ, τὸ μικρὸν σὺνέμενον ὅτι εὐδαιμονία ὁ Πατὴρ ὑμῶν δύναιτο ὑμῖν τὴν βασιλείαν.

^a Fear not, ^b little flock; for it is ^b your Father's ^c good pleasure ^d to give you the kingdom.

^a Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it, Matt. vii. 14. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16.]

^b See on Matt. v. ver. 9. clause 3.

^c See on Matt. xviii. ver. 14.

^d See on Matt. xxv. ver. 34. clause 3.

VER. 33.

Πολλοὶ εἰσι τὰ ὑπέροχρα ὑμῶν, καὶ ὄντι ἰλαροσπίτοι. Πωθήσονται ἑαυτοῦς βαλάντια μὴ παλαιώμενα, ὅσων αὐτῶν ἀνέκαστρον, ἐν τοῖς οὐρανοῖς, ὅσων κλίβανος οὐκ ἔγγιζαι, οὐδὲ σὺς διαφθίσει.

^a Sell that ye have, and ^b give alms; ^c provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

^a See on Matt. xix. ver. 21. clause 2.

^b See on Matt. v. ver. 42. clause 1.

^c See on Matt. vi. ver. 20.

VER. 34.

Ὅσων γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

^a For where your treasure is, there will your heart be also.

^a See on Matt. vi. ver. 21.

VER. 35.

Ἔστησαν ὑμῶν αἱ ἐσφίαι περιζωστέσθαι, καὶ οἱ λῆθοι καύμενοι.

^a Let your loins be girded about, and ^b your lights burning;

^a Stand therefore, having your loins girt about with truth, and having on

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the breast-plate of righteousness, Eph. vi. 14. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

^a See on Matt. xxv. ver. 1. clauses 2, 3.

VER. 36.

Και ἡμῖς ὁμοίως ἀνθρώποις προσδεχόμενοι τὸν κύριον αὐτῶν, ὥστε ἀναλίσκει ἐν τῷ γάμῳ· ἵνα ἰδόντες καὶ κρούσαντες, εἴδωσι ἀνοίξασθαι αὐτοῦ.

And ye yourselves ^a like unto men that wait for their lord, ^b when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

^a See on Matt. xxiv. ver. 42.

^b Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 1—13.

VER. 37.

Μακάριοι οἱ δούλοι ἑστίνοι, οὓς ἰδόντες ἰσχυρὸς εὐχόμενος γυμνοῦντας· ἄρα τὸν λόγον ἡμῶν, ὅτι παρελθόντας, καὶ ἀνακρούσας αὐτοῦ, καὶ παρελθόντες διακονήσουσιν αὐτοῦ.

^a Blessed are those servants whom the lord, when he cometh, ^b shall find watch-

ing: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

^a See on Matt. xxiv. ver. 46.

^b See on Matt. xxiv. ver. 42.

VER. 38.

Καὶ ἂν ἴδῃ ἐν τῇ δευτέρῃ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἴδῃ, καὶ εὖρη αὐτοῦ, μακάριοι σίνοι οἱ δούλοι ἑστίνοι.

^a And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

^a Watch therefore: for ye know, not what hour your Lord doth come, Matt. xxv. 42.

VER. 39.

Ταῦτο δὲ γινώσκοντες, ὅτι ἂν εἴδῃ ὁ οἰκοδεσπότης ὅρα ἄρα ἰσχυρὸς ἔρχεται, ἔργαζόμενος αὐτῷ, καὶ οὐκ ἂν ἀφῆκε διακονήσαι τὸν οἶκον αὐτοῦ.

^a And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

^a See on Matt. xxiv. ver. 43.

VER. 40.

Καὶ ἡμῖς ὡς γινώσκοντες ἵσταμεν· ὅτι ἢ ἄρα οὐ δύνασται, ἢ οὐκ ἐστὶν ἡ ἐπινοήσασθαι τὸν καιρὸν αὐτοῦ.

^a Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

^a See on Matt. xxiv. ver. 44.

VER. 41.

Ἐἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

VER. 42.

Ἐἶπε δὲ ὁ Κύριος· Τίς ἀρα ἐστὶν ὁ πιστὸς οἰκόμενος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς οἰκουμένης αὐτοῦ, τῷ δίδόναι ἐν καιρῷ τὸ στοιχάσκειν;

^a And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

^a See on Matt. xxiv. ver. 45.

VER. 43.

Μακάριος ὁ δούλος ἐπινοῶν, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρεῖται ποιοῦντα ὅσατος.
 *Blessed is that servant, whom his lord, when he cometh, shall find so doing.
 * See on Matt. xxiv. ver. 46.

VER. 44.

Ἄλθως λέγω ὑμῖν, ὅτι ἐπὶ πάντι τοῖς ἐπαρχουσιν αὐτοῦ καταστήσει αὐτόν.
 *Of a truth I say unto you, That he will make him ruler over all that he hath.
 * See on Matt. xxiv. ver. 47.

VER. 45.

Ἐὰν δὲ ἴσῃ ὁ δούλος ἐπινοῶν ἐν τῇ καρδίᾳ αὐτοῦ· Κροῖζει ὁ κύριός μου ἔρχομαι· καὶ ἀρχεται τρώπειν τοὺς παῖδας καὶ τὰς παιδικίας, ἕδωκεν τε καὶ σίτου καὶ μεθύσκαθου·
 *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;
 * See on Matt. xxiv. ver. 48, 49.

VER. 46.

Ἦξει ὁ κύριος τοῦ δούλου ἐπινοῶν ἐν ἡμέρᾳ ἢ οὐ προσδοκῶν, καὶ ἐν ἡρᾷ ἢ οὐ γινώσκουσι· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
 *The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
 * Or, cut him off.
 * See on Matt. xxiv. ver. 50, 51.

VER. 47.

Ἐπινοῶν δὲ ὁ δούλος ὁ γνώεις τὸ θέλημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἐτοιμάσας, μετὰ κούρας πρὸς τὸ θέλημα αὐτοῦ, διαβήσεται πολλὰς.
 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

*But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the

word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him, Numb. xv. 30, 31. Then began he to upbraid the cities wherein most of his mighty works were done, because they repeated not: Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 41. If I had not come and spoken unto them, they had not had sin: but now they have a cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 11. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, James iv. 17.

VER. 48.

Ὁ δὲ μὴ γνώεις, κούρας δὲ ἄξιμ' ἑταρῶν, διαβήσεται ὀλίγας. Πᾶσι δὲ ὁ ἰδοὺ πάλιν, πάλιν ἑταρῶσιν παρ' αὐτοῦ· καὶ ἢ περιεθετο πάλιν, περιετέταται ἀντινομίᾳ αὐτόν.
 *But he that knew not, and did com-mis things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

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*And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity, Lev. v. 17. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another;) In the day when the God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 12—16.

See on Matt. xii. ver. 12.

VER. 49.

Ἦν ἔλθω βαλὼν εἰς τὴν γῆν, καὶ τί θίω εἰ ἔδη ἀνάφθῃ;

*I am come to send fire on the earth; and what will it if it be already kindled?

See on verses 51—53.

VER. 50.

Ἐσπασμα δι' ἔχω βαπτισθῆναι, καὶ πῶς συνήχμαί ἕως οὗ τοῦδε;

But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

*Or, pained.

*Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all, Heb. x. 5—10.

VER. 51.

Διαίτη ἐστὶ εἰρήνη παραρτήσαν δόξαν ἐν τῇ γῆ; οὐχί, λέγει υἱοῦ, ἀλλ' ἡ διαμερισμῶν.

*Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

See on Matt. x. ver. 34.

VER. 52.

Ἔσονται γὰρ ἀπὸ τοῦ νῦν οἶκοι ἐν οἴκῳ ἐν διαμερισμῶν, τρεῖς ἐπὶ δύο, καὶ δύο ἐπὶ τρεῖς.

For from henceforth there shall be five in one house divided, three against two, and two against three.

VER. 53.

Διαμερισθῆσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· ἀνδρὰ ἐπὶ τῇ γυναίκῳ αὐτῆς, καὶ γυναῖκα ἐπὶ τῷ πατρὶ αὐτῆς.

*The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

See on Matt. x. ver. 35, 36.

VER. 54.

Ἐλεγε δὲ καὶ τοῖς ἔχλοι· Ὅταν ἴδωτε τὴν νεφέλην ἀνατίλλουσαν ἀπὸ δυσμῶν, αἰθέρας λέγετε· Ὁμβρὸς ἔρχεται· καὶ γίνεσθαι αὐτὰ.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

VER. 55.

Καὶ ἔταν ἴδωτε ἀνέμου, λέγετε· Ὁρὶ καίσων ἵσταν· καὶ γίνεσθαι.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

VER. 56.

Ἵναρταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ἀνατι δευμάζων τὴν δὲ καρδίαν τοῦτον πῶς οὐ δευμάζων;

*Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

See on Matt. xvi. ver. 3.

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VER. 57.

Τὶ δὲ καὶ ἄφ' ἑαυτῶν οὐ κρινοῦσι τὸ δίκαιον ;

Yea, and why even of yourselves judge ye not what is right ?

VER. 58.

Ὁμοίως ἰσάγοις μετὰ τοῦ ἀδικησάου σου ἐν ἄρχοντι, ἢ ἐν τῷ ἰδῷ διὰ ἰσχυρίας ἀπυλλέχθαι ἀπ' αὐτοῦ· μήποτε κατασφύρισι σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδοῖ τῷ πρῶτον, καὶ ὁ πρῶτον σε ἐλάλησιν εἰς φυλακὴν.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him : lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

* See on Matt. v. ver. 25.

VER. 59.

Λέγω σοι, οὐ μὴ ἐξέλθῃς ἑκείθεν, ἕως οὗ καὶ τὸ ἴσχαριον λεπτῶν ἀποδοῖς.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

* See Mark xii. ver. 42. margin.

* See on Matt. v. ver. 26.

CHAP. XIII.—VER. 1.

Παρέστην δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὅτι τὸ αἷμα Πιλάτου ἕμιξε μετὰ τῶν θυσιῶν αὐτῶν.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him : he also perished ; and all, even as many as obeyed him, were dispersed, Acts v. 37.

VER. 2.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Δεκνῶτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἕγενοντο, ὅτι τοιαῦτα πεποιθήσαν ;

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?

What then ? are we better than they ? No, in no wise : for we have before proved both Jews and Gen-

tiles, that they are all under sin : As it is written, There is none righteous, no, not one : There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one, Rom. iii. 9.—12.

VER. 3.

Οὐχί, λέγω ὑμῶν ἄλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσθε.

I tell you, Nay : but except ye repent, ye shall all likewise perish.

* See on Matt. iii. ver. 2. clause 1.

* See on Matt. iii. ver. 10. clause 4. and 12. clause 5.

VER. 4.

Ἦ ἑστῆσι οἱ θῖκα καὶ ἱετόν, ἃφ' οὓς ἔκωσεν ἡ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτανεν αὐτοὺς, δοκίμῃ ὅτι οὗτοι ὀφειλῆται ἕγενοντο παρὰ πάντας ἀσθενοῦσας τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ ;

Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem ?

* Or, debtors.

* See on ver. 2.

VER. 5.

Οὐχί, λέγω ὑμῶν ἄλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσθε.

I tell you, Nay : but except ye repent, ye shall all likewise perish.

* See on ver. 3.

VER. 6.

Ἐλεγεν δὲ ταῦτην τὴν παραβολὴν· Σκεπὴν εἶχε τις ἐν τῷ ἀμπελοῦν αὐτοῦ πεφυτωμένην καὶ ἔλθε καρπῶν ζητῶν ἐν αὐτῇ, καὶ οὐχ εἶρεν.

He spake also this parable : A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

* See on Matt. xxi. ver. 33. clause 2.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, Psal. i. 3. Bring forth therefore fruits meet for repentance, Matt. iii. 8. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through

the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 1—5. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life, vi. 22. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6.

^c Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of riches, choke the word, and he becometh unfruitful, Matt. xiii. 18—22.

VER. 7.

Ἐξῆς δὲ πρὸς τὸ ἀπεσταλαγμένον ἰδοὺ.
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τοῖα ἔτε ἔρχομαι ζυγῶν μαρτῶν ἐν τῇ οἰκῇ τούτῳ, καὶ οὐχ εὐφρανῶ ἰκανοὺς ἀβρῶν ἰσῆρι καὶ τὴν γῆν καταργεῖ;

Then said he unto the dresser of his vineyard, ^a Behold, these three years I come seeking fruit on this fig-tree, and find none: ^b cut it down; why cumbereth it the ground?

^a See on Rom. ii. ver. 4. clause 3.

^b See on Matt. iii. ver. 10. clause 4.

VER. 8.

Ὁ δὲ ἀπεκριθεὶς λέγει αὐτῷ Κύριε, ἀφεῖς αὐτὸν καὶ τοῦτο τὸ ἔτος, ἕως ἔτιω σιδήρω πρὸς αὐτὸν, καὶ βάλω κωνάρην.

And he answering said unto him, Lord, ^a let it alone this year also, till I shall dig about it, and dung it:

^a Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25.

VER. 9.

Καὶ μὲν ποιεῖσθι καρπὸν· εἰ δὲ μήτε, εἰς τὸ μῦλλον ἑκκαθεῖς αὐτόν.

And if it bear fruit, well: and if not, then after that thou shalt cut it down.

VER. 10.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.

And he was ^a teaching in one of the synagogues on the Sabbath.

^a See on Matt. iv. ver. 23. clause 2.

VER. 11.

Καὶ ἰδοὺ, γυνὴ ἢ πνεῦμα ἔχουσα δεκάοκτα ἔτη θύρα καὶ ἑστῆρ καὶ ἦν συγκατασκευασμένη, καὶ μὴ δυναμένη ἀνακλιθῆαι εἰς τὸ πτερύγιον.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

VER. 12.

Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησεν, καὶ εἶπεν αὐτῇ· Γυναίκα, ἀποκλίνασαι τῆς δοθῆνίαι σου.

And when Jesus saw her, he called her to him, and said unto her, ^a Woman, thou art loosed from thine infirmity.

^a See on Matt. iv. ver. 23. clause 4. and viii. ver. 3. clause 2.

VER. 13.

Και ἐπέθηκεν αὐτῷ τὰς χεῖρας· καὶ παραχρῆμα ἐπεθεώθη, καὶ ἐθεώχε τὸν σῶμα.
And he ^a laid his hands on her: and immediately she was made straight, and ^b glorified God.

^a See on Matt. viii. ver. 15.
^b See on Matt. ix. ver. 8.

VER. 14.

Ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγός, ἀγακτων ἔτι τῷ σαββάτῳ ἰδερῆκεν ὁ Ἰησοῦς, ἰδὼς τὸ ἔργον· Ἐξ ἡμέρας σκόν ἐν αἰς δὲ ἐργάζεσθαι ἐν ταῖς αἰς ἐργάζεσθαι· θραυσθεὶς, καὶ μὴ τῷ ἡμέρῃ τοῦ σαββάτου.

And the ruler of the synagogue ^a answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which man ought to work: in them therefore come and be healed, and not on the sabbath day.

^a Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28.

VER. 15.

Ἀπεκρίθη αὐτῷ αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ἔρωσθα, ἵκατος ἡμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ, ἢ τὸν ὄνον ἀπὸ τῆς φάττης, καὶ ἀπαγαγὼν ποτίσει;

The Lord then answered him, and said, ^a Thou hypocrite, ^b doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

^a See on Matt. vi. ver. 2. clause 2.
^b See on Matt. xii. ver. 11.

VER. 16.

Ταῦτον δὲ, θυγατέρα Ἀβραάμ ὄντων, ἢ ἰθὺς ὁ Σατανᾶ; ἰδοὺ δίδω καὶ ἐντὸς

ἡμέρας, οὐκ ἴδω λύθους ἀπὸ τοῦ σαββάτου τοῦ ἡμέρας τοῦ σαββάτου;

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

VER. 17.

Καὶ ταῦτα λέγοντος αὐτοῦ, παραχρῆμα πάντες οἱ ἀκούσαντες αὐτοῦ καὶ οἱ αἰεὶς ὁ ἔχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἰσθῆταις τοῖς γνωστοῖς ἐν αὐτῷ.

And when he had said these things, ^a all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

^a See on Matt. xxii. ver. 46.

VER. 18.

Ἐλεγε δὲ· Τίς ἡμῶν ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίς ἡμοῖσθαι αὐτῶν;

^a Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

[And he said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? Mark iv. 30.]

^a See on Mark iv. ver. 30.

VER. 19.

Ὅμοια ἐστὶ κλάμ σινάπεως, ἢ λαβὴν ἄνηρωτος ἱσθαι ἐς κῆρον αὐτοῦ καὶ ἔζησεν, καὶ ἐγένετο ἐς δένδρον μέγα, καὶ τὰ πεπεσῶτα τοῦ αἵματος κατασκηνώσεν ἐν ταῖς κλάμεις αὐτοῦ.

^a It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

[Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof, Matt. xiii. 31, 32. It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so

that the fowls of the air may lodge under the shadow of it, Mark iv. 31, 32.]

* See on Matt. xiii. ver. 31, 32.

VER. 20.

Και πάλιν εἶπεν τῆς ἡμετέρας τῆν Κασιλάαν τοῦ Θεοῦ;

And again he said, Wherunto shall I liken the kingdom of God?

VER. 21.

Ὅμοια ἐστὶ ζύμη, ἣν λαβίσσα γυνὴ ἐκρύψεν εἰς ἀλευρον σάτα τετρα, ἕως ὅτι ζυμώσθῃ ὅλον.

* It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

* See Matt. xiii. ver. 33. margin.

[Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened, Matt. xiii. 33.]

* See on Matt. xiii. ver. 33.

VER. 22.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ περιεὶς κειόμενος εἰς Ἱερουσαλήμ.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

VER. 23.

Εἶπεν δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι εἰσὶ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς·

Then said one unto him, Lord, are there few that be saved? And he said unto them,

VER. 24.

Ἀγωνιάσθε εἰσελθεῖν διὰ τῆς στυγῆς θύρας· ὅτι πολλοὶ θέλουσι εἰσελθεῖν, καὶ οὐκ ἔσθυσαν.

* Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

* And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12. See also on Matt. vii. ver. 13. clause 1. and ver. 14.

* Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have

set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 24-25. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high, Isa. lviii. 2-4. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 31-33.

VER. 25.

Ἀπ' οὗ ἀν' ἡμερῶν ἡ οἰκουμένη, καὶ ἀποκατεῖται τὴν θύραν, καὶ ἀρχίσθητι ἔξω ἵστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἀνοίξον ἡμῖν καὶ ἀποκριθεὶς εἶπεν ἡμῖν· Οὐκ εἶδα ὑμᾶς πώποτε.

* When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to

knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

See on Matt. xxv. ver. 10—12.

VER. 26.

Τότε ἀρχεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

See on Matt. vii. ver. 22. clause 2.

VER. 27.

Καὶ ἰεὺς εἰπὼν ἰπαιῶν, οὐκ οἶδα ὑμᾶς πῶθεν ἐστὶν ἀπόθεντι ἅς ἡμεῖς κτλ. ἀδικίας.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

See on Matt. vii. ver. 23.

VER. 28.

Ἐὰν ἴσῃται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ἴδῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμεῖς δὲ ἐκβαλλομένους ἔξω.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

See on Matt. viii. ver. 12.

VER. 29.

Καὶ ἔξωσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου καὶ καθυπόθουσιν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

See on Matt. viii. ver. 11.

VER. 30.

Καὶ ἰδοὺ, αἰεὶς ἰσχυροὶ ἐξ Ἰουδαίας πρώτοι, καὶ οἱ οἰκιστὰς αἰεὶς ἰσχυροὶ.

And, behold, there are last which shall be first, and there are first which shall be last.

See on Matt. xix. ver. 30.

VER. 31.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ Ἐξέλθι, καὶ πορεύου ἐκτιθεὶς ἐπὶ Ἡρώδου θέλει σε ἀποκτείναι.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

VER. 32.

Καὶ εἶπεν αὐτοῖς Περιούτους εἰπατε τῷ ἀλόωσται ταύτη Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ λέγουσι ἐπιτιθεὶς σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειώσωμαι.

And he said unto them, Go ye, and tell that for, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

See on Matt. iii. ver. 7. clause 2.

See on Matt. iv. ver. 24. clause 4.

See on Matt. iv. ver. 23. clause 4.

VER. 33.

Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑσπερῇ πορεύεσθαι ἵνα οὐκ ἐπιδοχῆται πρόφῆται ἀπολλέσθαι ἔξω Ἰερουσαλήμ.

Nevertheless I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest, John iv. 34, 35. I must work the works of him that sent me, while it is day: the night cometh, when no man can work, ix. 4.

VER. 34.

Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀποσταλμένους πρὸς αὐτὴν, πόσις καὶ ἰβήσκειν ἐπιτιθεμένη τὰ τέκνα σου, ὃν τρόπον ἔβριεν τὴν ἑαυτῆς κορυβίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἐβόλησεν;

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

[O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt. xxiii. 37.]

• See on Matt. xxiii. ver. 37.

VER. 35.

Ἰδοὺ, ἀφήνω ὑμῶν τὸ οἶκος ὑμῶν ἔρημος· ἀμὲν δὲ λέγω ὑμῶν, ὅτι οὐ μὴ με ἴδωτε ἕως ἃς ἔξῃ ὅτι εἰσπνεύσει εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, Matt. xxiii. 38, 39.]

• See on Matt. xxiii. ver. 38, 39.

CHAP. XIV.—VER. 1.

Καὶ ἐγένετο ἐν τῷ ἰθαβῶν αὐτὸν εἰς αἰὼν τις τῶν ἀρχόντων τῶν φαρασαίων σαββάτου φαγεῖν ἄρτον, καὶ αὐτὸ ἦσαν παρατηροῦμαι αὐτῷ.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

VER. 2.

Καὶ ἰδοὺ, ἀνδρονίης τις ἐν ἰθρωναῖς ἔκειτο παρὰ αὐτοῦ.

And behold, there was a certain man before him which had the dropsy.

VER. 3.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς ἡμῶν καὶ φαρασαίους, λέγων· Εἰ ἔξωρι τῷ σαββάτῳ θεραπεύειν; Οὐ δὲ ἰσχύσατε.

And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

• See on Mark iii. ver. 4.

VER. 4.

Καὶ ἠπλάκυσεν ἰάσαν αὐτὸν, καὶ ἀπέλυσε.

And they held their peace. • And he took him, and healed him, and let him go;

• See on Matt. iv. ver. 23. clause 4.

VER. 5.

Καὶ ἀποκριθεὶς πρὸς αὐτούς, εἶπε· Τίσις ἡμῶν ὄσος ἢ βοῦς εἰς ὄφρα ἡμωσιῶται, καὶ

οὐα σιδίος ἀνοσώσει· αὐτὸν, ἐν τῷ ἡμέρῃ τοῦ σαββάτου;

• And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

• See on Matt. xii. ver. 11.

VER. 6.

Καὶ οὐα ἰσχύσατε ἀποκριθῆναι αὐτῷ πρὸς ταῦτα.

And they could not answer him again to these things.

VER. 7.

Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολῶν, ἐπιτίθειν ὡς τὰς προσηλυσίους ἐξελθόντες, λέγων πρὸς αὐτούς,

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

• See on Matt. xiii. ver. 3. clause 1.

• See on Matt. xxiii. ver. 6.

VER. 8.

Ὅταν κληθῆς ὑπὸ τις εἰς γάμους, μὴ κατακλιθῆς εἰς τὸν ἄρσηναισιον μέγιστον ἰσημιθέρας σοῦ ἢ κεκλημένος ὑπ' αὐτοῦ.

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

VER. 9.

Καὶ ἰδὼν δὲ οὐα αὐτὸν καλεῖσθαι, ἔειπεν· Δὲς τοῦτο τίσω καὶ τίτω ἀξίω μὲν ἀλοχίους τὸ ἰσχυαῖν τίσω κατίχων.

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

VER. 10.

Ἄλλ' ἔταν κληθῆς, προσηλυθὲς ἀνάπαινον εἰς τὸν ἰσχυαῖν τίσω ἢ ἔταν ἰδὼν δὲ κεκλημένος σοῦ, εἶπεν σοῦ· Φίλε, προσηλυθὲς ἀντίτερον τίτω ἰσται σοῦ ἄξια ἰσῶν τῶν σταναιμῶν σοῦ.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

VER. 11.

Ὅτι πᾶς ὁ ἐφῶν ἑαυτὸν, ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψοθήσεται.

A. D. 33.

LUKE XIV. 11—14.

A. D. 33.

^a For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

^a See on Matt. xxiii. ver. 12.

VER. 12.

Ἐὰν τις ἐξ υἱῶν ἀνθρώπων ἴδωσιν, μὴ φέροι τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μὴ ποιοῖ καὶ ἀγαθὰ ἐς ἀντιμαλίσσασθαι, καὶ γίνῃται σοὶ ἀνταπόδομα.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again; and a recompence be made thee.

VER. 13.

Ἄλλ' ἔταν ποῖς δοχῆν, πάλιν πτωχοῦς, ἀναπήρους, χηλοῦς, τυφλοῦς.

But when thou makest a feast, ^a call the poor, the maimed, the lame, the blind:

^a See on Matt. v. ver. 42. clause 1.

VER. 14.

Καὶ μακάριος ὁ ἄνθρωπος οὗτος ὁ ἰσχυρὸς ἀναποδοῦναι σοὶ ἀνταποδοθήσεται γὰρ οὐ ἐν τῇ ἀναστάσει τῶν ἡμερῶν.

^a And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at ^b the resurrection of the just.

^a Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 10. Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, Psal. xli. 1—3. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart is established, he shall not

be afraid, until he see his desire upon his enemies. He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, cxii. 5—9. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, Prov. xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. Is not this the fast that I have chosen? to loose the bands of wickedness, to unloose the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy re-reward. Then shalt thou call, and the LORD shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 6—11. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hun-

gured, and fed *thes*? or thirsty, and gave *thes* drink? When saw we thee a stranger, and took *thes* in? or naked, and clothed *thes*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 34—40. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, Luke xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19.

^b See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Ἀκούσας δὲ τις τῶν συνακαμμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὁς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And when one of them that sat at meat with him heard these things, he said unto him, ^a Blessed is he that shall eat bread in the kingdom of God.

^a And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9.

VER. 16.

Ὁ δὲ εἶπεν αὐτῷ· Ἀνθρώποις τις ἰσχύσει δῶναι μέγα, καὶ ἐκάλεισε πολλούς·

Then said he unto him, ^a A certain man made a great supper, and bade many:

[The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2.]

^a See on Matt. xxii. ver. 2. clause 2.

VER. 17.

Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῷ ἔργῳ

τοῦ δούλου αὐτοῦ τοῖς κληθεμένοις· Ἐρχέσθε, ἔτι ἔδει ἐτοιμάσθαι τὴν γάμνον.

^a And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

[And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3.]

^a See on Matt. xxii. ver. 3.

VER. 18.

Καὶ ἤρξαντο ἀπὸ μιᾶς παρατιθέσθαι λόγους· Ὁ πρῶτος εἶπεν αὐτῷ· Ἄγρην ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν ἑρπύδιόν σου, ἵνα με παρατιμήσω.

^a And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

[But they made light of it, and went their ways, one to his farm, and another to his merchandise, Matt. xxii. 5.]

^a See on Matt. xxii. ver. 5.

VER. 19.

Καὶ ἕτερος εἶπεν· Δούρα βούην ἠγόρασα πέντε, καὶ φορέομαι θυμιάσαι αὐτὰ· ἔρωτό σου, ἵνα με παρατιμήσω.

^a And another said, I have bought five yokes of oxen, and I go to prove them: I pray thee have me excused.

^a See on Matt. xxii. ver. 5.

VER. 20.

Καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα, καὶ διὰ τούτου οὐ δύναμαι ἰθῆναι.

^a And another said, I have married a wife, and therefore I cannot come.

^a See on Matt. xxii. ver. 5.

VER. 21.

Καὶ παρεγγεμένους ὁ δούλος ἐκείνος ἀπέγγαλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ἔργισθαι ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγετε ἔδω.

So that servant came, and showed his lord these things. Then ^a the master of the house being angry said to his servant, ^b Go out quickly into the streets

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and lanes of the city, and bring in hither
 * the poor, and the maimed, and the halt,
 and the blind.

[And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways; and as many as ye shall find, bid to the marriage, Matt. xxii. 6—9.]

* See on Matt. xxi. ver. 41. clause 1.

† See on Matt. xxii. ver. 9.

‡ See on Matt. ix. ver. 12.

VER. 22.

Και εἶπεν ὁ δούλος Κύριε, γέγονε ὡς ἐπέταξας, καὶ ἔτι τόπος ἔστί.

* And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

† See on Matt. xiii. ver. 47.

VER. 23.

Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γαρμωθῇ ἡ οἰκία μου.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

[So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, Matt. xxii. 10.]

* See on Matt. viii. ver. 11. clause 1.

VER. 24.

Ἀγω γὰρ ὑμῶν, ὅτι οὐδεὶς τῶν ἐσθρῶν ἐκείνων τῶν κεκλημένων, γέυσεν μου τοῦ δείπνου.

For I say unto you, That * none of those men which were bidden shall taste of my supper.

† See on Matt. xxii. ver. 7. clause 2.

VER. 25.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφαὶς ἔσθη πρὸς αὐταῖς.

And there went * great multitudes

with him: and he turned, and said unto them,

* See on Matt. iv. ver. 24. clause 1.

VER. 26.

Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισθῶ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφάς, ἑτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μευ μαθητὴς εἶναι.

† If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

* See on Matt. x. ver. 37—39.

VER. 27.

Καὶ ἔστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μευ εἶναι μαθητὴς.

† And whosoever doth not bear his cross, and come after me, cannot be my disciple.

* See on Matt. x. ver. 36.

VER. 28.

Τίς γὰρ ἐξ ὑμῶν, θέλων κτίσασθαι οἰκοδομησάσθαι, οὐχὶ πρῶτον καθίσας ψηφίσει τὸν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμὸν;

For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

VER. 29.

Ἴνα μήποτε θύνησιν αὐτῷ θεμέλιον, καὶ μὴ ἰσχύοντος ἐπιπέσειν, πάντες δὲ θεωροῦντες ἀξέσονται ἰμωαίξιν αὐτῷ,

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

VER. 30.

ἀγωντὶς: Ὅτι ἄνευ ἐδωκενός ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύων ἐπιπέσειν.

Saying, This man began to build, and was not able to finish.

VER. 31.

Ἢ τίς βασιλεὺς πορεύμενος συμβαλεῖν ἐν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευσάσθαι εἰ δύναται ἔσθαι ἐν ἑκατομυρίαις ἀπαρτίσθαι τῷ μετὰ εἰσαὶ χιλιάδων ἐρχομένου ἐπ' αὐτόν;

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able

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with ten thousand to meet him that cometh against him with twenty thousand?

VER. 32.

Εἰ δὲ μήτις, ἐνὶ αὐτοῦ κέρως ὄντος, προσέβηεν ἀποστασίας, ἔρωτᾷ τὰ πρὸς εἰρήνην.

Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

VER. 33.

Ὁσῶς αὖν, πᾶς ἐξ ἡμῶν ἐς εἰς ἀποστάσεται πᾶσι τοῖς ἑαυτοῦ ὑπαρχούσι, οὐ δύναται μὲν εἶναι μαθητής.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

VER. 34.

Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῆ, ἐν τίνι ἀριθιόσεται;

Is salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?

See on Matt. v. ver. 13.

VER. 35.

Οὔτις εἰς γῆν, οὔτις εἰς κοπρίαν εἰσέρων ἵσταν ἔξω βάλουσιν αὐτόν. Ὁ ἔχων ἄστα ἀκούειν, ἀκούειν.

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.—VER. 1.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

Then drew near unto him all the Publicans and sinners for to hear him.

See on Matt. ix. ver. 10.

VER. 2.

Καὶ διαγέγονεν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι ὁσῶς ἁμαρτωλοὺς προσεδίχθηται, καὶ συνέβηεν αὐτοῖς.

And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

See on Matt. ix. ver. 11.

VER. 3.

Ἐταί δὲ πρὸς αὐτοῖς τὴν παραβολὴν ταύτην, λέγων·

And he spake this parable unto them, saying,

See on Matt. xiii. ver. 3. clause 1.

VER. 4.

Τίς ἀνθρώπος ἐξ ἡμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓξ ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑνενήκονταεννέα ἐν τῷ ἔρμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἵνα εὕρῃ αὐτόν;

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

See on Matt. xviii. ver. 12.

VER. 5.

Καὶ εὗρὼν ἐκτεθέσθαι ἐπὶ τοῖς ὤμοις ἑαυτοῦ χαίρων;

And when he hath found it, he rejoiceth it on his shoulders, rejoicing.

See on Matt. xviii. ver. 13.

VER. 6.

Καὶ ἔλθων εἰς τὴν οἶκον, συναγαγὼς τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαίρειτέ μοι, ὅτι εὗρὼν τὸ πρόβατόν μου τὸ ἀπολωλός.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

VER. 7.

Λέγω ἡμῖν, ὅτι ὅστις χαρὰ ἵσται ἐν τῷ οὐρανῷ ἐπὶ ἐν ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑπτακονταεννέα δικαίοις, ὅστις οὐ χρείαν ἔχουσι μετανοίας.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

See on Matt. iii. ver. 2. clause 1.

VER. 8.

ἢ τίς γυνὴ δραχμὰς ἔχουσα δίνα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐκ ἔσται λύχνον, καὶ σκεπὴ τῆν οἴκον, καὶ ζητῆ ἰσχυρῶς, ἵνα εὕρῃ;

Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Drachma, here translated a piece of silver, is the eighth of an ounce,—and is equal to the Roman penny.

VER. 9.

Καὶ εὗρὼσα συναγαγῆναι τὰς φίλας καὶ

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τὰς γείτονας, λέγουσα· Συγγήμοι μὲν,
οὗτοι ὡσὺν τὴν ἀγαμίαν ἐν ἀλώμενα.

And when she hath found it, she call-
eth her friends and her neighbours to-
gether, saying, Rejoice with me; for I
have found the piece which I had lost.

VER. 10.

Ὅθεν, λέγω ὑμῶν, χαρὰ γίνεται ἐνώπιον
τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐν ἁμαρτωλῶ
μετανοοῦντι.

Likewise, I say unto you, there is joy
in the presence of the angels of God over
one sinner that repenteth.

VER. 11.

Ἐλεῖτο δὲ ἄνθρωπος τις εἰχὴ δύο υἱούς·

And he said, A certain man had two
sons:

VER. 12.

Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ·
Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς
οὐσίας. Καὶ διέδωκεν αὐτῷ τὸ βίον.

And the younger of them said to his
father, Father, give me the portion of
goods that falleth to me: And he di-
vided unto them his living.

VER. 13.

Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν
ἀπαντα ὁ νεώτερος υἱὸς, ἀπεδήμυσεν εἰς
χώραν μακρὰν, καὶ ἐκεῖ διατέλειεν τὴν
οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

And not many days after the younger
son gathered all together, and took his
journey into a far country, and there
wasted his substance with riotous living.

Wherefore remember, that ye being
in time past Gentiles in the flesh, who
are called Uncircumcision by that
which is called the Circumcision in
the flesh made by hands; That at
that time ye were without Christ,
being aliens from the commonwealth
of Israel, and strangers from the co-
venants of promise, having no hope,
and without God in the world: But
now, in Christ Jesus, ye who some-
times were far off, are made nigh by
the blood of Christ. For he is our
peace, who hath made both one, and
hath broken down the middle wall of
partition between us: Having abolished
in his flesh the enmity, even the law
of commandments contained in ordi-
nances; for to make in himself of
twain one new man, so making peace;

And that he might reconcile both
unto God in one body by the cross,
having slain the enmity thereby; and
came and preached peace to you
which were afar off, Eph. ii. 11—17.

For the time past of our life may
suffice us to have wrought the will of
the Gentiles, when we walked in las-
civiousness, lusts, excess of wine,
revellings, banquetings, and abomi-
nable idolatries: Wherein they think
it strange that ye run not with them
to the same excess of riot, speaking
evil of you, 1 Pet. iv. 3, 4.

VER. 14.

Ἀπωπείσαντος δὲ αὐτοῦ πάντα, ἐγένετο
λίμως ἰσχυρὸς ἐν τῇ χώρᾳ ἐκεῖθεν καὶ
αὐτὸς ἤρξατο ἰσπερσιεῖσθαι.

And when he had spent all, there
arose a mighty famine in that land; and
he began to be in want.

VER. 15.

Καὶ πορευθεὶς ἐκολλήθη ἐν τῶν σολιτῶν
τῆς χώρας ἐκεῖνης· καὶ ἔπραξε μὲν εἰς
τοὺς ἀγρούς αὐτοῦ βιβλαῖν χοίρους.

And he went and joined himself to a
citizen of that country; and he sent him
into his fields to feed swine.

VER. 16.

Καὶ ἐπιθυμῶν γεμίσειν τὴν κοιλίαν αὐτοῦ
ἀπὸ τῶν καρπῶν τῶν ἔσθων αἱ χοίρων καὶ
οὐδὲν εἶδεν ἑαυτοῦ.

And he would fain have filled his
belly with the husks that the swine did
eat: and no man gave unto him.

VER. 17.

Εἰς ἑαυτὸν δὲ ἰδὼν, εἶπεν· Πόσα μί-
θιοι τοῦ πατρὸς μου περισσεύουσιν ἔσθων,
ἐγὼ δὲ λιμῶ ἀπέλλομαι;

And when he came to himself, he
said, How many hired servants of my
father's have bread enough and to spare,
and I perish with hunger!

Surely after that I was turned, I
repented; and after that I was in-
structed, I smote upon my thigh: I
was ashamed, yea, even confounded,
because I did bear the reproach of
my youth, Jer. xxxi. 19. Jerusalem
remembered in the days of her af-
fliction, and of her miseries, all her
pleasant things that she had in the
days of old, when her people fell into
the hand of the enemy, and none did

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help her: the adversaries saw her, and did mock at her sabbaths, Lam. i. 7.

VER. 18.

Ἀναστὰς προσηύδα πρὸς τὸν πατέρα μου, καὶ ἔφη αὐτῷ Πάτερ, ἔμαρτον εἰς τὸ σῆμα, καὶ ἐπέστειλ' ἑμέ,

^aI will arise and go to my father, and will say unto him, ^bFather, I have sinned against heaven, and before thee,

^aO Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 1, 2.

^bSee on Matt. v. ver. 16. clause 3.

^cSee on Matt. iii. ver. 6. clause 2.

VER. 19.

καὶ εἰπέτι ἐμοὶ ἄξιός κληθῆναι υἱός σου ποιεῖς με ὡς ἓνα τῶν μισθίων σου.

^aAnd am no more worthy to be called thy son: make me as one of thy hired servants.

^aWherefore I abhor myself, and repent in dust and ashes, Job xlii. 6.

VER. 20.

Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ἦεν δὲ αὐτῷ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἠωλόληχθῆναι καὶ δραμὸν ἐπέπεσεν ἐπὶ τὸν τραχήλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

^aAnd he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

^aAnd it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul: That then the LORD thy God will turn thy captivity, and have compassion upon thee, Deut. xxx. 1—3. For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night,

when deep sleep falleth upon men, in slumberings upon the bed, Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 14—28. For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. But thou, O LORD, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth, 15. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him, ciii. 8—11. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. For I will not contend

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LUKE XV. 20—27.

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for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners, lvii. 16—18. *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord, Jer. xxxi. 20. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19.*

VER. 21.

Ἐπεὶ δὲ αὐτῷ ὁ υἱὸς Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν, καὶ ἠνώπιόν σου, καὶ ἐπέτετι εἰμὲν δέξιός κλαβήσαι υἱὸς σου.

And the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

^a See on ver. 18. clauses 2, 3.

VER. 22.

Ἐπειθ' ἔθηκεν τὸν στελλὸν τὸν κρόνον, καὶ ἐπόσασεν αὐτὸν, καὶ ἔθηκε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ἐποδύματα εἰς τοὺς πόδας·

But the father said to his servants, "Bring forth the best robe, and put it on him; and put ^aa ring on his hand, and ^cshoes on his feet:

^a See on Matt. xxii. ver. 11. clause 2.

^b For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,

Father, Gal. iv. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 13. To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, Rev. ii. 17.

^c Stand, therefore,—having your feet shod with the preparation of the gospel of peace, Eph. vi. 14, 15.

VER. 23.

Καὶ ἐπήγαγεν τὸν μέλαρον τὸν σιτυστὴν θύρατι καὶ φάγοντες εὐφρανθήμεν

And bring hither the fattest calf, and kill it: and let us eat, and be merry:

^a See on Matt. xxii. ver. 4. clause 2.

VER. 24.

Ὅτι ὄντος ὁ υἱὸς μου παρὸς ἔν, καὶ ἀπέζησεν· καὶ ἀπολαλὸς ἔν, καὶ εἰρέθη. Καὶ ἤρξατο εὐφραίνεσθαι.

For this my son was ^adead, and is alive again; ^bhe was lost, and is found. ^cAnd they began to be merry.

^a See on Matt. viii. ver. 22. clause 2.

^b See on Matt. xviii. ver. 12. clause 1.

^c Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26.

VER. 25.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ἔς ἐρχόμενος ἤγγισεν τῷ οἴκῳ, ἤκουσε μουσικῆς καὶ χοροῦ.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

VER. 26.

Καὶ παρελαλοῦμενος ἔτα τῶν παιδῶν αὐτοῦ, ἐκουδάνετο τί εἴη ταῦτα.

And he called one of the servants, and asked what these things meant.

VER. 27.

Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἔκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μέλαρον τὸν σιτυστὴν, ὅτι ἠγαπήματα αὐτὸν ἀπέλαβεν.

And he said unto him, Thy brother is come; and thy father hath killed the fattest calf, because he hath received him safe and sound.

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LUKE XV. 28—32.—XVI. 1—5.

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VER. 28.

Ὁργισθεὶς δὲ, καὶ οὐκ ἔθελεν εἰσελθεῖν ἰσὺν πατρὸς αὐτοῦ ἐξελθὼν παρεκάλεσται αὐτόν.

And he was angry, and would not go in: therefore came his father out, and entreated him.

See on Matt. xx. ver. 11.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 29.

Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοὺ, τισὶν αὐτὰ ἔτη δουλεύω σοι, καὶ οὐδὲν ἔλαβον ἀπὸ σοῦ παρελάβον, καὶ ἐμοὶ οὐδένου ἔδωκας ἕμισον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

And he answering, said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

See on Matt. xx. ver. 12. clause 2.

VER. 30.

Ὅτι δὲ ὁ υἱὸς σου οὗτος, ὃ καταφαγὼν ἔσται τὸν βίον μετὰ πορνῶν, ἔθυσας ἀπὸ τῆς μὲν δόξης τὸν σιτανοῦν.

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

See on Matt. xx. ver. 11.

VER. 31.

Ὁ δὲ εἶπεν αὐτῷ Τί σοι, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμά, σὰ ἔσται.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

VER. 32.

Ἐφραδίστε: δὲ καὶ χάριται ἴδιαι, ὅτι ἡ ἀγαθία σου οὗτος κληρὸς ἔσται, καὶ ἀπέλασται: καὶ ἀποκαλέσει ἑν, καὶ εὐξάσει.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

See on Matt. xii. ver. 18. clause 5.

See on Matt. viii. ver. 22. clause 2.

See on Matt. xviii. ver. 12. clause 1.

CHAP. XVI.—VER. 1.

Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασπορεύων τὰ ἐσθέρωντα αὐτοῦ.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

See on Matt. xviii. ver. 23.

See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπίδος τὸν λόγον τῆς οἰκονομίας σου οὐ γὰρ δούλην ἔτι οἰκονομῆσιν.

And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

See on Matt. xviii. ver. 23. clause 2.

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him, Luke xix. 26.

VER. 3.

Ἐπεὶ δὲ ἐν ἑαυτῷ ὁ οἰκονόμος: τί ποιήσω, ἔτι ὁ κύριός μου ἀφαιρῆσται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκέπτεται οὐκ ἔσθω, ἵνα μὴ ἀσχύνομαι.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

VER. 4.

Ἐγγενετο τί ποιήσω, ἵνα ἔσται μετὰ σταθῶν τῆς οἰκονομίας, διεξορτά με εἰς τοὺς οἴκους αὐτῶν.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

VER. 5.

Καὶ προσκαλεσάμενος ἑν ἑσπέρῃ τῶν χωροφιλῶν τοῦ κυρίου ἑαυτοῦ, εἶπεν τῷ πρῶτῳ Πῶσον ἑβδάκις τῷ κυρίῳ μου;

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LUKE XVI: 5—15.

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So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

VER. 6.

Ὁ δὲ εἶπεν Ἐκατὸν βάτους ἰλαίου. Καὶ εἶπεν αὐτῷ Δίξαι σου τὸ γράμμα, καὶ καθίσας ταχέως, γράψον ὀσπτήκοντα.

And he said, An hundred * measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

* The word Batus in the original containeth nine gallons three quarts: See Ezek. xlv. 10, 11. 14.

VER. 7.

Ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πῶσον ὀσπτήκων; Ὁ δὲ εἶπεν Ἐκατὸν κέρους σίτου. Καὶ λέγει αὐτῷ Δίξαι σου τὸ γράμμα, καὶ γράψον ἑξήκοντα.

Then said he to another, And how much owest thou? And he said, An hundred * measures of wheat. And he said unto him, Take thy bill, and write fourscore.

* The word here interpreted a measure in the original containeth about fourteen bushels and a pottle.

VER. 8.

Καὶ ἐπῆρσεν ὁ κύριος τὸν ἀδικῶνα τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὄντες τοῖς υἱοῖς τοῦ φωτός εἰς τὴν γενεὰν τὴν αὐτῶν αἰῶν.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than * the children of light.

* While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 36. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, Eph. v. 8. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5.

VER. 9.

Εἰπὼν ἡμῖν λέγω Ποίσατε ἑαυτοῖς φίλους ἐν τοῦ μαμμονῆ τῆς ἀδικίας ἵνα ἔσται ἡμῖν φίλος, δίδουσαι ἡμᾶς εἰς τὰς αἰωνίους σκιάς.

And I say unto you, * Make to yourselves friends of the * mammon of unrighteousness; that, when ye fail, they

may receive you into everlasting habitations.

* Or, riches.

* See on Matt. xxv. ver. 35, 36.

VER. 10.

Ὁ πιστὸς ἐν ἁλιχίστῳ, καὶ ἐν πολλῇ πιστὸς ἔσται: καὶ ὁ ἐν ἁλιχίστῳ ἀδικῶς, καὶ ἐν πολλῇ ἀδικῶς ἔσται.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

VER. 11.

Εἰ οὖν ἐν τῷ ἁλίῳ μαμμονῆ πιστὸς οὐκ ἔγένεσθε, τὸ ἀλλοθιὸν τίς ἡμῖν πιστεύσει; Ἴφ θέρησθε γὰρ οὐκ ἐστε πιστοὶ ἐν τῷ ἀδικίῳ * μαμμονῆ, ὅστις ἀδικίῳ ἐστὶν ἡ ἀληθινή;

* Or, riches.

* See on Matt. vi. ver. 20.

VER. 12.

Καὶ εἰ ἐν τῷ ἄλλοθιῳ πιστὸς οὐκ ἔγένεσθε, τὸ ἡμέτερον τίς ἡμῖν δώσει;

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

VER. 13.

Οὐδεὶς δούλος δύναται δουεῖν ὑπὲρ δύο κυρίων ἢ γὰρ τὸν ἑνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει: ἢ ἑνὸς ἀντίθετος, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμμονῆ.

* No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

* See on Matt. vi. ver. 24.

VER. 14.

Ἦκουον δὲ ταῦτα πάντα ἡμεῖς καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπερῶν ἡμῶν καὶ ἐξουτυρίζον αὐτόν.

And the * Pharisees also, who were covetous, heard all these things: and they derided him.

* See on Matt. iii. ver. 7. clause 1.

VER. 15.

Καὶ εἶπεν αὐτοῖς Ἔγώ εἰμι ἡμεῖς ἔσται ὁ δικαιοσύνης ἑαυτοῦ ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ἡμῶν: ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδελύγμα ἐνώπιον τοῦ θεοῦ ἔσται.

And he said unto them, * Ye are they which justify yourselves before men;

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LUKE XVI. 16—19.

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^b but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

^c See on Matt. vi. ver. 1. clause 1.

^b But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou Solomon my son, knew thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts, 1 Chron. xxviii. 9. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, xxix. 17. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins, Psal. vii. 9. They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight, Prov. xi. 20. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4.

^c Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will

hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 10—17. I hate, I despise your feasts, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream, Amos v. 21—24.

VER. 16.

^a Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἢ βασιλεία τοῦ Θεοῦ εὐαγγελίζεσθαι, καὶ πᾶς εἰς αὐτὴν βιάζεσθαι.

^a The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

^a See on Matt. xi. ver. 12.

VER. 17.

Εὐκολώτερον δὲ ἔστιν τὴν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεφαλαίαν στοιχεῖν.

^a And it is easier for heaven and earth to pass, than one tittle of the law to fail.

^a See on Matt. v. ver. 18.

VER. 18.

Πᾶς ὁ ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἑτέραν, μοιχεύει καὶ πᾶς ὁ ἀπολυμένῃ ἀπὸ ἀδελφῆ γαμήσῃ, μοιχεύει.

^a Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery.

^a See on Matt. v. ver. 32. clause 2.

VER. 19.

Ἀνδρῶνος δὲ τις ἦν πλοῦσις, καὶ ἐπιδήσαντο σφραγίσαν καὶ ἕσσαν, ἐφρασίματος καὶ ἡμέραν λαμπρῶς.

^a There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

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LUKE XVI. 20—26.

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VER. 20.

Πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβίβλωντο πρὸς τὸν πύλωνα αὐτοῦ ἕλκυσμας·

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

VER. 21.

Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν κρυσθῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἤρχίζοντο ἀνιδύλαιον τὰ ἔλαια αὐτοῦ.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

VER. 22.

Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀνεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη·

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

^a See on Matt. xviii. ver. 10. clause 2.

VER. 23.

Καὶ ἐν τῷ ᾄδει ἰδέσθαι τοὺς ὀφθαλμοὺς αὐτοῦ, ἰσχύον ἐν βασάνοις, ἅψ' τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

^a And in ^b hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

^a See on Matt. iii. ver. 10. clause 1.

^b See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 24.

Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἔλεοςόν μοι, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψέξῃ τὴν γλῶσσάν μου ἣτι ἰδύμαι ἐν τῇ φλογὶ ταύτῃ.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

^a See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 25.

Εἶπε δὲ Ἀβραάμ· Τί πω, μνησθεὶς ἔτι ἀνίστασθαι σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου,

καὶ Λάζαρος ἕμενος τὰ κακὰ τῶν δι' ὃ παρακαλεῖται, σὺ δὲ ἰδύσαι.

But Abraham said, Son, remember that ^athou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now ^bhe is comforted, and thou art tormented.

^a See on Matt. xix. ver. 23.

^b He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xlv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 20. There remaineth therefore a rest to the people of God, Heb. iv. 9. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 3, 4.

VER. 26.

Καὶ ἐπὶ πάντων τούτων, μενεᾶθ' ἑμὸν καὶ

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LUKE XVI. 26—31.—XVII. 1—4.

A. D. 33.

ὁμοῦ χάσμα μέγα ἰσθίηται, ὅπως ὁ
θλαστικὸς διαβῆται ἐντυθεὶς πρὸς ὑμᾶς, μὴ
δύνηται, μηδὲ ὁ ἐκείθεν πρὸς ἡμᾶς δια-
πηῶσι.

And beside all this, between us and
you there is a great gulf fixed: so that
they which would pass from hence to you
cannot; neither can they pass to us, that
would come from thence.

VER. 27.

Ἐπεὶ δὲ ἔρωτῷ αὐτὸν σὺν σοι, πάτερ, ἵνα
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς
μου

Then he said, I pray thee therefore,
father, that thou wouldst send him to
my father's house:

VER. 28.

Ἔχω γὰρ πέντε ἀδελφοὺς ὅπως δια-
μαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλ-
θωσιν εἰς τὸν τόπον τούτου τῆς βασάνου.

For I have five brethren; that he may
testify unto them, lest they also come into
this place of torment.

* See on Matt. xiv. ver. 46. clause 1.

VER. 29.

Ἀλεῖται αὐτῷ Ἀβραάμ· Ἐχουσι Μωϋσῆς,
καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν.

Abraham saith unto him, * They have
Moses and the prophets; let them hear
them.

* Therefore shall ye lay up these
my words in your heart and in your
soul, and bind them for a sign upon
your hand, that they may be as front-
lets between your eyes. And ye shall
teach them your children, speaking
of them when thou sittest in thine
house, and when thou walkest by the
way, when thou liest down, and when
thou risest up, Deut. xi. 18, 19. This
book of the law shall not depart out
of thy mouth; but thou shalt meditate
therein day and night, that thou may-
est observe to do according to all that
is written therein: for then thou shalt
make thy way prosperous, and then
thou shalt have good success, Josh. i.
8. For the commandment is a lamp,
and the law is light; and reproofs of
instruction are the way of life, Prov.
vi. 23. All Scripture is given by inspi-
ration of God, and is profitable for
doctrine, for reproof, for correction, for
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instruction in righteousness, 2 Tim.
iii. 16.

VER. 30.

Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ·
ἀλλ' ἴδω τις ἀπὸ νεκρῶν πορευθεὶς πρὸς αὐ-
τοὺς, μετανοήσουσιν.

And he said, Nay, father Abraham:
but if one went unto them from the dead,
they will repent.

* See on Matt. iii. ver. 2. clause 1.

VER. 31.

Ἐπεὶ δὲ αὐτῷ· Ἐι Μωϋσῆς καὶ τῶν προ-
φητῶν οὐκ ἀκούουσιν, οὐδὲ ἴδω τις ἐκ νεκ-
ρῶν θασθῆ, πεισθήσονται.

And he said unto him, If they hear
not Moses and the prophets, neither will
they be persuaded, though one rose from
the dead.

CHAP. XVII.—VER. 1.

Ἐπεὶ δὲ πρὸς τοὺς μαθητὰς Ἀρισθαρεῖν
ἴστω τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οἷα δὲ
δὲ οὐ ἴσχηται.

Then said he unto the disciples, * It
is impossible but that offences will come:
but woe unto him, through whom they
come!

* See on Matt. xviii. ver. 7.

VER. 2.

Αὐσιταλαὶ αὐτῷ, εἰ μύλος ὄνικος περι-
κείται περὶ τὸν κράχλον αὐτοῦ, καὶ ἵψηται
εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ
ἓνα τῶν μικρῶν τούτων.

* It were better for him that a millstone
were hanged about his neck, and he cast
into the sea, than that he should offend
one of these little ones.

* See on Matt. xviii. ver. 6.

VER. 3.

Προεῖχετε ἑαυτοῖς Ἐὰν δὲ ἀμάρτη εἰς
σὲ ὁ ἀδελφός σου, ἐπιτιμήσουν αὐτῷ καὶ
ἴδω μετανοήσῃ, ἄφεσις αὐτῷ.

* Take heed to yourselves: If thy brother
trespass against thee, rebuke him;
and if he repent, forgive him.

* See on Matt. xviii. ver. 15.

VER. 4.

Καὶ ἴδω ἑπτάκις τῆς ἡμέρας ἀμάρτη εἰς
σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιτιμήσῃ,
ἐπὶ σοι, ἄγνωστος μετανοήσῃ ἀφῆσις αὐτῷ.

* And if he trespass against thee seven

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times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

* See on Matt. xviii. ver. 22.

VER. 5.

Καὶ εἶπεν αἱ ἀπόστολοι τῷ Κυρίῳ Πρό-
θεῖς ἑμῶν πίστιν·

And the apostles said unto the Lord,
Increase our faith.

VER. 6.

Εἶπεν δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς
κλάον σιναπίδος, ἴθα γένητε ἐν τῇ σικαμίνῳ
ταύτῃ· Ἐριζήσθετι, καὶ φυτεύθητε ἐν τῇ
θαλάσσῃ· καὶ ἰσθήσουσιν ἅν ἑμῶν.

* And the Lord said, If ye have faith
as a grain of mustard seed, ye might say
unto this sycamine tree, Be thou plucked
up by the root, and be thou planted in
the sea; and it should obey you.

* See on Matt. xvii. ver. 20.

VER. 7.

Τίς δὲ ἐξ ἑμῶν δούλων ἔχει ἀποτριάντα,
ἢ ποιμαίνοντα, ὃς εἰσαλθόντι ἐν τοῦ ἀγροῦ
ἑπὶ σιδίῳ· Παρελθὼν ἀνάσσει;

But which of you, having a servant
ploughing or feeding cattle, will say un-
to him by and by, when he is come from
the field, Go and sit down to meat?

VER. 8.

Ἄλλ' οὐχὶ ἑπὶ αὐτῷ· Ἐτάμασον τί
δειπνήσω, καὶ περιζωσάμενος διακίβη μου,
ἕως φέγω καὶ πίνω· καὶ μετὰ ταῦτα φά-
γησαι καὶ πίνασαι σὺ;

And will not rather say unto him,
Make ready wherewith I may sup, and
gird thyself, and serve me, till I have
eaten and drunken, and afterward thou
shalt eat and drink?

VER. 9.

Μὴ χάριν ἔχει τῷ δούλῳ ἑσέου, ὅτι
ἐποίησεν τὰ διαταχθέντα αὐτῷ; οὐ δοῦλό.

Doth he thank that servant because he
did the things that were commanded
him? I trow not.

VER. 10.

Οὕτω καὶ ἑμεῖς, ἔταν ποιήσαντα πάντα
τὰ διαταχθέντα ἑμῶν, λέγατε ὅτι δούλοι
ἀχαριστοὶ ἔσμεν· ὅτι ὁ ὀφειλόμενος ποιῆσαι,
σπουδαίωμεν.

So likewise ye, * when ye shall have

done all those things which are command-
ed you, say, We are unprofitable servants:
we have done that which was our duty to do.

* But who am I, and what is my
people, that we should be able to offer
so willingly after this sort? for all
things come of thee, and of thine own
have we given thee. For we are
strangers before thee, and sojourners,
as were all our fathers: our days on
the earth are as a shadow, and there
is none abiding. O Lord our God,
all this store that we have prepared,
to build thee an house for thine holy
name, cometh of thine hand, and is all
thine own, 1 Chron. xxix. 14—16.
Can a man be profitable unto God, as
he that is wise may be profitable unto
himself? Is it any pleasure to the
Almighty, that thou art righteous? or
is it gain to him, that thou makest thy
ways perfect? Will he reprove thee
for fear of thee? will he enter with
thee into judgment? Job xxiii. 2—4.
Look unto the heavens, and see;
and behold the clouds which are higher
than thou. If thou sinnest, what
doest thou against him? or if thy
transgressions be multiplied, what
doest thou unto him? If thou be right-
eous, what givest thou him? or what
receiveth he of thine hand? xxxv. 5
—7. Of who hath first given to him,
and it shall be recompensed unto him
again? For of him, and through him,
and to him, are all things: to whom
be glory for ever, Amen. Rom. xi. 35,
36. But by the grace of God I am
what I am: and his grace which was
bestowed upon me was not in vain; but
I laboured more abundantly than they
all: yet not I, but the grace of God
which was with me, 1 Cor. xv. 10.

VER. 11.

Καὶ ἐγένετο ἐν τῇ περιουσίᾳ αὐτῶν εἰς
Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέ-
σω Σαμαρίας καὶ Γαλιλαίας.

And it came to pass, as he went to Je-
rusalem, that he passed through the midst
of Samaria and Galilee.

VER. 12.

Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην,
ἀπέβησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ
ἵστησαν ἐπιφθόν.

And as he entered into a certain vil-

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lage, there met him ten men that were lepers, which stood afar off:

* See on Matt. viii. ver. 2. clause 2.

VER. 13.

Καὶ εὐρῶ ἦν φωνὴ, λέγοντες ἑσὺ ἰωαννάν, ἰλυσὼν ἡμᾶς.

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

VER. 14.

Καὶ ἰδὼν αὐτοὺς ἰεροδιδάσκαλος ἐβλάστη ἑαυτοῦς τοῖς ἰσχυρί. Καὶ ἔβησεν ἐν τῷ ὁσέω αὐτοῦς, ἰουδαρχήσων.

And when he saw them, he said unto them, * Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.

* See on Matt. viii. ver. 4. clause 2.

VER. 15.

ἓξ δὲ ἐξ αὐτῶν, ἰδὼν ἔτι ἰδοῦ, ἐπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

And one of them, when he saw that he was healed, turned back, and with a loud voice, * glorified God.

* See on Matt. ix. ver. 8. clause 2.

VER. 16.

Καὶ ἔπεσεν ἐπὶ σπέρωνος ἑαυτοῦ τοῦς πόδας αὐτοῦ, εὐχαριστήσων αὐτῷ καὶ αὐτῷ ἦ Σαμαριτῶν.

And fell down on his face at his feet, giving him thanks: and he was a * Samaritan.

* See on Matt. x. ver. 5. clause 3.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν Οὐχὶ εἰ δίνα ἰουδαρχήσων; οὐ δὲ ἰνία τοῦ;

And Jesus answering said, Were there not ten cleansed? but where are the nine?

VER. 18.

Οὐχὶ ἐπέστρεψεν ἑαυτοῦς πόδας δόξων τῷ Θεῷ, εἰ μὴ ὁ ἄλλοθεν ὄντων.

There are not found that returned to give glory to God, save this stranger.

VER. 19.

Καὶ εἶπεν αὐτῷ Ἀναστὰς κοπέτω ἡ πίστις σου εὐσυνέσι σε.

* And he said unto him, Arise, go thy way: thy faith hath made thee whole.

* See on Matt. xv. ver. 28. clause 2.

VER. 20.

Ἐκρωσθησάτω δὲ ἡ ὕψὸς τῶν Φαρισαίων ἑσθὴν ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀνακρίθω αὐτοῖς, καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσων.

And when he was demanded of the Pharisees, when * the kingdom of God should come, he answered them and said, The kingdom of God cometh not with * observation:

* Or, outward show.

* See on Matt. iii. ver. 2. clause 2.

VER. 21.

Οὐδὲ ἑρῶσων ἰδοῦ ἔδε, ἢ, ἰδοῦ ἑσθὴν τοῦ Θεοῦ ἰνία ἑσθὴν.

Neither shall they say, Lo here! or, lo there! for, behold, * the kingdom of God is * within you.

* Or, among you.

* For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17.

VER. 22.

Εἰπὼν δὲ πρὸς τοὺς μαθητάς Ἐλαθὼνται ἡμέραι, ἔτι ἰουδαρχήσων μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδῶν, καὶ οὐκ ὀφείτω.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

VER. 23.

Καὶ ἑρῶσων ἡμῖν ἰδοῦ ἔδε, ἢ, ἰδοῦ ἑσθὴν μὴ ἀπώλθωνται, μετὰ διέξωνται.

And they shall say to you, See here; or, see there: go not after them, nor follow them.

[Then if any man shall say unto you, Lo, here is Christ, or there; believe it not, Matt. xxiv. 23.]

VER. 24.

Ὅσῳ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ἑσθὴν οὐρανοῦ, εἰς τὴν ἑσθὴν λαμπρῶν ὄντων ἰσθῶν καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἔτι ἡμέρῃ αὐτοῦ.

For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

[For as the lightning cometh out of

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the east, and shineth even unto the west; so shall also the coming of the Son of man be, Matt. xxiv. 27.]

VER. 25.

Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης·

But first must he suffer many things, and be rejected of this generation.

See on Matt. xvi. ver. 21.

VER. 26.

Καὶ καθὼς ἔγενετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἕσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

And as it was in the days of Noe, so shall it be also in the days of the Son of man.

[But as the days of Noe were, so shall also the coming of the Son of man be, Matt. xxiv. 37.]

See on Matt. xxiv. ver. 37.

VER. 27.

Ἦσθιον, ἔπινον, ἐγάμουσιν, ἐξγαμίζοντο, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὴν, καὶ ἄβην ὁ κατακλυσμὸς, καὶ ἀπόλησθ ἅπαντας.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 38, 39.]

VER. 28.

Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις αὐτῶν ἦσθιον, ἔπινον, ἐγάραζον, ἐπόλλουν, ἐφάρτυον, ἐπέδιδμον·

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose

him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly, Gen. xiii. 10—13. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, xviii. 20, 21. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner; to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his

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way, as soon as he had left communing with Abraham : and Abraham returned unto his place, 23—33. And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot, seeing them, rose up to meet them ; and he bowed himself with his face toward the ground ; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night. And he pressed upon them greatly ; and they turned in unto him, and entered into his house : and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter : And they called unto Lot, and said unto him, Where are the men which came in to thee this night ? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man ; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes : only unto these men do nothing : for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge : now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot unto the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great ; so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides ? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place : For we will destroy this place, because the cry of them is waxen great before the face of the LORD ; and the LORD hath sent us to

destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place ; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here ; lest thou be consumed in the iniquity of the city, xix. 1—15.

VER. 29.

Ἡ δὲ ἡμέρα ἐξῆλθεν ἅπασαν τὴν Σόδομα, ἔβρεξε πῦρ καὶ θείων ἀπ' οὐρανοῦ, καὶ ἀπόλαστον ἄνωρρας.

* But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

* Then the LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven ; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. xix. 24, 25. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly ; And delivered just Lot, vexed with the filthy conversation of the wicked : (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.) 2 Pet. ii. 6—8. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 30.

Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὅτε τοῦ ἀνθρώπου ἀποκαλυφθήσεται.

* Even thus shall it be in the day when the Son of man is revealed.

* See on Matt. xxiv. ver. 42.

VER. 31.

Ἐν ἡμέρῃ τῇ ἡμέρῃ, ὡς ἔσται ἐπὶ τοῦ δόξατος, καὶ τὰ σκεῖα αὐτοῦ ἐν τῇ αἰαίῃ, καὶ καταθήσεται ἕξει αὐτὰ καὶ ὁ ἐν τῷ ἀγγεῖ, ἡμέρας καὶ ἐπισημασθήσεται εἰς τὰ ἔστωα.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

[Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv. 17, 18. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment, Mark xiii. 15, 16.]
* See on Mark ii. ver. 4.

VER. 32.

Μνημονεύετε τῆς γυναῖκος Αἰῶτ.

* Remember Lot's wife.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed, Gen. xii. 17. But his wife looked back from behind him, and she became a pillar of salt, 26.

VER. 33.

Ὅτι ἂν ζῆτήσῃ τὴν ψυχὴν αὐτοῦ σώσεται, ἀπολείπει αὐτήν καὶ ἂν ἀπολίσῃ αὐτήν, ζυγοθήσεται αὐτήν.

* Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

* See on Matt. x. ver. 39.

VER. 34.

Λέγω ὑμῖν ταῦτα τῇ νυκτὶ ἰσθῆται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραλυθῆσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

* See on Matt. xxiv. ver. 40.

VER. 35.

Δύο ἰσθῆται ἀλθῆσαι ἐπὶ τῷ αὐτῷ μίᾳ παραλυθῆσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

* Two women shall be grinding together; the one shall be taken, and the other left.

[Two women shall be grinding at the mill; the one shall be taken, and the other left, Matt. xxiv. 41.]

* See on Matt. xxiv. ver. 41.

VER. 36.

Δύο ἰσθῆται ἐν τῷ ἀγρῷ· ὁ εἷς παραλυθῆσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

* Two men shall be in the field; the one shall be taken, and the other left.

* This verse is wanting in most of the Greek copies.

[Then shall two be in the field; the one shall be taken, and the other left, Matt. xxiv. 40.]

* See on Matt. xxiv. ver. 40.

VER. 37.

Καὶ ἀπεκρίθησαν λέγοντες αὐτῷ Πῶς κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, καὶ ἐκεῖ συνηθῆσονται οἱ ἀετοί.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

[* For wheresoever the carcase is, there will the eagles be gathered together, Matt. xxiv. 28.]

* See on Matt. xxiv. ver. 28.

CHAP. XVIII.—VER. 1.

Ἐλεῖται δὲ καὶ παραβολὰς αὐτοῖς· ὅτις τὸ εἶν πάροισι προσεύχεσθαι, καὶ μὴ ἰνακσιῖν,

And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

* And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth, Luke xi. 5—8.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And Jacob was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of

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Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed, Gen. xxxiii. 24—28. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 2.

Λέγων· Κριτὸς τις ἔν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος, καὶ ἀνδραγαθῶν μὴ ἐντρέφόμενος·

Saying, There was in a city a judge, which feared not God, neither regarded man:

* Or, certain city.

VER. 3.

Χίρα δὲ ἦν ἐν τῇ πόλει ἑαῖνη, καὶ ἔρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδικήσόν μου ἀπὸ τοῦ ἀντιδικίου μου.

And there was a widow in that city; and she came unto him, saying, Avenger be of mine adversary.

VER. 4.

Καὶ οὐκ ἐθέλεισεν ἐπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβούμενος, καὶ ἀνδραγαθῶν οὐ ἐντρέφόμενος·

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

VER. 5.

Διὰ γὰρ τὸ παρεῖχαι μοι πόσων τῶν χρόνων ταῦτα, ἐδούλωσεν αὐτήν, ἵνα μὴ εἰς τέλος ἰσχυμῶν ὑποσπάξῃ με.

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

VER. 6.

ἔφη δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὸς τῆς ἀδικίας λέγει·

And the Lord said, Hear what the unjust judge saith.

VER. 7.

Ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν

τῶν ἐλεεινῶν αὐτοῦ τῶν βοήσων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθύμων ἕς αὐτοῦ;

And shall not God ^vavenger his own elect, which cry day and night unto him, though he bear long with them?

* See on Matt. vii. ver. 11. clause 2.

^vThe Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higginson. Selah. The wicked shall be turned into hell, and all the nations that forget God, For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever, Psal. ix. 16—18. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; To judge the fatherless and the oppressed, that the man of the earth may no more oppress, x. 17, 18. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 6—10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, Rev. vi. 10, 11.

^vCast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 35—37.

VER. 8.

Αὐτὸν ἰμὴν, ὅτι ποιήσει τὴν ἐκδίκασιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθει ἄρα εὐθεῖα τὴν πίστιν ἐπὶ τῆς γῆς;

^a I tell you that he will avenge them speedily. ^b Nevertheless ^c when the Son of man cometh, shall he find faith on the earth?

^a See on ver. 7. clause 2.

^b And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xvi. 64.

VER. 9.

Ἐστὶ δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι σιεὶ δικαιοί, καὶ ἑξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην

And he speaks this parable unto certain ^a which trusted in themselves ^a that were righteous, and despised others:

^a Or, as being righteous.

^a And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, Luke xv. 29. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness, Prov. xxx. 12. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a spoke in my nose, a fire that burneth all the day, Isa. lrv. 5. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Matt. xvi. 15. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, John ix. 34.

VER. 10.

Ἀνθρώπων δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύχεσθαι: ὁ εἰς Φαρισαῖος, καὶ ὁ Ἰσραῆλς τελῶνης.

Two men went up into the temple to pray; the one a ^a Pharisee, and the other ^b a Publican.

^a See on Matt. iii. ver. 7. clause 1.

^b See on Matt. v. ver. 46. clause 2.

VER. 11.

Ὁ Φαρισαῖος σταθείς πρὸς ἑαυτὸν ταῦτα προσεύχετο· Ὁ Θεὸς εὐχарιστῶς σοι ὅτι οὐα ἄλλο ἔσπευ εἰ λοιπῶν τῶν ἀδελφῶν, ἔργων, δδίων, μισθῶν, ἢ καὶ ἐς αὐτὸς ἰτελώνης.

The Pharisee stood and prayed thus with himself, ^a God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

^a See on ver. 9.

VER. 12.

Νεστωίω ἄς τῷ σαββάτῳ, ἀναδεικνύω πάντα ὅσα κτῆματά μου.

^a I fast twice in the week, ^b I give tithes of all that I possess.

^a See on Matt. vi. ver. 16. clause 1.

^b And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 36—39. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.

VER. 13.

Καὶ ὁ τελῶνης μακρῶς ἰστῶς εἰς ἑσέων εἶδὲ τοὺς ὀφθαλμοὺς εἰς τὸ οὐρανὸν ἑστῆς: ἀλλ' ἴκυσεν εἰς τὸ στήθος αὐτοῦ, λέγων Ὁ Θεὸς, ἰδοὺσθί μου τῷ ἁμαρτωλῶ.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, ^a but smote upon his breast, saying, ^b God be merciful to me ^c a sinner.

^a See on Matt. iii. ver. 6. clause 2.

^b See on Matt. vi. ver. 12. clauses 1, 2.

^c See on Matt. vii. ver. 11. clause 1.

VER. 14.

λέγει ἑμῶν, κατέβη ὅστις δὲδικαιώματος εἰς τὸν οὐρανὸν αὐτοῦ. ὃ ἐκείνος ὄτι πᾶς ὁ ἐβῆεν ἐαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινὸν ἐαυτὸν, ἐξυψήσεται.

I tell you, ^athis man went down to his house justified rather than the other: ^bfor every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

^aSee on Matt. vi. ver. 12. clause 1.
^bSee on Matt. xiii. ver. 12.

VER. 15.

προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅψεται. ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτούς.

^aAnd they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

[Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them, Matt. xix. 13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them, Mark x. 13.]

^aSee on Matt. xix. ver. 13.

VER. 16.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν Ἀφῆτε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτὰ· τῶν γὰρ τοούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

^aBut Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

[But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven, Matt. xix. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, Mark x. 14.]

^aSee on Matt. xix. ver. 14.

VER. 17.

Ἀμὴν λέγει ἑμῶν, ὃς ἐὰν μὴ διξῆται τὸ βασιλεῖον τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτόν.

Verily I say unto you, ^aWhoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

[Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15.]

^aSee on Matt. xviii. ver. 3. clause 3.
^bSee on Matt. iii. ver. 2. clause 2.

VER. 18.

Καὶ ἰσηρώταρι τις αὐτὸν ἄρχων, λέγων. Διδάσκαλε ἀγαθὲ, τί ποιήσας ζῶν αἰῶνος κληρονομήσω;

^aAnd a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

[And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Matt. xix. 16. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master; what shall I do that I may inherit eternal life? Mark x. 17.]

^aSee on Matt. xix. ver. 16.

VER. 19.

Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθός; οὐδὲς ἀγαθός, εἰ μὴ ὁ Θεός.

^aAnd Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

[And he said unto him, Why callest thou me good? there is none good but one, that is God: Matt. xix. 17. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God, Mark x. 18.]

^aSee on Matt. xix. ver. 17. clause 1.

VER. 20.

Τὰς ἐπιτάλας εἶδας· μὴ μοιχεύειν· μὴ φονεῖν· μὴ κλέψῃς· μὴ ψευδομαρτυροῦν· τίμα τὸν πατέρα σου, καὶ τὸν μητέρα σου.

^aThou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

[But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; and, Thou shalt love thy neighbour as thyself, Matt. xix. 17—19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not

steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19.]

* See on Matt. xix. ver. 17—19.

VER. 21.

Ὁ δὲ εἶπεν· Ταῦτα πάντα ἐφυλάξιμην ἐκ νεότητός μου.

* And he said, All these have I kept from my youth up.

[The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20.]

* See on Matt. xix. ver. 20. clause 1.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἔτι σοι λείπει πάντα ἔσθαι ἔχουσ πάλιν, καὶ δίδως πτωχοῖς, καὶ ἔξεις θησαυροὺς οὐρανοῦ καὶ οὐδὲν ἀπολείβεις σοι.

* Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

[Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, Matt. xix. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21.]

* See on Matt. xix. 21.

VER. 23.

Ὁ δὲ, ἀκούσας ταῦτα, παρέλυτο ἐξ ἑαυτοῦ· ἔτι γὰρ πλείους σφόδρα.

* And when he heard this, he was very sorrowful: for he was very rich.

[But when the young man heard that saying, he went away sorrowful: for he had great possessions, Matt. xix. 22. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22.]

* See on Matt. xix. ver. 22.

VER. 24.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς, παρέλυτο γὰρ

αὐτὸν, εἶπεν πῶς δυνατὸν εἶναι τὰ χρηματὰ ἰσχυρῶς εὐαλισθῆναι εἰς τὸν βασιλεῖαν τοῦ Θεοῦ·

And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

[Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven, Matt. xix. 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23.]

* See on Matt. xix. ver. 23.

VER. 25.

Εὐκολώτερον γὰρ ἵσχυι κάμηλον διὰ τρυμαλῆος ῥαβδίου εἰσελθεῖν, ἢ πλοῦσιον εἰς τὸν βασιλεῖαν τοῦ Θεοῦ εἰσελθεῖν.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

[And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. xix. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 25.]

VER. 26.

Εἶπεν δὲ οἱ ἀκούσαντες· Καὶ· τίς δύναται σωθῆναι;

And they that heard it said, Who then can be saved?

[When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved; Matt. xix. 25. And they were astonished out of measure, saying among themselves, Who then can be saved? Mark x. 26.]

VER. 27.

Ὁ δὲ εἶπεν· Τὰ ἀδύνατα ἀνὰ ἀνθρώπους, δυνατὰ ἵσχυι ἀνὰ τὸν Θεόν.

* And he said, The things which are impossible with men are possible with God.

[But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible, Matt. xix. 26. And Jesus looking upon them saith, With men it is impossible, but not with

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God: for with God all things are possible, Mark x. 27.]

^a See on Matt. xix. ver. 26.

VER. 28.

ἔφη δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφένκαμεν πάντα, καὶ ἠκολούθησαμεν σοι.

^a Then Peter said, Lo, we have left all, and followed thee.

[Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? Matt. xix. 27. Then Peter began to say unto him, Lo, we have left all, and have followed thee, Mark x. 28.]

^a See on Matt. xix. ver. 27.

VER. 29.

Ὁ δὲ εἶπεν αὐτῷ· Ἀμὲν λέγω ἡμῖν, ἐπὶ οὐδέ τις ἐστί τις ἀφένων οἰκίαν, ἢ γονεῖς, ἢ ἀδελφεούς, ἢ γυναῖκα, ἢ τίνα, ἵνα κλησθῆσθε βασιλεῖς τοῦ Θεοῦ,

^a And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for ^b the kingdom of God's sake,

[And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, Matt. xix. 28, 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, Mark x. 29.]

^a See on Matt. xix. ver. 29. clauses 1—3.

^b See on Matt. iii. ver. 2. clause 2.

VER. 30.

Ὅς οὐ μὴ ἀπολάβῃς πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζῆναι αἰδίως.

Who shall not receive ^a manifold more in this present time, and in the world to come ^b life everlasting.

[Shall receive an hundred-fold, and shall inherit everlasting life, Matt.

xix. 29. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 30.]

^a See on Matt. vi. ver. 33. clause 4.

^b See on Matt. xix. ver. 16. clause 3.

VER. 31.

Παραλαβὼν δὲ τοὺς δώδεκα, αἶτις πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυσαν, καὶ τελεσθήσεται ἐνθάδε τὰ γράμματα διὰ τῶν προφητῶν, τῶν εἰρη τοῦ ἀνθρώπου.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, ^a and all things that are written by the prophets concerning the Son of man shall be accomplished.

[And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Mark x. 32.]

^a And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me, Luke xxiv. 44.

VER. 32.

Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἠσπασθήσεται, καὶ ἕρσυσθήσεται, καὶ ἠμυνθήσεται,

For ^a he shall be delivered unto the Gentiles, ^b and shall be mocked, and spitefully entreated, and spit upon:

[And the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, Matt. xx. 18, 19. And the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, Mark x. 33, 34.]

^a See on Matt. xx. ver. 19. clause 1.

^b See on Matt. xx. ver. 19. clause 2.

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VER. 33.

Καὶ μαρτυροῦντες ἐκταπνοῦσιν αὐτὸν καὶ τῷ ἡμέρῃ τῇ τρίτῃ ἀναστήσεται.

^a And they shall scourge him, ^b and put him to death : ^c and the third day he shall rise again.

[And to scourge, and to crucify him : and the third day he shall rise again, Matt. xx. 19. And shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again, Mark x. 34.]

^a And when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 26.

^b See on Matt. xvi. ver. 21. clause 1.

^c See on Matt. xvi. ver. 21. clause 3.

VER. 34.

Καὶ αὐτὰ οὐδὲν τούτων συνῆκαν καὶ ἐν τῷ ἥμῃα τούτῳ κακερμυμένῳ ἐκ' αὐτῶν, καὶ οὐκ ἔγνωσαν τὰ λεγόμενα.

^a And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

^a See on Mark ix. ver. 10.

VER. 35.

Ἐγένετο δὲ ἐν τῷ ἔγγιζεν αὐτὸν εἰς Ἱερικῶν, τυφλὸς ἐκάθηντο παρὰ τὴν ὁδὸν παραίτων.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

[And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, Matt. xx. 29, 30. And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway side begging, Mark x. 46.]

VER. 36.

Ἀκούσας δὲ ἄγλου διαπορευομένου, ἐπερώσαντο τι εἰς τούτου.

And hearing the multitude pass by, he asked what it meant.

VER. 37.

Ἀπεγγύλασαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παράρχεται.

And they told him, that Jesus of Nazareth passeth by.

VER. 38.

Καὶ εἰπὼν, λέγων Ἰησοῦ μὴ Δαβὶδ, ἐλάσόν μου.

And he cried, saying, ^a Jesus, ^b thou son of David, have mercy on me.

[When they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 30. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me, Mark x. 47.]

^a See on Matt. i. ver. 21. clauses 2, 3.

^b See on Matt. i. ver. 1. clause 2.

^c See on Matt. ix. ver. 27. clause 3.

VER. 39.

Καὶ οἱ πρῶτοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἐκραζεν· Τὴ Δαβὶδ, ἐλάσόν μου.

^a And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me.

[And the multitude rebuked them because they should hold their peace : but they cried the more, saying, Have mercy upon us, O Lord, thou son of David! Matt. xx. 31. And many charged him that he should hold his peace : but he cried the more a great deal, Thou son of David, have mercy on me, Mark x. 48.]

^a See on Matt. xx. ver. 31. clause 2,

VER. 40.

Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν· ἐγγίστατος δὲ αὐτοῦ, ἠρωτῶντες αὐτὸν,

And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

[And Jesus stood still, and called them, Matt. xx. 32. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus, Mark x. 49, 50.]

VER. 41.

λέγων· Τί σοι θέλω ποιῆσαι ; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.

Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

[And said, What will ye that I

shall do unto you? They say unto him, Lord, that our eyes may be opened, Matt. xx. 32, 33. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight, Mark x. 51.]

VER. 42.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον ἰς πίστις σου σίσταί σε.

And Jesus said unto him, ^aReceive thy sight: ^athy faith hath saved thee.

[So Jesus had compassion on them; and touched their eyes, Matt. xx. 34. And Jesus said unto him, Go thy way; thy faith hath made thee whole, Mark x. 52.]

^a See on Matt. viii. ver. 3. clause 2.

^b See on Matt. xv. ver. 28. clause 2.

VER. 43.

Καὶ παραχρῆμα ἀπέβλεψε, καὶ ἐκολούθει αὐτῷ δοξάζων τὸν Θεὸν καὶ πᾶς ὁ λαὸς ἰδὼν, ἰδοὺν αἶνον τῷ Θεῷ.

^a And immediately he received his sight, ^b and followed him, ^c glorifying God: and all the people, when they saw it, gave praise unto God.

[And immediately their eyes received sight, and they followed him, Matt. xx. 34. And immediately he received his sight, and followed Jesus in the way, Mark x. 52.]

^a See on Matt. ix. ver. 30. clause 1.

^b See on Matt. xx. ver. 34. clause 4.

^c See on Matt. ix. ver. 8.

CHAP. XIX. —VER. 1.

Καὶ εἰσελθὼν διέρχετο τὴν Ἰεριχά.

And Jesus entered and passed through ^aJericho.

^aAnd Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun, 1 Kings xvi. 33, 34.

VER. 2.

Καὶ ἰδὼν, ἀπὸ ὄψεως καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἄρχιτελώνης, καὶ αὐτὸς ἦν πλούσιος.

And behold, there was a man named Zaccheus, which was the chief among the ^aPublicans, and he was rich.

^a See on Matt. ix. ver. 9.

VER. 3.

Καὶ ἐζήτησεν ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἕλιξι μίκερός ἦν.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

VER. 4.

Καὶ προβαμὸν ἔκρησεν, ἀπέβη ἐπὶ συκομαραίας, ἵνα ἴδῃ αὐτὸν ὅτι δι' ἐλαΐνης ἤμαλλο διέχρονθα.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

VER. 5.

Καὶ ὡς ἔβη ἐπὶ τὸν πτόνον, ἀπέβλεψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν· Ζακχαῖ, σπεύσας κατέβη· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μένειν.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

VER. 6.

Καὶ σπεύσας κατέβη, καὶ ἠσπείδισατο αὐτὸν χαίρων.

And he made haste, and came down, and received him joyfully.

VER. 7.

Καὶ ἰδόντες ἄναγτες διεγόγγυσον, λέγοντες· Ὅτι παρὰ ἁμαρτιῶν ἀνὴρ εἰσῆλθε καταλῦσαι.

^a And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

^a See on Matt. ix. ver. 10, 11.

VER. 8.

Σταθίς δι' Ζακχαῖος εἶπεν πρὸς τὸν Κύριον ἰδὼν, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τίς τι ἠσυνεφάνησα, ἀποδοίμι τετραπλοῦν.

And Zaccheus stood, and said unto the Lord, ^aBehold, Lord, the half of my goods I give to the poor; ^b and if I have taken any thing from any man by false accusation, I restore him fourfold.

A. D. 33.

LUKE XIX. 8—16.

A. D. 33.

* See on Matt. v. ver. 42.

* See on chap. iii. ver. 15.

VER. 9.

Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

And Jesus said unto him, This day is salvation come to this house, ^b forasmuch as he also is a son of Abraham.

* See on chap. ii. ver. 30.

^b And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. iv. 11—16. Know ye therefore, that they which are of faith, the same are the children of Abraham: And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham, Gal. iii. 7—9. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 10.

Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

* For the Son of man is come to seek and to save that which was lost.

* See on Matt. xviii. ver. 11.

VER. 11.

Ἀκούστων δὲ αὐτῶν ταῦτα, προσθεῖς εἶπεν παραβολὴν, διὰ τὸ ἰσχυρὸς αὐτῶν εἶναι Ἱερουσαλὴμ, καὶ δουλοῦ αὐτῶν ὅτι παραχρῆμα μέλλει ἡ βασιλεὺς τοῦ Θεοῦ καταβαλεῖν.

And as they heard these things, he added and spake ^a a parable, because he was nigh to Jerusalem, ^b and because they thought that the kingdom of God should immediately appear.

* See on Matt. xiii. ver. 3. clause 1.

^b And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. See also on Matt. iii. ver. 2. clause 2.

VER. 12.

Ἐἶπεν οὖν ἄθροον τις εὐγενὴς ἑταίρου εἰς χώραν μακρὰν, λαβὼν αὐτῷ δοῦλους, καὶ ὑποστρέψαι.

He said therefore, ^a a certain nobleman went into a far country to receive for himself a kingdom, and to return.

* See on Matt. xxv. ver. 14. clause 1.

VER. 13.

Καί τις δὲ δέκα δούλους ἑαυτοῦ, ἔδωκε αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· Πραγματώσασθε ἕως ἔρχομαι.

And he ^a called his ten servants, and delivered them ten ^b pounds, and said unto them, Occupy till I come,

* Mina, here translated a pound, is twelve ounces and a half: which, at five shillings the ounce, is 3l. 2s. 6d.

* See on Matt. xxv. ver. 14. clause 2.

VER. 14.

Οἱ δὲ πόλιναι αὐτοῦ ἐμίσην αὐτὸν, καὶ ἀπέστειλαν πρεσβυτέρους αὐτοῦ, λέγοντες· Οὐ θέλομεν τούτῳ βασιλεύσαι ἐφ' ἡμᾶς.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ἐπισευθῆναι αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶς φανερώσει αὐτῷ τοὺς δούλους τούτους, οἳ ἔδωκε

A. D. 33.

LUKE XIX. 16—22.

A. D. 33.

ἀγγέλου· ἔα γὰρ τίς τίς ἴσως ἀπαγαγασσάτω.

And it came to pass, that when he was returned, having received the kingdom, ^a Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading,

^a See on Matt. xviii. ver. 23. clause 2.

VER. 16.

Παρώστου δὲ ἡ πρώτη, λέγων Κύριε, ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

^a Then came the first, saying, Lord, thy pound hath gained ten pounds.

[And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents; behold, I have gained besides them five talents more, Matt. xxv. 20.]

^a See on Matt. xxv. ver. 20.

VER. 17.

Καὶ ἔφη αὐτῷ· Ἐὖ, ἀγαθὴ δοῦλα· ἔτι ἢ διαχίλιον πωρὶς ἔχων, ἡ-δὲ ἔξωραται ἕξαι ἑτάνα δέκα πόλεις.

^a And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

[His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21.]

^a See on Matt. xxv. ver. 21.

VER. 18.

Καὶ ἔλαθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μὲν σου ἐπέσθησαν πέντε μνᾶς.

^a And the second came, saying, Lord, thy pound hath gained five pounds.

[He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them, Matt. xxv. 22.]

^a See on Matt. xxv. ver. 22.

VER. 19.

Ἔφη δὲ καὶ τοῦτον· Καὶ εὖ γίνω ἑτάνα πέντε πόλεις.

^a And he said likewise to him, Be thou also over five cities.

[His lord said unto him, Well done: good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 23.]

^a See on Matt. xxv. ver. 23.

VER. 20.

Καὶ ἕτερος ἔλαθεν, λέγων· Κύριε, ἰδοὺ ἡ μὲν σου, ἣν ἔλαθον ἀποκειμένην ἐν σφαιρίῳ·

^a And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

[Then he which had received the one talent came and said, Lord, I went and hid thy talent in the earth: lo, there thou hast that is thine, Matt. xxv. 24, 25.]

^a See on Matt. vii. ver. 21. clause 1.

VER. 21.

Ἐφοβοῦμαι γάρ σε, ἔτι ἀδρανῶς αὐστηροῦς εἶ· αἶψαις δ' οὖν ἵδουκαί, καὶ θυμῶς δ' οὖν ἵστωπας.

^a For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

[I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine, Matt. xxv. 24, 25.]

^a See on Matt. xxv. ver. 25.

^b See on Matt. xxv. ver. 24. clause 2.

VER. 22.

Ἄφη δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, ποικρὴ δοῦλα· ἦτις ἔτι ἔχον ἀδρανῶς αὐστηροῦς εἶμαι, αἶψαις δ' οὖν ἵδουκαί, καὶ θυμῶν δ' οὖν ἵστωπας.

And he saith unto him, Out of thine own mouth will I judge thee: thou wicked servant. Thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

[His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Matt. xxv. 26.]

^a See on Matt. xii. ver. 37.

^b See on Matt. xxv. ver. 26.

VER. 23.

Καὶ διατὶ εἰς θάνατον τὸ ἀγγήριόν μου ἐστὶ τὴν τράπεζάν σου, καὶ ἐγὼ ἐλάθην εἰς τὰς ἀνὶ ἑσέως σου;

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

[Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury, Matt. xxv. 27.]

* See on Matt. xxv. ver. 27.

VER. 24.

Καὶ τοῖς παρεστῆσιν εἶπεν· Ἄρατι ἀπ' αὐτοῦ τὴν μίαν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

[Take therefore the talent from him, and give it unto him which hath ten talents, Matt. xxv. 28.]

VER. 25.

Καὶ εἶπεν αὐτοῦ· Κύριε, ἔχει δέκα μνᾶς.

(And they said unto him, Lord, he hath ten pounds.)

VER. 26.

Αἶψα γὰρ ἑμεῖς, ὅτι παρὶ τῷ ἔχοντι δεδωκεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρδύεται ἀπ' αὐτοῦ.

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

[For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29.]

* See on Matt. xiii. ver. 12.

VER. 27.

Πλὴν τοὺς ἐχθρούς μου ἐλθέτω, τοὺς μὴ θελοῦσάντας με βασιλεύσαι ἐφ' αὐτούς, ἀγάγετε ἔθει, καὶ κατασφάξετε ἑμπροσθέν μου.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

[And cast ye the unprofitable servant into outer darkness: there shall

be weeping and gnashing of teeth, Matt. xxv. 30.]

* See on Matt. iii. ver. 10. clauses 1. 4.

VER. 28.

Καὶ εἰπὼν ταῦτα, ἠπορεύθη ἑμπροσθεν, ἀναβαίτων εἰς Ἱερουσόλυμα.

And when he had thus spoken, he went before, ascending up to Jerusalem.

VER. 29.

Καὶ ἐγένετο ὡς ἤγγισεν, εἰς Βεθφαγήν καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples,

[And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, Matt. xxi. 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, Mark xi. 1.]

* See on Matt. xxi. ver. 1. clause 2.

VER. 30.

Εἰπὼν ἑτάρατε εἰς τὸν κωιτῆρτι κάμω ἐν ᾧ εὐνομεύμενον εὐρήσετε κῶλον δεδεμένον, ἐφ' ᾧ οὐδὲς πώποτε ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν ἀγάγετε.

Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

[Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me, Matt. xxi. 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him, Mark xi. 2.]

VER. 31.

Καὶ ἂν τις ἑμεῖς ἑρωτῇ· Διὰ τί λέγετε; ὅτις ἑρέτω αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

A. D. 33.

LUKE XIX. 31—38.

A. D. 33.

[And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them, Matt. xxi. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither, Mark xi. 3.]

* See on Matt. xxi. ver. 3.

VER. 32.

Ἀπελθόντες δὲ οἱ ἀποσταλμένοι, εἶπον καθὼς εἶπεν αὐτοῖς.

And they that were sent went their way, and found even as he had said unto them.

[And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him, Mark xi. 4.]

VER. 33.

Αὐτόντων δὲ αὐτῶν τὸν πῶλον, εἶπεν οἱ κέρει αὐτοῦ πρὸς αὐτούς: Τί λύετε τὸν πῶλον;

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

[And certain of them that stood there said unto them, What do ye, loosing the colt? Mark xi. 5.]

VER. 34.

Οἱ δὲ εἶπον: Ὁ Κύριος αὐτοῦ χρεῖται ἔχει.

And they said, The Lord hath need of him.

[And they said unto them even as Jesus had commanded: and they let them go, Mark xi. 6.]

VER. 35.

Καὶ ἔβρανον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιθήσαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐκτίθεισαν τὸν Ἰησοῦν.

And they brought him to Jesus: * and they cast their garments upon the colt, and they set Jesus thereon.

[And brought the ass, and the colt, and put on them their clothes, and they set him thereon, Matt. xxi. 7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him, Mark xi. 7. And Jesus, when he had found a young

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ass, sat thereon; as it is written, John xii. 14.]

* Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 36.

Περαιωμένοι δὲ αὐτοῦ, ἔκτισαν ἐπὶ τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

And as they went, they spread their clothes in the way.

[And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way, Matt. xxi. 8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way, Mark xi. 9.]

VER. 37.

Ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἔπαινον τὸ πλῆθος τῶν μαθητῶν χαίροντες, αἰνοῦν τὸν Θεὸν φωνῇ μεγάλῃ, καὶ ψαλοῦν ἄνευ οὐκίμων.

And when he was come nigh, * even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

[And the multitudes that went before, and that followed, cried, saying, Matt. xxi. 9. And they that went before, and they that followed, cried, saying, Mark xi. 9. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, John xii. 12, 13.]

* See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Ἀβυσσῶς: Εὐλογεῖται ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου: εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

* Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

[Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest! Matt. xxi. 9. Hosanna; Blessed is he that cometh in the name of the Lord, Mark xi. 9. Hosanna! Blessed

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is the King of Israel, that cometh in the name of the Lord! John xii. 13.]
 * See on Matt. xxi. ver. 5. 9.

VER. 39.

Και τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

And * some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

* Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xvi. 11.

VER. 40.

Και ἀπεκρίθη αὐτοῖς λέγων ἡμῖν, ὅτι ἂν αὐτοὶ σιωπῶσιν, ὁ λίθος κερύσειται.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

VER. 41.

Και ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἑαυτῆν,

And when he was come near, he beheld the city, and * wept over it,

* Jesus wept, John xi. 35.

VER. 42.

λέγων Ὅτι εἰ ἤγνοες καὶ σὺ, καὶ γὰρ ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς αἰῶνα σου τὴν δι' ἐλεῶς ἀπὸ ἐρπαλισμένων σου,

Saying, * If thou hadst known, even thou, * at least in this thy day, the things which belong unto thy peace! * but now they are hid from thine eyes.

* O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Deut. v. 29. Oh that they were wise, that they understood this, that they would consider their latter end! xxxii. 29.

* See on ver. 44. clause 2.

* See on Matt. xiii. ver. 14, 15.

VER. 43.

Ὅτι ἔξουσι ἡμέραι ἐπὶ σε, καὶ περικλήσουσί σε, καὶ συνέξουσί σε πάντοθεν,

* For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

* See on Matt. xxii. ver. 7. clause 2.

VER. 44.

Καὶ ἠπαύσῃ σε, καὶ τὰ τέκνα σου ἐν σοὶ· καὶ οὐκ ἀφήσουσίν σε λίθον ἐπὶ λίθον· ἀλλ' ἂν οὐκ ἦγνοες τὴν καιρὸν τῆς ἐπισκοπῆς σου.

* And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not * the time of thy visitation.

* See on Matt. xxiv. ver. 2.

* For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him, Psal. xxxii. 6. Seek ye the Lord while he may be found, call ye upon him while he is near, Isa. lv. 6. Blessed be the Lord God of Israel: for he hath visited and redeemed his people, Luke i. 68. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 35, 36. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation), 2 Cor. vi. 1, 2. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart: and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceit-

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fulness of sin, Heb. iii. 7—13. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 45.

Και εισελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας.

And he went into the temple, and began to cast out them that sold therein, and them that bought;

[And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers, and the seats of them that sold doves, Matt. xxi. 12. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15.]

See on Matt. xxi. ver. 12.

VER. 46.

Ἄγων αὐτοῖς ὑψώματα· Ὁ οἶκος μου οἶκος προσευχῆς ἔστιν· ἡμεῖς δὲ αὐτὸν ἐκτίθεισθε σπήλαιον ληστῶν.

Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

[And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves, Matt. xxi. 13. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.]

See on Matt. xxi. ver. 13.

VER. 47.

Καὶ ἔν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἔβουλον αὐτὸν ἀπολλύσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ.

And he taught daily in the temple. But the Chief Priests and the Scribes and the chief of the people sought to destroy him,

See on Matt. xxvi. ver. 3, 4.

VER. 46.

Καὶ οὐκ εὗρον τὸ τί κηρούσιν ἰσθῆς γὰρ ὅσας ἐξαιρέματα αὐτῷ ἀκούειν.

And could not find what they might do: for all the people were very attentive to hear him.

Or, hanged on him, Acts xvi. 14.

[And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine, Mark xi. 18.]

See on Matt. xiv. ver. 5. clause 1.

CHAP. XX.—VER. 1.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντας αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ διαγγελλίζοντες, ἑστῆσαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις.

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

[And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, Matt. xxi. 23. And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, Mark xi. 27.]

VER. 2.

Καὶ εἶπεν πρὸς αὐτὸν, λέγοντας· Εἰσὶν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δόξας σοὶ τὴν ἐξουσίαν ταύτην;

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

[And said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mark xi. 28.]

VER. 3.

Ἀπεκρίθη δὲ εἰπὼν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς πρῶτον ἓνα λόγον καὶ ὑμεῖς ἀποκρίθητε μοι·

And he answered and said unto them, I will also ask you one thing; and answer me:

[And Jesus answered and said unto them, I also will ask you one L 2

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thing, which if ye tell me, I in like wise will tell you by what authority I do these things, Matt. xxi. 24. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things, Mark xi. 29.]

* See on Matt. xxi. ver. 24.

VER. 4.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων;

The * baptism of ^bJohn, was it from heaven, or of men?

[The baptism of John, whence was it? from heaven, or of men? Matt. xxi. 25. The baptism of John, was it from heaven, or of men? answer me, Mark xi. 30.]

* See on Matt. iii. ver. 6. clause 1.

^b See on Matt. iii. ver. 1. clause 2.

VER. 5.

Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι ἂν εἰπωμεν· Ἐξ οὐρανοῦ· ἐπιδαίρει ὅτι οὐκ ἐπιστάμεθα αὐτῷ;

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

[And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him? Matt. xxi. 25. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? Mark xi. 31.]

VER. 6.

Ἐὰν δὲ εἰπωμεν, ἐξ ἀνθρώπων· πῶς ὁ λαὸς καταλάβεται ἡμᾶς· πεποιθότες γὰρ ἔσμεν Ἰωάννην προφήτην εἶναι.

But and if we say, Of men; all the people will stone us: * for they be persuaded that John was a prophet.

[But if we shall say, Of men; we fear the people; for all hold John as a prophet, Matt. xxi. 26. But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed, Mark xi. 32.]

* See on Matt. xxi. ver. 26. clause 2.

VER. 7.

Καὶ ἀπεκρίθησαν μὴ εἰδέσθαι αὐτὸν.

* And they answered, that they could not tell whence it was.

[And they answered Jesus, and said, We cannot tell, Matt. xxi. 27. And they answered and said unto Jesus, We cannot tell, Mark xi. 33.]

* See on Matt. xxi. ver. 27.

VER. 8.

Καὶ ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ὥρᾳ ἐξουσίας ταῦτα ποιεῖν.

And Jesus said unto them, Neither tell I you by what authority I do these things.

[And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 33.]

VER. 9.

Ἦρξατο δὲ πρὸς τὸν λαὸν λέγων τὴν παραβολὴν ταύτην· Ἀνθρώπος τις ἐφύττωσεν ἀμπελῆνα, καὶ ἐξέδωκε αὐτὸν γεωργῷ, καὶ ἀπεδήμησεν χρόνους ἰσχυροῦς·

* Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

[Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1.]

* See on Matt. xxi. ver. 33.

VER. 10.

Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργῶν δούλους, ἵνα ἀπέ τὸν καρπὸν τοῦ ἀμπελῆνος δώσωσιν αὐτῷ· ἀ δὲ γεωργοὶ διεμαρτύρουν αὐτὸν, ἔξαπέστειλαν κύνες.

* And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

[And when the time of the fruit

drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another, Matt. xxi. 34, 35. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty, Mark xii. 2, 3.]

^a See on Matt. xxi. ver. 34, 35.

VER. 11.

Καὶ προσέθετο ἄλλοις ἑταίροις αὐτοῦ καὶ ἐπέσειπεν αὐτοῖς καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς.

And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

[Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 36. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled, Mark xii. 4.]

VER. 12.

Καὶ προσέθετο ἄλλοις ἑταίροις αὐτοῦ καὶ ἐπέσειπεν αὐτοῖς καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς.

And again he sent a third: and they wounded him also, and cast him out.

[And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 5.]

VER. 13.

Ἐπεὶ δὲ ὁ κύριος τοῦ ἀμπελοῦ τῆς οἰκίας, καὶ ἐπέσειπεν αὐτοῖς καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς.

Then said the lord of the vineyard, What shall I do? I will send ^a my beloved son: ^b it may be they will reverence him when they see him.

[But last of all he sent unto them his son, saying, They will reverence my son, Matt. xxi. 37. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son, Mark xii. 6.

^a See on Matt. xiv. ver. 33. clause 2.

^b See on Matt. xxi. ver. 37. clause 2.

VER. 14.

Ἦντες δὲ αὐτῶν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὐκ ἔστιν ὁ κληρονόμος· δεῖτε, ἀποκτενοῦμεν αὐτόν, ἵνα ἡμεῖς γένωμεν ὁ κληρονόμος.

^a But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

[But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, Matt. xxi. 38. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's, Mark xii. 7.]

^a See on Matt. xxi. ver. 38.

VER. 15.

Καὶ ἐκβάλλοντες αὐτὸν ἔξω τοῦ ἀμπελοῦ, ἀπέκταναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελοῦ;

^a So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

[And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? Matt. xxi. 39, 40. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? Mark xii. 8, 9.]

^a See on Matt. xxi. ver. 39.

VER. 16.

Ἐπιβόησάντων αὐτῶν ἀποκτενοῦσθαι τοὺς γεωργοὺς, καὶ δόντι τὸν ἀμπελοῦ ἄλλοις ἀποστέλλειν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς, καὶ ἐπέσειπεν αὐτοῖς.

^a He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

[They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 41. He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9.]

^a See on Matt. xxi. ver. 41.

VER. 17.

Ὁ δὲ ἰεροσολίμης αὐτοῖς, εἶπεν· Τί οὐκ ἔστιν

τὸ γαγγραμμένον αὐτῷ λίθον ὃ ἀποδοκιμα-
σαν οἱ ἀδοκιμαῖντες, αὐτὸς ἑστηκόσιν εἰς
κεφαλὴν γωνίας;

*And he beheld them, and said, What
is this then that is written, The stone
which the builders rejected, the same is
become the head of the corner?

[Jesus saith unto them, Did ye
never read in the Scriptures, The
stone which the builders rejected, the
same is become the head of the cor-
ner: this is the Lord's doing, and it
is marvellous in our eyes? Matt. xxi.
42. And have ye not read this Scrip-
ture; The stone which the builders
rejected is become the head of the
corner: This was the Lord's doing,
and it is marvellous in our eyes?
Mark xii. 10, 11.]

*See on Matt. xxi. ver. 42.

VER. 18.

Ἦαὶς ἂν ἐπίσῃ ἐπ' ἑαυτὸν τὸν λίθον συν-
θλασθήσεται: ἐπ' ὃν δ' ἂν ἐπίσῃ, λυμῆσται
αὐτὸν.

*Whoever shall fall upon that stone
shall be broken: but on whomsoever it
shall fall, it will grind him to powder.

[And whosoever shall fall on this
stone shall be broken: but on whom-
soever it shall fall, it will grind him
to powder, Matt. xxi. 44.]

*See on Matt. xxi. ver. 44.

VER. 19.

Καὶ ἔβλεπον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ Γραμ-
ματεῖς ἐπιβουλεύοντες αὐτὸν τὰς ἡμέρας ἐν
αὐτῷ τῷ ἔσε, καὶ ἐφοβήθησαν τὸν λαόν·
ἔγνωσαν γὰρ ὅτι ἔπος αὐτοῦ τὴν σαρραβό-
λον ταῦτα ἔειπε.

*And the Chief Priests and the Scribes
the same hour sought to lay hands on
him; and they feared the people: for
they perceived that he had spoken this
parable against them.

[And when the Chief Priests and
Pharisees had heard his parables,
they perceived that he spake of them.
But when they sought to lay hands
on him, they feared the multitude,
because they took him for a prophet,
Matt. xxi. 45, 46. And they sought to
lay hold on him, but feared the people:
for they knew that he had spoken the
parable against them: and they left
him, and went their way, Mark xii.
12.]

*See on Matt. xxi. ver. 45, 46.

VER. 20.

Καὶ παρατηροῦντες αὐτὸν ταῦτα ἐβουλό-
ντο, ὑποκειρομένους αὐτοῦ διὰ τὸ εἶναι,
ὅτι ἐπιβουλεύοντα αὐτῷ λέγουσιν, εἰς τὸ πα-
ράδοῦναι αὐτὸν τῷ ἄρχῃ καὶ τῷ ἑξουσίᾳ
τοῦ ἡγεμῆνος.

*And they watched him, and sent forth
spies, which should feign themselves just
men, that they might take hold of his
words, that so they might deliver him
unto the power and authority of the
governor.

[Then went the Pharisees, and took
counsel how they might entangle him
in his talk. And they sent out unto
him their disciples with the Herodians,
saying, Matt. xxii. 15, 16. And they
send unto him certain of the Phari-
sees and of the Herodians, to catch
him in his words, Mark xii. 13.]

*See on Matt. xxii. ver. 15, 16.

VER. 21.

Καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Διδά-
καλε, εἰδόμενος ὅτι ἐβόης λόγους καὶ διδά-
σκεις, καὶ οὐ λαμβάνεις ἐπιτίμωσιν, ἀλλ'
ἐπ' ἀληθείας τὴν ἰδὴν τοῦ Θεοῦ διδάσκεις.

*And they asked him, saying, Master,
we know that thou sayest and teachest
rightly, neither acceptest thou the person
of any, but teachest the way of God
truly.

*Or, of a truth.

[Master, we know that thou art
true, and teachest the way of God in
truth, neither carest thou for any
man; for thou regardest not the per-
son of men, Matt. xxii. 16. And
when they were come, they say unto
him, Master, we know that thou art
true, and carest for no man: for thou
regardest not the person of men, but
teachest the way of God in truth,
Mark xii. 14.]

*See on Matt. xxii. ver. 16.

VER. 22.

Ἐξέστω ἡμῖν Καίσαρι φέρον δόξαν, ἢ οὐ;

*Is it lawful for us to give tribute
unto Cæsar, or no?

[Tell us therefore, What thinkest
thou? Is it lawful to give tribute unto
Cæsar, or not? Matt. xxii. 17. Is it
lawful to give tribute to Cæsar, or
not? Mark xii. 14.]

*See on Matt. xxii. ver. 17.

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VER. 23.

Κατανοήσας δὲ αὐτῶν τὴν κωμωδίαν, εἶπεν πρὸς αὐτούς· Τί με πειράζετε;

^aBut he perceived their craftiness, and said unto them, ^bWhy tempt ye me?

[But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Matt. xxii. 18. But he, knowing their hypocrisy, said unto them, Why tempt ye me? Mark xii. 15.]

^a See on Matt. ix. ver. 4. clause 1.
^b See on Matt. xvi. ver. 1. clause 2.

VER. 24.

Ἐπιδείξαι μοι δηνάριον· τίνας ἔχει εἰκαστὴν καὶ ἐπιγραφὴν; Ἀπεκρίθη δὲ αὐτῶν, Καίσαρος.

Show me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

[Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's, Matt. xii. 19—21. Bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's, Mark xii. 15, 16.]

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοῖς τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

^aAnd he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

[Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's, Matt. xxii. 21. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's, Mark xii. 17.]

^a See on Matt. xxii. ver. 17.

VER. 26.

Καὶ εἰς ἰσχυρὰν ἐπιλάθεται αὐτοῦ ἡμίναρς ἑταίριον τοῦ λαοῦ καὶ θυγατέρας τρεῖς ἐν τῇ ἀνωγειᾷ αὐτῶν, ἰσχυρῶν.

And they could not take hold of his words before the people: ^a and they mar-

velled at his answer, and held their peace.

[When they had heard these words, they marvelled and left him, and went their way, Matt. xxii. 22. And they marvelled at him, Mark xii. 17.]

^a See on Matt. xxii. ver. 22.

VER. 27.

Προεπιθέτης δὲ τινος τῶν Σαδδουκαίων, εἰ ἀναστρέψεται ἀπέθανεν μὴ εἶναι, ἐπηρώτησεν αὐτὸν,

Then came to him certain of the ^aSadducees, ^bwhich deny that there is any resurrection; and they asked him,

[The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Matt. xxii. 23. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, Mark xii. 18.]

^a See on Matt. iii. ver. 7. clause 1.

^b See on Matt. xxii. ver. 23. clause 2.

VER. 28.

Διγώντι· Διδόσκαις, Μωϋσῆς ἔγραψεν ἡμῖν Ἐάν τις ἀδελφὸς ἀνηκόη ἔχων γυναῖκα, καὶ αὐτὸς ἀτιμὸς ἀποθῆναι, ἢ αὐτὸς ἢ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἱκανοῦσθαι σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Saying, ^aMaster, ^bMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

[Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother, Matt. xxii. 24. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19.]

^a See on Matt. vii. ver. 21. clause 1.

^b See on Matt. xxii. ver. 24. clause 2.

VER. 29.

Ἐστὰς οὖν ἀδελφοὶ ἕναρ καὶ ἑπτὰ, λατῶν γυναῖκα, ἀπέθανεν ἀτιμὸς.

There were therefore seven brethren: and the first took a wife, and died without children.

[Now there were with us seven brethren: and the first, when he had

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married a wife, deceased, and, having no issue, left his wife unto his brother, Matt. xxii. 25. Now there were seven brethren: and the first took a wife, and dying left no seed, Mark xii. 30.]

VER. 30.

Καὶ ἕτερος ἐδέξατο τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.

And the second took her to wife, and he died childless.

[Likewise the second also, and the third, unto the seventh, Matt. xxii. 26. And the second took her, and died, neither left he any seed: and the third likewise, Mark xii. 21.]

VER. 31.

Καὶ ἡ τρίτος ἔλαβεν αὐτὴν ὡσαύτως καὶ οἱ ἑπτὰ, καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.

And the third took her; and in like manner the seven also: and they left no children, and died.

[And the seven had her, and left no seed, Mark xii. 22.]

VER. 32.

Ἐσχίσθη δὲ ἡ ἑνάτη ἀπέθανεν καὶ ἡ γυνή.

Last of all the woman died also.

[And last of all the woman died also, Matt. xxii. 27. Last of all the woman died also, Mark xii. 23.]

VER. 33.

Ἐν τῇ αἰῶνι ἀναστήσει, τίνας αὐτῶν γίνεσθαι γυνή; οἱ γὰρ ἑπτὰ ἔρχον αὐτὴν γυναῖκα.

Therefore ^a in the resurrection whose wife of them is she? for seven had her to wife.

[Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her, Matt. xxii. 28. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife, Mark xii. 23.]

^a See on Matt. xxii. ver. 30. clause 1.

VER. 34.

Καὶ ἀπεκρίθη εἰπὼν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος οὗτου γαμοῦσι καὶ ἐγαμίσθησονται.

And Jesus answering said unto them, The children of this world marry, and are given in marriage:

[Jesus answered and said unto

them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 21. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Mark xii. 24.]

VER. 35.

Οἱ δὲ καταβιβήσιν τοῦ αἰῶνος ἐκείνου τιθέντων, καὶ τῆς ἀναστάσεως τῆς ἐκ τῶν νεκρῶν, οὗτοι γαμοῦσιν, οὗτοι ἐγαμίσθησονται.

But they which shall be accounted worthy to obtain that world, and ^a the resurrection from the dead, neither marry, nor are given in marriage:

[For in the resurrection they neither marry, nor are given in marriage, Matt. xxii. 30. For when they shall rise from the dead, they neither marry nor are given in marriage, Mark xii. 25.]

^a See on ver. 33.

VER. 36.

Οὗτοι γὰρ ἀπέθανον ἔτι θείωνται ἰσάγγελοι γὰρ εἰσι· καὶ οἱ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ἵπτι.

^a Neither can they die any more: for they are equal unto the angels; ^b and are the children of God, being the children of the resurrection.

[But are as the angels of God in heaven, Matt. xxii. 30. But are as the angels which are in heaven, Mark xii. 25.]

^a He will swallow up death in victory; the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xxv. 8. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. The last enemy that shall be destroyed is death, 1 Cor. xv. 26. For this corruptible must put on incorruption, and this mortal must put on immortality, 53. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the

Lord. Wherefore comfort one an-

other with these words, 1 Thess. iv. 17, 18. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, xxii. 14.

^b For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, Rom. viii. 19—23. See also on Matt. v. ver. 9. clause 3.

VER. 37.

Ὅτι δὲ ἠγέρθηται ἐκ νεκρῶν, καὶ Μωϋσῆς ἠμείνωσεν ἐπὶ τῆς βύσσου, ὡς λέγει Κύριος τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαάκ, καὶ τὸν Θεὸν Ἰακώβ.

^a Now that the dead are raised, even Moses shewed at the bush, when he call-eth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

[But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Matt. xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, Mark xii. 26.]

^a See on Matt. xxii. ver. 32. clause 1.

VER. 38.

Θεὸς δὲ οὐκ ἔστι περὶ αὐτῶν, ἀλλὰ ζῶντων πάντων γὰρ αὐτῶν ζῶν.

For he is not a God of the dead, but of the living: for all live unto him.

[God is not the God of the dead, but of the living, Matt. xxii. 32. He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 27.]

VER. 39.

Ἄνωρθότερος δὲ τινες τῶν γραμματέων, εἶπον· Διδάσκαλε, καλῶς εἶπας.

Then certain of the Scribes answering said, Master, thou hast well said.

VER. 40.

Οὐκ ἔτι δὲ ἐτόλμων ἐπιμαρτυρῆσαι αὐτῷ οὐδὲν.

And after that they durst not ask him any question at all.

VER. 41.

Εἶπεν δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶπαι;

And he said unto them, How say they that Christ is David's son?

[While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? they say unto him, The son of David, Matt. xxii. 41, 42. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? Mark xii. 35.]

^a See on Matt. i. ver. 1. clause 2.

VER. 42.

Καὶ αὐτὸς Δαυὶδ λέγει ἐν βιβλίῳ ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου,

And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

[He saith unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand, Matt. xxii. 43, 44. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, Mark xii. 36.]

^a See on Matt. xxii. ver. 44. clauses 1, 2.

VER. 43.

Ἔως ἂν θῶ τοὺς ἰχθῦρας σου ὑποπόδιον τῶν ποδῶν σου;

A. D. 33.

LUKE XX. 43—47.—XXI. 1—5.

A. D. 33.

*Till I make thine enemies thy footstool.

[Till I make thine enemies thy footstool, Matt. xxii. 44. Till I make thine enemies thy footstool, Mark xii. 36.]

* See on Matt. xxii. ver. 44. clause 3.

VER. 44.

Δαὶδὸς ὅν κέλετο αὐτὸν καλεῖν, καὶ πῶς εἶπε αὐτῷ ἱσθῆναι;

* David therefore calleth him Lord, How is he then his Son?

[If David then call him Lord, how is he his son? Matt. xxii. 45. David therefore himself calleth him Lord; and whence is he then his son? Mark xii. 37.]

* See on Matt. xxii. ver. 45.

VER. 45.

Ἀκούοντες δὲ πρὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ·

Then in the audience of all the people he said unto his disciples,

VER. 46.

Προσέχεται ἀπὸ τῶν γραμματέων τῶν Σαδδουκαίων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωταμβυβρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δίστοις·

*Beaute of the Scribes, ὃ which desires to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

* See on Matt. xvi. ver. 6.

ḡ See on Matt. xxiii. ver. 5—7.

VER. 47.

Οἱ κατασθλοῦσι τὰς οἰκίας τῶν χηρῶν, καὶ προσφῶσι μακρὰς προσευχάς· οὗτοι λήψονται περισσότερον κριμα.

* Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

* See on Matt. xxiii. ver. 14.

CHAP. XXI.—VER. 1.

Ἀναβλέψας δὲ εἶδεν τοὺς βλάπτοντας τὸ δῶρον αὐτῶν εἰς τὸ θησαυροφυλάκιον πλουσίως.

And he looked up, and saw the rich men casting their gifts into the treasury.

[And Jesus sat over against the treasury, and beheld how the people

cast money into the treasury: and many that were rich cast in much, Mark xii. 41.]

VER. 2.

Εἶδεν δὲ καὶ τινα χήραν πτωχὴν βάλλουσαν ἐκεῖ δύο λεπτά.

And he saw also a certain poor widow casting in thither two ḡ mites.

* See Mark xii. ver. 43. margin.

[And there came a certain poor widow, and she threw in two mites, which make a farthing, Mark xii. 42.]

VER. 3.

Καὶ εἶπεν Ἄλλοθις λέγει ὑμεῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὐτὴ πλείους πέντων ἔβαλεν

* And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

[And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, Mark xii. 43.]

* For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, ḡ Cor. viii. 12. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver, ix. 6, 7.

VER. 4.

Ἄπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ θύρα τοῦ Θεοῦ· αὐτὴ δὲ ἐκ τοῦ ὑποτιμήματος αὐτῆς ἔβαλεν τὴν βλοσυρὰν εὐχὴν ἑββαλ.

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 44.]

VER. 5.

Καὶ τινες λαλῶντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ δωδεκάμοις κηκόμενοις, εἶπεν·

A. D. 33.

LUKE XXI. 5—11.

A. D. 33.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

[And Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, Matt. xxiv. 1, 2. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Mark xiii. 1, 2.]

VER. 6.

Ταῦτα ἂν θεωρεῖτε, ἰσχυρόναι ἡμέραι ἐν αἷς οἷς ἀφελήσονται λίθοι ἐπὶ λίθου, ἕς οὐ καταλιθώσεται.

*As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

[See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 2.]

* See on Matt. xxiv. ver. 2.

VER. 7.

Ἐρωτήσαντες δὲ αὐτὸν, λέγοντες· Διότι καλεῖ, ὅταν ἐν ταῦτα ἴσταις; καὶ τί τὸ σημεῖον ἔσται μίλλη ταῦτα γίνεσθαι;

*And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

[And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world, Matt. xxiv. 3. And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled, Mark xiii. 3, 4.]

* See on Matt. xxiv. ver. 3. clauses 3, 3.

VER. 8.

Ὁ δὲ εἰπὼν ἐβλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἰσχυρόναι ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ ἡ κρίσις ἔρχεται. Μὴ οὖν ἀναρῶντες ἰσχύω αὐτῶν.

*And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

[And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And Jesus answering them, began to say, Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many, Mark xiii. 5, 6.]

VER. 9.

Ὅταν δὲ ἀκούσῃτε ἀκούμας καὶ ἀναταραχάς, μὴ ἐκταθῆτε· διότι γὰρ ταῦτα γίνεσθαι πρῶτον· ἀλλ' οἷς εὐθείας τὸ τέλος.

*But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

[And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet, Matt. xxiv. 6. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet, Mark xiii. 7.]

* See on Matt. xxiv. ver. 6.

VER. 10.

Ἦτις ἔσονται αἰτιάς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεὺς ἐπὶ βασιλεὺς

*Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

[For nation shall rise against nation, and kingdom against kingdom, Matt. xxiv. 7. For nation shall rise against nation, and kingdom against kingdom, Mark xiii. 8.]

* See on Matt. xxiv. ver. 7. clause 1.

VER. 11.

Σεισμὸς τε μέγας κατὰ τόπους, καὶ λιμοὶ, καὶ λιμοὶ ἴσονται· φθιστὰρ τε καὶ σημεῖα ἐν' οὐρανῷ μέγала ἔσονται.

A. D. 33.

LUKE XXI. 11—16.

A. D. 33.

^aAnd great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

[And there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7. And there shall be earthquakes in divers places, and there shall be famines and troubles, Mark xiii. 8.]

^a See on Matt. xxiv. ver. 7. clause 2.

^b See on Matt. xxiv. ver. 29.

VER. 12.

Πρὸ δὲ πάντων ἀπάντων ἐπιβαλοῦσιν ἐφ' ἡμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομῆνους ἐπὶ βασιλεῖς καὶ ἡγεμῶνας, ἵνα κτεν τοῦ ὀνόματός μου.

^a But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, ^b being brought before kings and rulers for my name's sake.

[Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, Mark xiii. 9.]

^a See on Matt. x. ver. 17. clause 2.

^b See on Matt. x. ver. 18.

VER. 13.

Ἀποδοῦναι δὲ ἡμῖν εἰς μαρτύριον.

And it shall turn to you for a testimony.

[For a testimony against them, Mark xiii. 9.]

VER. 14.

Θίθετε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ περιμελεῖν ἀπολογεῖσθαι.

^a Settle it therefore in your hearts, not to meditate before what ye shall answer:

[But when they deliver you up, take no thought how or what ye shall speak, Matt. x. 19. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, Mark xiii. 11.]

^a See on Matt. x. ver. 19. clause 1.

VER. 15.

Ἐγὼ γὰρ δέσω ἡμῖν στόμα καὶ σοφίαν, ἣ οὐ δύνησονται ἀντιπεῖν, ἀλλ' ἀντιτίθουσιν ὡς ἀντις οἱ ἀδικησάμενοι ἡμῖν.

^a For I will give you a mouth and wisdom, ^b which all your adversaries shall not be able to gainsay nor resist.

[For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11.]

^a See on Matt. x. ver. 19. and 20. clause 1.

^b And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, xxiv. 25. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian, xvi. 28. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 16, 17.

VER. 16.

Παραδοθήσεσθε δὲ καὶ ἐνὸς γονίον, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων καὶ θανατώσουσιν ἔξ ἡμῶν.

^a And ye shall be betrayed both by parents, and brethren, and kindred, and friends: and some of you shall they cause to be put to death.

[And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death, Matt. x. 21. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death, Mark xiii. 12.]

^a See on Matt. x. ver. 21.

A. D. 33.

LUKE XXI. 17—21.

A. D. 33.

VER. 17.

Και ἵσθηθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὀνόμαί μου.

And ye shall be hated of all men for my name's sake.

[And ye shall be hated of all men for my name's sake, Matt. x. 22. And ye shall be hated of all men for my name's sake, Mark xii. 13.]

See on Matt. x. ver. 22.

VER. 18.

Και οὐκ ἔσται ἐν τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλλυται.

But there shall not an hair of your head perish.

See on Matt. x. ver. 30.

VER. 19.

Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

In your patience possess ye your souls.

To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, Rom. xv. 4, 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ, 2 Thess. iv. 5. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise, Heb. x. 36. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 3, 4. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for

an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, v. 7—11. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. I show thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted, ii. 2, 3. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, xiii. 10. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, xiv. 12.

VER. 20.

Ὅταν δὲ ἴδωτε κλινομένην ὑπὸ στρατοῦν τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

[When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth let him understand), Matt. xxiv. 15. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), Mark xii. 14.]

VER. 21.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φεγθήσονται εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῶν, ἐκχρηθήσονται καὶ οἱ ἐν ταῖς χώρας, μὴ εἰσέλθω θύρας εἰς αὐτήν.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and

let not them that are in the countries, enter therein.

[Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv. 16—18. Then let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment, Mark xiii. 14—16.]

^a See on Matt. xxiv. ver. 16.

VER. 22.

Ἡμετέρας ἡμετέρας αἰῶνες αἰῶνες, τοῦ κλάου θνάσις αἰῶνα καὶ γέρας αἰῶνα.

^a For these be the days of vengeance, that all things which are written may be fulfilled.

^a But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children,

and destroy your cattle, and make you few in number; and your high-ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and, when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste, Lev. xxvi. 14—33. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for

to do, until thou be destroyed, and until thou perish, quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation

which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locusts shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The strangers that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the

earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates: If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon

thee all the diseases of Egypt, which thou wast afraid of: and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shalt hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 15—68. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all

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the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; *And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath; Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day, xxix. 19—28. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me; I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities and the iniquities of your father's together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I mea-*

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sure their former work into their bosom. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxx. 2—15. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Ba-

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shan : for the forest of the vintage is come down. *There is a voice of the howling of the shepherds ; for their glory is spoiled : a voice of the roaring of young lions ; for the pride of Jordan is spoiled.* Thus saith the Lord my God, Feed the flock of the slaughter, Whose possessors slay them, and hold themselves not guilty ; and they that sell them say, Blessed be the Lord ; for I am rich : and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord : but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king ; and they shall smite the land, and out of their hand I will not deliver them, Zech. xi. 1—6.

VER. 23.

Οἰαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκβύλαις ταῖς ἡμέραις ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ἐπὶ ἐν τῷ λαῷ τούτῳ.

^a But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

[And woe unto them that are with child, and to them that give suck in those days ! For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, Matt. xxiv. 19. 21. And woe unto them that are with child, and to them that give suck in those days ! For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be, Mark xiii. 17. 19.]

^a See on Matt. xxiv. ver. 19. 21.

VER. 24.

Καὶ πεσούσιν στίματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ ἔσται πατωμένη ὑπὸ ἰσθῆν, ἕως πληρωθῶσι καιροὶ ἰσθῆν.

^a And they shall fall by the edge of the sword, and shall be led away captive into all nations : ^b and Jerusalem shall be trodden down of the Gentiles, ^c until the times of the Gentiles be fulfilled.

^a See on ver. 22.

^b And now, go to ; I will tell you what I will do to my vineyard : I will

take away the hedge thereof, and it shall be eaten up : and break down the wall thereof, and it shall be trodden down, Isa. v. 5. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months, xi. 2.

^c See on Matt. xii. ver. 18. clause 5.

VER. 25.

Καὶ ἔσται σμῆνία ἐν ἡλίῳ, καὶ σέληνι, καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς σμῆνις ἰσθῆν ἐν ἀστροῖς, ἔχούσαις θαλάσσης καὶ σάλου.

^a And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

[Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. xxiv. 29. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light ; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.]

^a See on Matt. xxiv. ver. 29. clause 2.

VER. 26.

Ἀποψυχούστων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπιτιμιῶν τῆ οὐρανόθεν, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth : ^a for the powers of heaven shall be shaken.

^a See on Matt. xxiv. ver. 29. clause 2.

VER. 27.

Καὶ τότε ἴσονται τὸ υἱὸν τοῦ ἀνθρώπου ἔρχομενον ἐν νεφελῇ μετὰ δυνάμεως καὶ δόξης πολλῆς.

^a And then shall they see the Son of man coming in a cloud with power and great glory.

[And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. And then shall they see the Son of

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man coming in the clouds, with great power and glory, Mark xiii. 26.]

* See on Matt. xxiv. ver. 30.

VER. 28.

Ἀρχαίωσιν δὲ τούτων γίνεσθαι, ἀνακί-
ψατε καὶ ἰπάρατε τὰς κεφαλὰς ὑμῶν
ὅτις ἔρχεται ἡ ἀπολύτρωσις ὑμῶν.

And when these things begin to come
to pass, then look up, and lift up your
heads; for your redemption draweth nigh.

VER. 29.

Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν
συκίαν καὶ πάντα τὰ δένδρα·

And he speaks to them a parable; Be-
hold the fig-tree, and all the trees;

[Now learn a parable of the fig-
tree, Matt. xxiv. 32. Now learn a
parable of the fig-tree, Mark xiii. 28.]

VER. 30.

Ὅταν προβάλλωσιν ἄκρον βλήκωντες, ἀφ'
ἑαυτῶν γινώσκουσι ὅτι ἴδη ἔγγυς τὸ θέρος
ἔσθι.

When they now shoot forth, ye see and
know of your own selves that summer is
now nigh at hand.

[When his branch is yet tender, and
putteth forth leaves, ye know that
summer is nigh, Matt. xxiv. 32. When
her branch is yet tender, and putteth
forth leaves, ye know that summer is
near, Mark xiii. 28.]

VER. 31.

Ὅθεν καὶ ὑμεῖς, εἰς τὸν καιρὸν ταῦτα γι-
νόμενα, γινώσκουσι ὅτι ἔγγυς ἔστιν ἡ βασι-
λεία τοῦ Θεοῦ.

So likewise ye, when ye see these things
come to pass, know ye that the kingdom
of God is nigh at hand.

[So likewise ye, when ye shall see
all these things, know that it is near,
even at the doors, Matt. xxiv. 33. So
ye in like manner, when ye shall see
these things come to pass, know that
it is nigh, even at the doors, Mark
xiii. 29.]

* See on Matt. iii. ver. 2. clause 2.

VER. 32.

Ἀλλὰ λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ
γενεὰ αὕτη, ἕως ἃν πάντα γένηται.

* Verity I say unto you, This genera-
tion shall not pass away, till all be ful-
filled.

[Verity I say unto you, This gene-

ration shall not pass, till all these
things be fulfilled, Matt. xxiv. 34.

Verily I say unto you, that this ge-
neration shall not pass, till all these
things be done, Mark xiii. 30.]

* See on Matt. xxiv. ver. 34.

VER. 33.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, αἱ δὲ
λέγοι μου οὐ μὴ παρέλθωσι.

* Heaven and earth shall pass away;
but my words shall not pass away.

[Heaven and earth shall pass away,
but my words shall not pass away,
Matt. xxiv. 35. Heaven and earth
shall pass away; but my words shall
not pass away, Mark xiii. 31.]

* See on Matt. xxiv. ver. 35.

VER. 34.

Προεχέετε δὲ ἑαυτοῖς, μήποτε βαρυ-
θήσιν ὑμῶν αἱ καρδίαι ἐν κραιώλει, καὶ
μέθῃ, καὶ μεθύσματι βιωτικῷ, καὶ αἰφύ-
διος ἰφ' ὑμᾶς ἐπιπέσῃ ἡ ἡμέρα ἐκείνη.

* And take heed to yourselves, lest at
any time your hearts be overcharged with
surfeiting, and drunkenness, and cares
of this life, and so come upon you
unawares.

* And that, knowing the time, that
now it is high time to awake out of
sleep: for now is our salvation nearer
than when we believed. The night is
far spent, the day is at hand: let us
therefore cast off the works of dark-
ness, and let us put on the armour of
light. Let us walk honestly, as in the
day; not in rioting and drunkenness,
not in chambering and wantonness,
not in strife and envying, Rom. xiii.
11—13.

* See on Matt. xiii. ver. 23.

* See on Matt. xxiv. ver. 42—44.

VER. 35.

Ὡς γὰρ ἡ ἀκροβόλος ἐπιπέσκει ἐπὶ πάντας
τοὺς καθημένους ἐπὶ τῆς ὄψεως τῆς
γῆς.

For as a snare shall it come on all
them that dwell on the face of the whole
earth.

VER. 36.

Ἀγρυπνεῖτε ἀπὸ νῦν, ἵνα πάντῃ παρασκευά-
σθαι, ἵνα καταξιώσθαι ἐκφυγῆναι ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
ἐμπροσθεν τοῦ κυρίου τοῦ ἀφ' ὀνόματι.

* Watch ye therefore, and pray always,
c that ye may be accounted worthy to

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escape all these things that shall come to pass, and to stand before ^dthe Son of man.

^a See on Matt. xxiv. ver. 42. clause 1.

^b See on chap. xviii. ver. 1.

^c Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24. See also on Matt. xxv. ver. 34. clause 3.

^d See on Matt. xvi. ver. 13. clause 4.

VER. 37.

^εἮν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξέρχόμενος ἀνοῖχτο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.

^a And in the day-time he was teaching in the temple; and at night he went out, and abode in ^bthe mount that is called the mount of Olives.

[Jesus went unto the mount of Olives, John viii. 1.]

^a See on Matt. xxvi. ver. 55. clause 2.

^b See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Καὶ πᾶς ὁ λαὸς ἤρριξε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἁμαρτιῶν αὐτοῦ.

^a And all the people came early in the morning to him in the temple, for to hear him.

[And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2.]

CHAP. XXII.—VER. 1.

^αἤγγιξε δὲ ἡ ἑσπέρη τῶν ἀζύμων, ἡ λεγόμενη Πάσχα.

^a Now the feast of unleavened bread drew nigh, which is called the Passover.

[Ye know that after two days is the feast of the Passover, Matt. xxvi. 2. After two days was the feast of the Passover, and of unleavened bread, Mark xiv. 1.]

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 2.

Καὶ ἔβησαν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς τὸ, πᾶς ἐπίλωστον αὐτὸν ἐφοβούτο γὰρ τὸν λαόν.

^a And the Chief Priests and Scribes sought how they might kill him; for they feared the people.

[Then assembled together the Chief

Priests, and the Scribes, and the elders of the people, unto the palace, of the High Priest, who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people, Matt. xxvi. 3—5. And the Chief Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people, Mark xiv. 1, 2.]

^a See on Matt. xxvi. ver. 3—5.

VER. 3.

Ἐἰσῆλθε δὲ ὁ Σατανᾶς εἰς ἰούδαν τὸν ἑκαλούμενον Ἰσκαριώτην, ὅτις ἐκ τῶν ἀγῶν τῶν δώδεκα.

^a Then entered ^bSatan into ^cJudas surnamed ^dIscariot, being of the number of the twelve.

[And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), John xiii. 2.]

^a See on Matt. iv. ver. 1. clause 4.

^b See on Matt. x. ver. 4. clause 2.

VER. 4.

Καὶ ἀπελθὼν συνέλαβεν τοὺς Ἀρχιερεῖς καὶ τοὺς στρατηγούς τὸ, πῶς αὐτὸν παραδοῖ αὐτοῖς.

^a And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

[Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, And said unto them, What will ye give me, and I will deliver him unto you? Matt. xxvi. 14, 15. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10.]

VER. 5.

Καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

^a And they were glad, and covenanted to give him money.

[And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15. And when they heard it, they were glad, and promised to give him money, Mark xiv. 11.]

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VER. 6.

Καὶ ἤξομολόγηται καὶ ἤζητι εὐκαιρίαν τοῦ παραδοῦσαι αὐτὸν αὐτοῖς ἅτις ἔρχοντο.
*And he promised, and sought opportunity to betray him unto them * in the absence of the multitude.*

* Or, without tumult.

[And from that time he sought opportunity to betray him, Matt. xxvi. 16. And he sought how he might conveniently betray him, Mark xiv. 11.]

VER. 7.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ δεῖ δίεσθαι τὸ πάσχα.

Then came the day of unleavened bread, when the Passover must be killed.

[Now the first day of the feast of unleavened bread the disciples came to Jesus, Matt. xxvi. 17.]

* See on Matt. xxvi. ver. 2. clause 2.

VER. 8.

Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν Περιεβήντες ἱτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.

And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

[And he sendeth forth two of his disciples, Mark xiv. 13.]

VER. 9.

Οἱ δὲ εἶπον αὐτῷ· Πῶ θύλεις ἱτοιμάσομεν;

And they said unto him, Where wilt thou that we prepare?

[Saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. And the first day of unleavened bread, when they killed the Passover; his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? Mark xiv. 13.]

VER. 10.

Ὁ δὲ εἶπεν αὐτοῖς· Ἴδω, εἰσεβήσαντες ἡμῖν εἰς τὴν πόλιν, συναντήσιν ἡμῖν ἄνθρωπος κερήμενος ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ὅπου κεν εἰσπορεύεται.

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

[And saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, Mark xiv. 13.]

VER. 11.

Καὶ ἔρῳτι τῷ οἰκεδευατῆτι τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· Πῶ ἔστι τὸ κατὰλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

*And ye shall say unto the good-man of the house, * The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples?*

[And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? Mark xiv. 14.]

* See on Matt. xxvi. ver. 18. clause 2.

VER. 12.

Καίτινος ἡμῖν δείξιν ἀνάγωμα μέγα ἱστρωμένην ἑκεῖ ἱτοιμάσαται.

** And he shall shew you a large upper room furnished: there make ready.*

[And he will shew you a large upper room furnished and prepared: there make ready for us, Mark xiv. 15.]

* See on Matt. ix. ver. 4. clause 1.

VER. 13.

Ἀπελθόντες δὲ εἶρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.

And they went, and found as he had said unto them: and they made ready the Passover.

[And the disciples did as Jesus had appointed them; and they made ready the Passover, Matt. xxvi. 19. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 16.]

VER. 14.

Καὶ ὅτε ἔγενετο ἡ ὥρα, ἀπέκειρε, καὶ αὐτὸς ἐκάθισεν ἐπὶ τῶν ἀποστόλων.

** And when the hour was come, he sat down, and the twelve apostles with him.*

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[Now when the even was come, he sat down with the twelve, Matt. xxvi. 20. And in the evening he cometh with the twelve, Mark xiv. 17.]

* But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents, Deut. xvi. 6, 7.

VER. 15.

Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπιθύησα τούτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν.

And he said unto them, *With desire I have desired to eat this passover with you before I suffer:

* Or, I have heartily desired.

VER. 16.

Λέγω γὰρ ὑμῖν, ὅτι οὐκ ἔτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ἔσται πληρωθῆν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

VER. 17.

Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τούτο, καὶ διαμερίσατε ἑαυτοῖς.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

[And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 27. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it, Mark xiv. 23.]

VER. 18.

Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πινῶ ἀπὸ τοῦ ποτηρίου τῆς ἀμπέλου, ἕως ἔσται ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

* For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

[But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's king-

dom, Matt. xxvi. 29. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25.]

* See on Matt. xxvi. ver. 29.

VER. 19.

Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἐλάσσει καὶ ἔδωκεν αὐτοῖς, λέγων· Τούτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον τούτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.

* And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

[And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body, Matt. xxvi. 26. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body, Mark xiv. 22.]

* See on Matt. xxvi. ver. 26.

VER. 20.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δευτέρου, λέγων· Τούτο τὸ ποτήριον, ἡ καιρὸς καθίστα ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυόμενον.

* Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

[For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24.]

* See on Matt. xxvi. ver. 28.

VER. 21.

Ἰδὼν ἰδοὺ, ἡ χεὶρ τοῦ παραδίδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

But, * behold, the hand of him that betrayeth me is with me on the table.

[And as they did eat, he said, Verily I say unto you, that one of you shall betray me, Matt. xxvi. 21. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 18. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I

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say unto you, That one of you shall betray me, John xiii. 21.]

* See on Matt. xxvi. ver. 21.

VER. 22.

Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου περὶστα: κατὰ τὸ ἀρρηθῆναι ὡς εἶπαι τῷ ἀθρώπῳ ἀκούσθαι δι' αὐτὸν παραδίδοται.

* And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

[The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xxvi. 24. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21.]

* See on Matt. xxvi. ver. 24.

VER. 23.

Καὶ αὐτοὶ ἤρξαντο συζητῆν πρὸς ἑαυτοὺς, τὸ, τίς ἂρα εἶν ἕξ αὐτῶν ὁ τοῦτο μάλιστα πράσσειν.

And they began to enquire among themselves, which of them it was that should do this thing.

[And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? Matt. xxvi. 22. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? Mark xiv. 19. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? John xiii. 22—25.]

VER. 24.

Ἐγένετο δὲ καὶ φιλονικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δευσι εἶναι μάλιστα.

And there was also a strife among them, which of them should be accounted the greatest.

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς: Οἱ βασιλεῖς τῶν

Ἰδῶν κεραινοῦν αὐτῶν· καὶ οἱ ἱουδαῖοι ζῶντες αὐτῶν, ἐισαγγράται καλοῦνται.

* And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

[But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, Matt. xx. 25. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42.]

* See on Matt. xx. ver. 25.

VER. 26.

Ἔμεῖς δὲ οὐχ ὅτι· ἀλλ' ὁ μείζων ἐν ἡμῖν, γινέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

* But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

[But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant, Matt. xx. 26, 27. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all, Mark x. 43, 44.]

* See on Matt. xx. ver. 26, 27.

VER. 27.

Τίς γὰρ μείζων, ὁ ἀναστρέφων, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀναστρέφων; ἐγὼ δὲ εἶμι ἐν μέσῳ ἡμῶν ὡς ὁ διακονῶν.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? * but I am among you as he that serveth.

[Even as the Son of man came not to be ministered unto, but to minister, Matt. xx. 28. For even the Son of man came not to be ministered unto, but to minister, Mark x. 45.]

* See on Matt. xx. ver. 28. clause 2.

VER. 28.

Ἔμεῖς δὲ ὅτι οἱ διαμαρτυρηθέντες μετ' ἐμοῦ ἐν τοῖς καιροῖς μου·

^aYe are they which have continued with me in my temptations.

^a See on Matt. iv. ver. 20.

VER. 29.

Κἀγὼ διατίθημαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν.

And ^aI appoint unto you a kingdom, ^bas my Father hath appointed unto me;

^a See on Matt. xxv. ver. 54. clauses 3—5.

^b See on Matt. xxviii. ver. 18.

VER. 30.

^aἼνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου· καὶ καθίσουθε ἐπὶ θρόνων, κεινοντες τὰς δωδεκάφυλλας τοῦ Ἰσραὴλ.

^a That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

^a Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21.

VER. 31.

Ἐπεὶ δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξηθήσατο ὑμᾶς, ὡς τὴν σῖτον ὡς τὴν σῖτον·

And the Lord said, Simon, Simon, behold, ^aSatan ^bhath desired to have you, that he may sift you as wheat:

^a See on Matt. iv. ver. 1. clause 4.

^b See on Matt. iv. ver. 3. clause 1.

VER. 32.

Ἐγὼ δὲ ἰδέθησα περὶ σοῦ, ἵνα μὴ ἐκλάβῃς ἡ πίστις σου· καὶ εὖ ὡς πρὸς ἰκιοστρίδας, στήριξον τοὺς ἀδελφεοὺς σου.

But I have prayed for thee, that thy faith fail not: and when thou art ^aconverted, ^bstrengthen thy brethren.

^a See on Matt. xiii. ver. 15. clause 4.

^b So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He

saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 8—10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth, 2 Pet. i. 10—12. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, iii. 14. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen, 17, 18.

VER. 33.

Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἵτοιμάς εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον προεὐθέθαι.

^a And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

[Peter answered and said unto him,

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Though all men shall be offended because of thee, yet will I never be offended, Matt. xxvi. 33. But Peter said unto him, Although all shall be offended, yet will not I, Mark xiv. 29. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 37.]

^a See on Matt. xxvi. ver. 33.

VER. 34.

Ὁ δὲ εἶπε Ἀγαθὸν σοι, Πέτρε, ὃ μὴ φωνῆσαι σήμερον ἀλλήλων, πρὶν ἢ τρεῖς ἀπαρθῆσαι μὴ εἶδέναι με.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice, John xiii. 38.]

VER. 35.

Καὶ εἶπεν αὐτοῖς· Ὅτι ἀπίστεια ἰμῶν ἄρα βαλαντίου, καὶ κίβρα, καὶ ὑπόδημά τιν, μὴ τίς ἴστωσιν ἂν; Οἱ δὲ εἶπαν· Οὐδένος.

^a And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

^b And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, 1. 3, 4. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves:

for the workman is worthy of his meat, Matt. x. 7—10. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits: And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse: But be shod with sandals, and not put on two coats, Mark vi. 7—9.

VER. 36.

Εἶπεν ὁὖν αὐτοῖς· Ἄλλα νῦν, ἃ ἔχον βαλαντίου, ἀράτω, ἰμάτιος καὶ σπῆρας καὶ ἃ μὴ ἔχον, πωλοσάτω τὸ ἰμάτιόν αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

VER. 37.

Ἀγαθὸν γὰρ ἰμῶν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δι' ἐπισημοῦν ἐν ἱμοῖ, τὸ καὶ μετὰ ἀόμωτον ἐλογίσθη καὶ γὰρ τὰ περὶ ἡμοῦ τίλος ἔχει.

^a For I say unto you, that this that is written must yet be accomplished in me, ^b And he was reckoned among the transgressors: for the things concerning me have an end.

^c See on Matt. xxvi. ver. 56. clause 1.

^d Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many; and made intercession for the transgressors, Isa. liii. 12.

VER. 38.

Οἱ δὲ εἶπαν· Κύριε, ἰδοὺ μάχαιραι ἂν δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανὸν ἴσθι.

And they said, Lord, behold, here are two swords. ^a And he said unto them, It is enough.

^b Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 52—54. Then Simon Peter, having a sword, drew it, and smote the High Priest's

servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 10, 11. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.)

VER. 39.

Και ἔξελθεν ἰσραῆθα κατὰ τὸ ἕθος εἰς τὸ ἕθος τῶν Ἑλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder, Matt. xxvi. 36. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.]

VER. 40.

Γινόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς προσεύχεσθι μὴ εἰσελθεῖν εἰς πειρασμόν.

And when he was at the place, he said unto them, Pray that ye enter not into temptation.

[Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 38.]

* See on Matt. vi. ver. 13. clause 1.

VER. 41.

Καὶ αὐτὸς ἀποστὰς ἀπ' αὐτῶν ἕως λίθου βολῆς, καὶ θύξας τὰ γόνατα προσεύχετο,

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

[And he went a little farther, and fell on his face, and prayed, Matt.

xxvi. 39. And he went forward a little, and fell on the ground, and prayed, Mark xiv. 35.]

VER. 42.

Ἀλεγον Πάτερ, εἰ βούλων ἀφαιρῆσαι τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ὡλλή μὴ τὸ θέλημα μου, ἀλλὰ τὸ σὺν γούνοσθε.

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

[Saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt, Matt. xxvi. 39. That, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36.]

VER. 43.

Ἦφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἰσχυρῶς αὐτόν.

And there appeared an angel unto him from heaven, strengthening him.

* See on Matt. iv. ver. 11. clause 2.

VER. 44.

Καὶ γινόμενος ἐν ἀγωνίᾳ, ἐκπρόσθερον προσεύχετο· ἕβητο δὲ ἡ ἰσὺς αὐτοῦ ὡσεὶ Σόφραλοι αἵματος· καταβαίνοντες ἐπὶ τὸ γῆν.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

VER. 45.

Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔβη εὐρὸς τοὺς μαθητὰς, εὗρεν αὐτοὺς κοιμώμενους ἀπὸ τῆς λύπης,

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

[And he cometh unto the disciples, and findeth them asleep, Matt. xxvi. 40. And he cometh, and findeth them sleeping, Mark xiv. 37.]

VER. 46.

Καὶ εἶπεν αὐτοῖς· τί καθύπνουτε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθετε εἰς πειρασμόν.

And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

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[Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners, Matt. xxvi. 43. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners, Mark xiv. 41.]

* See on Matt. vi. ver. 13. clause 1.

VER. 47.

Ἔτι δὲ αὐτῷ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ἰεργόμενος ἰούδας, εἰς τῶν δώδεκα, προσέχρητο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖναι αὐτόν.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

[And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 47—49. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him, Mark xiv. 43—45. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3.]

* See on Matt. xxvi. ver. 48. clause 1.

VER. 48.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλέματι τὸν υἱὸν τοῦ ἀδελφοῦ σου παραδίδω; But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

[And Jesus said unto him, Friend, wherefore art thou come? Matt. xxvi. 50.]

VER. 49.

Ἰδόντες δὲ αἱ ἐπιπλῆρεις τοῦ ἰουδαίου, εἶπεν αὐτῷ· Κύριε, εἰ παραδίξῃς ἡμᾶς χεῖρας;

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

VER. 50.

Καὶ ἐπάταξεν εἰς τὴν ἰχθύναν τὸ δόλωμα τοῦ Ἀρχιερέως, καὶ ἀπέλασεν αὐτοῦ τὸ εὖς τὸ δεξιόν.

And one of them smote the servant of the High Priest, and cut off his right ear.

[And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest, and smote off his ear, Matt. xxvi. 51. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear, Mark xiv. 47. Then Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, John xviii. 10.]

VER. 51.

Ἀποκριθεὶς δὲ εἰς Ἰησοῦς, εἶπεν· Ἔως ἕως τοῦ·του. Καὶ ἀψέματος τοῦ ἰουδαίου αὐτοῦ, ἔλασεν αὐτόν.

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

* See on Matt. viii. ver. 15.

* See on Matt. iv. ver. 23. clause 4.

VER. 52.

Εἶπεν δὲ εἰς Ἰησοῦς πρὸς τοὺς παραγενημένους ἐπ' αὐτόν Ἀρχιερεῖς, καὶ στρατηγούς τοῦ ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ἡσθητὶν ἐξελθόντες μετὰ μαχαίρων καὶ ῥόλων;

Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

[In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? Matt. xxvi. 55. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? Mark xiv. 48.]

VER. 53.

Καθ' ἡμέρας ὄντας μου μεθ' ἡμῶν ἐν τῷ ἱερῷ, οὐκ ἐξελθόντες τὰς χεῖρας ἐπ' ἡμέ-

ἀλλ' αὐτῷ ἡμέραν ἔστιν ἡ ἔρα, καὶ ἡ ἕξωρα τοῦ σκότους.

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

[I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, Matt. xxvi. 55, 56. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 49, 50.]

* See on Matt. xvi. ver. 55. clause 2.

VER. 54.

Συλλαβόντες δὲ αὐτὸν ἔγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ Ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

Then took they him, and led him, and brought him into the High Priest's house. And Peter followed afar off.

[And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled. But Peter followed him afar off, unto the High Priest's palace, Matt. xxvi. 57, 58. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest, Mark xiv. 53, 54. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, John xviii. 12—15.]

VER. 55.

Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσταντων αὐτῶν, ἐκάθιστο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

[And went in, and sat with the ser-

vants to see the end, Matt. xxvi. 58. And he sat with the servants, and warmed himself at the fire, Mark xiv. 54. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself, John xviii. 18.]

VER. 56.

Ἰδοῦσα δὲ αὐτὸν ἑαίδισαν τις καθήμενος ὡρὸς τὸ πῦρ, καὶ ἐπιτίνασα αὐτῷ, εἶπε· Καὶ αὐτὸς εἶπεν αὐτῇ ἦ.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee, Matt. xxvi. 69. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth, Mark xiv. 66, 67. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not, John xviii. 17.]

VER. 57.

Ὁ δὲ ἀπεκρίσατο αὐτὸν, λέγων· Γυναίκα, οὐκ οἶδα αὐτόν.

And he denied him, saying, Woman, I know him not.

[But he denied before them all, saying, I know not what thou sayest, Matt. xxvi. 70. But he denied, saying, I know not, neither understand I what thou sayest, Mark xiv. 68. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, John xviii. 25.]

* See on Matt. xvi. ver. 70.

VER. 58.

Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, εἶπε· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπε· Ἀσθένεις, οὐκ οἶμαι.

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

[And when he was gone out into the porch, another maid saw him, and

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LUKE XXII. 58—64.

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said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again, Mark xiv. 69, 70.]

VER. 59.

Και διαστήσας ἰσὺν ἑσᾶς μίας, ἄλλος τις δισχυρίζετο, λέγων Ἐγὼ ἄλλοθιᾶς καὶ ἄλλος μὲν αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

[And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee, Matt. xxvi. 73. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto, Mark xiv. 70. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 26.]

VER. 60.

Ἐίπεν δὲ ὁ Πέτρος Ἀνθρώπου, οὐκ εἶδα ὃ λέγεις· Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἄλλοτερος.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

[Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew, Matt. xxvi. 74. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew, Mark xiv. 71, 72. Peter then denied again. And immediately the cock crew, John xviii. 27.]

VER. 61.

Καὶ στραφείς ὁ Κύριος ἐπέβλεψε τῷ Πέτρῳ καὶ ὑπεμύησεν ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ Ὅτι κριν ἄλλα τερα φωνήσας, ἀπαρήσθω με τρίτος.

And the Lord turned, and looked upon Peter. And Peter remembered

the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

[And Peter remembered the words of Jesus, which said unto him, Before the cock crew thou shalt deny me thrice, Matt. xxvi. 75. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice, Mark xiv. 72.]

And Jesus said unto him, Verily I say unto thee, That this night, before the cock crew, thou shalt deny me thrice, Matt. xxvi. 34. See also Mark xiv. 30. and John xiii. 38.

VER. 62.

Καὶ ἤγαθόν ἔξω ὁ Πέτρος ἰαλουρα πικρῶς.

And Peter went out, and wept bitterly.

[And he went out, and wept bitterly, Matt. xxvi. 75. And when he thought thereon, he wept, Mark xiv. 72.]

See on Matt. xxvi. ver. 75. clause 2.

VER. 63.

Καὶ ὁ ἄλλος εἰ ἐπιτόνους τὸν Ἰησοῦν, ἐτίπαιζον αὐτῷ, διτόνους·

And the men that held Jesus mocked him, and smote him.

[Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Matt. xxvi. 67. And some began to spit on him, and to cover his face, and to buffet him, Mark xiv. 65. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, John xviii. 22.]

See on Matt. xxvi. ver. 67.

VER. 64.

Καὶ περιμάλωσαντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον καὶ ἔπαρόντων αὐτὸν, λέγοντας· Προφήτῳ σου, τίς ἐστιν ὁ κωλύσας σὺ.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

[Saying, Prophecy unto us, thou Christ, who is he that smote thee?

Matt. xxvi. 68. And to say unto him, Prophecy: and the servants did strike him with the palms of their hands, Mark xiv. 65.]

VER. 65.

Καὶ ἄλλα πολλὰ βλασφημῶντες ἔλεγον εἰς αὐτόν.

And many other things blasphemously spake they against him.

VER. 66.

Καὶ ὡς ἔγένετο ἡμέρα, συνέχθη τὸ Πρεσβυτήριον τοῦ λαοῦ, Ἀρχιερεῖς τε καὶ Γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες·

And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying,

[Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, Matt. xxvi. 59—63. And the Chief Priests and all the council sought for witness against Jesus, to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 55—59.]

VER. 67.

Ἐἰ σὺ εἶ ὁ Χριστὸς; εἰπὶ ἡμῖν. Ἐἶπε δὲ αὐτοῖς· Ἐάν ἡμῖν εἴπω, οὐ μὴ πιστεύσετε·

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

[And the High Priest answered and said unto him, I adjure thee, by the

living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said, Matt. xxvi. 63, 64. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am, Mark xiv. 61, 62. The High Priest then asked Jesus of his disciples, and of his doctrine, John xviii. 19.]

VER. 68.

Ἐάν δι' καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆναι μοι, ἢ ἀπολύσῃς.

And if I also ask you, ye will not answer me, nor let me go.

VER. 69.

Ἀπὸ τοῦ νῦν ἵσταναι ἐν δεξιῶν τοῦ υἱοῦ τοῦ καθήμενος ἐκ δεξιῶν τοῦ θεοῦ.

Hereafter shall the Son of man sit on the right hand of the power of God.

[Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62.]

* See on Matt. xvi. ver. 27. clauses 1, 2.
 b See on Matt. xxv. ver. 33. clause 2.

VER. 70.

Ἐἶπον δὲ πάντες· Σὺ εἶπες εἰ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ἔμετις λέγετε, ὅτι ἰσὺ εἰμι.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

b See on Matt. xiv. ver. 33. clause 2.

VER. 71.

Οἱ δὲ εἶπον· Τί ἐστὶ χρῆμα ἔχρησεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty.

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of death, Matt. xxvi. 65, 66. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.]

CHAP. XXIII.—VER. 1.

Καὶ ἅσπτον ἔβαν τὸ πλῆθος αὐτῶν, ἔγωγν αὐτὸν ἐπὶ τὸν Πιλάτον.

And the whole multitude of them arose, and led him unto Pilate.

[And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And bound Jesus, and carried him away, and delivered him to Pilate, Mark xv. 1. Then led they Jesus from Caiaphas unto the hall of judgment, John xviii. 28.]

*See on Matt. xxvii. ver. 2. clause 2.

VER. 2.

Ἦρξαντο δὲ κατηγορεῖν αὐτῷ, λέγοντες· Τῶτων εἰρημὴν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους δίδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλεῖα εἶναι.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

[And the Chief Priests accused him of many things, Mark xv. 3. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee, John xviii. 30.]

*See on Matt. xxii. ver. 17. and 21. clause 1.

b See on Matt. ii. ver. 2. clause 1.

VER. 3.

Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπεκρίθη αὐτῷ ἔφη· Σὺ λέγεις.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

[And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11. And Pilate asked him, Art thou the king of the Jews? And he answering said unto

him, Thou sayest it, Mark xv. 2. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? John xviii. 33—38.]

VER. 4.

Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς Ἀρχιερεῖς καὶ τοὺς ἔχλους· Οὐδὲν εὐρίσκω αἰτίαν ἐν τῷ ἀνθρώπῳ τούτῳ.

Then said Pilate to the Chief Priests and to the people, I find no fault in this man.

[Pilate—when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all, John xviii. 38.]

VER. 5.

Οἱ δὲ ἐπιλαχόν, λέγοντες· Ὅτι ἠναγκαίην τὸν λαὸν, διδάσκων, καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

VER. 6.

Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

VER. 7.

Καὶ ἐπιγινώσκων ὅτι ἐκ τῆς Ἰβουλίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅτι καὶ αὐτὸς ἐν Ἱερουσαλὴμοις ἐν ταῦταις ἡμέραις.

A. D. 33.

LUKE XXIII. 7—18.

A. D. 33.

And as soon as he knew that ^ahe belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

^a Herod being tetrarch of Galilee, Luke iii. 1.

VER. 8.

Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρησαν ἔν γὰρ Σίλων ἐξ ἱκανοῦ ἰδῆν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἠλπίζε τι σημεῖον ἰδῆν ἐν αὐτοῦ γίνεσθαι.

And when Herod saw Jesus, he was exceedingly glad: ^a for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

^a Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead; And of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

VER. 9.

Ἐπαρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῦς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

Then he questioned with him in many words; ^a but he answered him nothing.

^a See on Matt. xxvi. ver. 63. clause 1.

VER. 10.

Ἐστάντων δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, εὐτόνος κατηγοροῦντες αὐτῷ.

And the Chief Priests and Scribes stood and vehemently accused him.

VER. 11.

Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἰσοθήτα λαμπρὰν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

VER. 12.

Ἐγένετο δὲ φίλοι ἔτι Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων κρουσάμενον γὰρ ἐν ἔχθρῃ ὄντες πρὸς ἑαυτοῦς.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

VER. 13.

Πιλάτος δὲ, συγκατασάμωτος τοῖς Ἀρχιερεῖς, καὶ τοῖς ἄρχοντας, καὶ τὸν λαόν, Ἄνδ Πιλάτε, ὡς ἔχεις ἐπικληθῆσαι ἅμα τὸν ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, ἀντιθέτω τούτῳ αὐτῷ, ὃν κατηγοροῦσιν κατ' αὐτόν.

VER. 14.

Ἐἶπε πρὸς αὐτοὺς Προσπύκατέ μου τὸν ἄνθρωπον τούτον, ὡς ἀποστρέφονται τὸν λαόν καὶ ἐμοῦ, ἐγὼ ἐτόκωσεν ἡμεῖς ἀπακρίσας, οὐδὲν εἶπον ἐν τῷ ἰδομένῳ τούτῳ αὐτίω, ὃν κατηγοροῦσιν κατ' αὐτόν.

Said unto them, Ye have brought this man unto me, ^a as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

^a And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, ver. 2.

VER. 15.

Ἄλλ' οὐδὲ Ἡρώδης ἀπέκρινε γὰρ ἡμεῖς πρὸς αὐτὸν, καὶ ἰδοῦ, οὐδὲν ἄξιον θανάτου ἵστί παραγμῖνον αὐτῷ.

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

VER. 16.

Παιδεύσας ὅν αὐτὸν ἀπολύσω.

I will therefore chastise him and release him.

VER. 17.

Ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἵερον ἔνα.

(For of necessity he must release one unto them at the feast.)

VER. 18.

Ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες Ἀφε τούτῳ, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν.

And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

[Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40.]

VER. 19.

Ὅστις ἐν διὰ στάσιον τῶν γενομένων ἐν τῇ πόλει, καὶ φόνου, βαβυλαίωνος εἰς φυλακίαν.

(Who for a certain sedition made in the city, and for murder, was cast into prison.)

VER. 20.

Πάλιν εὖς ἡ Πιλάτος ἀποκρίσασθαι, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

Pilate therefore, willing to release Jesus, spake again to them.

[The governor answered and said unto them, Whether of the twain will ye that I release unto you? Matt. xxvii. 21.]

VER. 21.

Οἱ δὲ ἰσχυρότεροι, λέγοντες Σταύρωσον, σταύρωσον αὐτόν.

But they cried, saying, Crucify him, crucify him.

[They all say unto him, Let him be crucified, Matt. xxvii. 22. And they cried out again, Crucify him, Mark xv. 13.]

VER. 22.

Ὁ δὲ τρίτον εὖς εἰς ἀποκρίσας. Τί γὰρ αἰτίαν ἰσχυροῦσιν αὐτόν; οὐδὲν αἴτιον διακρίσας εὖς αὐτῷ· σταύρωσας δὲ αὐτόν ἀπολῦσας.

And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

[And the governor said, Why? what evil hath he done? Matt. xxvii. 23. Then Pilate said unto them, Why? what evil hath he done? Mark xv. 14.]

But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, ii. 22, 23.

VER. 23.

Οἱ δὲ ἰσχυρότεροι φωναίς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κενόχων αἱ φωναὶ αὐτῶν, καὶ τῶν Ἀρχιερέων,

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

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[But they cried out the more, saying, Let him be crucified, Matt. xxvii. 22. And they cried out the more exceedingly, Crucify him, Mark xv. 14. But they cried out, Away with him, away with him, crucify him, John xix. 15.]

VER. 24.

Ὁ δὲ Πιλάτος ἰσχυροῦσιν γινώσκειν τὸ αἰτεῖμα αὐτῶν

And Pilate gave sentence that it should be as they required.

* Or, assented.

VER. 25.

Ἀπέλυσεν ἡ αὐτοῦ τὸν διὰ στάσιον καὶ φόνου βαβυλαίωνος εἰς τὴν φυλακίαν, ὃ ἠέτηντο τὸν διὰ Ἰησοῦν κενόχων τῷ διατάγματι αὐτοῦ.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 26. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, Mark xv. 15. Then delivered he him therefore unto them to be crucified, John xix. 16.]

VER. 26.

Καὶ εἰς ἀπήγαγον αὐτόν, ἐπιθεσάμενος Σίμωνος τῆος Κυρηναίου τοῦ ἄρχαίου ἀπὸ ἀγγου, ἐπίδημας αὐτῷ τὸν σταυρῶν, φέρων ὄπισθεν τοῦ Ἰησοῦ.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

[And led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross, Matt. xxvii. 31, 32. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 20, 21. And they took Jesus, and led him away, John xix. 16.]

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VER. 27.

Ἡκολούθη ἡ αἰτῆ πολλῶν ἀνδρῶν τῶν λαῶν, καὶ γυναικῶν αἱ καὶ ἐκείνητον, καὶ ἔβρουν αὐτόν.

* And there followed him a great company of people, and of women, which also bevailed and lamented him.

* And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him; Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, Matt. xxvii. 55, 56. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; (Who also, when he was in Galilee, followed him and ministered unto him;) and many other women, which came up with him unto Jerusalem, Mark xv. 40, 41.

VER. 28.

Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπεν θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ὑπὲρ ἐμοῦ, ἀλλ' ὑπὲρ ἑαυτῶν καὶ ἐπὶ τὰ τέκνα ὑμῶν.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

VER. 29.

* Ὅτι, ἰδοὺ, ἐρχονται ἡμέραι ἐν αἷς ἡρῶν· ἀκαρπία αἱ στήθη, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστὰ οὐκ ἴδιδαν.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

* See on Matt. xxiv. ver. 19.

VER. 30.

Τότε ἀρξάτωσαν λέγειν τὰς ἑσπ.: Πίστωτε ὑπὲρ ἡμῶν· καὶ τὰς βουνοὺς· Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

VER. 31.

* Ὅτι εἰ ἐν τῷ ἕρῳ ξήλω ταῦτα ποιῶσιν, ἐν τῷ ξηρῷ τί γίνεται;

For if they do these things in a green ree, what shall be done in the dry?

VER. 32.

* Ἦγοντο δὲ καὶ ἑτέροι δύο, κακοῦργοι, σὺν αὐτῷ ἀνακρίβηται.

And there were also two other, malefactors, led with him to be put to death.

VER. 33.

Καὶ ὅτε ἀπῴθισεν ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἵσταύρωσεν αὐτόν, καὶ τοὺς κακοῦργους ἓν μὲν ἐκ δεξιῶν, ἓν δὲ ἐξ ἀριστερῶν.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

* Or, the place of a skull.

[And when they were come unto a place called Golgotha, that is to say, A place of a skull, And they crucified him, Matt. xxvii. 33. 35. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And with him they crucify two thieves; the one on his right hand, and the other on his left, Mark xv. 27. 27. And he, bearing his cross, went forth into a place, called The place of a skull, which is called in the Hebrew, Golgotha; Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 17, 18.]

* See on Matt. xxvii. ver. 35. clause 1.

VER. 34.

* Ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἀφεες αὐτοῖς· οἱ γὰρ οὐκ ἴδαν τί ποιοῦσι. Διαμεμεζήμενοι δὲ τὰ ἱμάτια αὐτῶν, ἵκανον κλῆρον.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

* But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also, Luke vi. 27—29. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray

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see them which desperately use you, and persecute you; Matt. v. 44.

VER. 35.

Και αὐτοὶ δὲ ἰδόντες. Ἐξουθενήσαν δὲ καὶ οἱ ἀρχιερεῖς αὐτὸν λέγοντες, Ἄλλοι; ἴσως, σὸς δὲ λαὸν, εἰ εἶ; οὐκ ἔστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Ἰσραὴλ;

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

[And sitting down, they watched him there; And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking him, with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xvii. 36. 39-43. And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe, And they that were crucified with him reviled him, Mark xv. 39-42.]

* See on Matt. xvii. ver. 39-41.

VER. 36.

Ἰσχυροὶ δὲ αὐτῷ καὶ οἱ στρατιῶται, εὐσεβήσαντες, καὶ ἕως ἀποφθέραις αὐτοῦ.

And the soldiers also mocked him, wailing to him, and offering him vinegar,

[They gave him vinegar to drink mingled with gall, Matt. xxvii. 34. And they gave him to drink wine mingled with myrrh, Mark xv. 23. Now there was set a vessel full of vinegar: and they filled a sponge

with vinegar, and put it upon hyssop, and put it to his mouth, John xix. 29.]

VER. 37.

Καὶ λέγοντες· Εἰ εὖ εἰ ἡ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.

And saying, If thou be the king of the Jews, save thyself.

VER. 38.

Ἦν δὲ καὶ ἐπιγραφή γαργαμητῶν ἐν αὐτῷ γράμμασιν Ἑλληνικαῖς καὶ Ῥωμαϊκαῖς καὶ Ἑβραϊκοῖς· ΟΤΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

[And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, Matt. xxvii. 37. And the superscription of his accusation was written over, THE KING OF THE JEWS, Mark xv. 26. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS, John xx. 19.]

* See on Matt. ii. ver. 2. clause 1.

VER. 39.

Εἷς δὲ τῶν κτανομένων κειμένων ἐβλασφήμησεν αὐτὸν λέγων· Εἰ εὖ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

And one of the malefactors which were hanged rallied on him, saying, If thou be Christ, save thyself and us.

[The thieves also which were crucified with him, cast the same in his teeth, Matt. xxvii. 44. And they that were crucified with him reviled him, Mark xv. 39.]

VER. 40.

Ἄλλοι δὲ ἐὶς ἕνα ἀποκρίσας αὐτῷ, λέγων· Οὐδὲ φοβῆσθαι τὸν θεόν, ἐπεὶ ἐν τῷ αὐτῷ κταμένῳ εἶ;

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

VER. 41.

Καὶ ἡμεῖς μὲν δικαιοῦς ἄξιον γὰρ εἶναι ἐπιτάλαμα, ἀπολαμβάνομεν αὐτοῦ; δὲ οὐδὲν ἄρως ἐσπεύει.

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss,

* See on ver. 23.

VER. 42.

Καὶ ἔλεγεν τῷ Ἰησοῦ· Κύριε, μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

And he said unto Jesus, ^aLord, remember me ^bwhen thou comest into thy kingdom.

^a See on Matt. xxiii. ver. 8. clause 2.
^b See on Matt. ii. ver. 2. clause 1.

VER. 43.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδείσῳ.

And Jesus said unto him, ^aVerily I say unto thee, To-day shalt thou be ^bwith me in ^cparadise.

^a See on Matt. vii. ver. 7. clauses 1, 2.

^b I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

^c How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 4. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 44.

Ἦν δὲ ἰσὺς ἕξα ἕκρου, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἡμερᾶς ἑξαήμερας.

And it was about the sixth hour, ^aand there was a darkness over all the ^bearth until the ninth hour.

^a Or, land.

[Now from the sixth hour there was darkness over all the land unto the ninth hour, Matt. xxvii. 45. And when the sixth hour was come, there

was darkness over the whole land until the ninth hour, Mark xv. 33.]

^a See on Matt. xxvii. ver. 45. clause 2.

VER. 45.

Καὶ ἰσχυρῶς ἰσθῆκε ἡ οὐρανὸς ἐν μέσῳ τοῦ ναοῦ.

And the sun was darkened, and the veil of the temple was rent in the midst.

[And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38.]

^a See on Matt. xxvii. ver. 51.

VER. 46.

Καὶ φωνῶντος φωνῆ μεγάλης ὁ Ἰησοῦς, εἶπεν Πάτερ, εἰς χεῖρας σου παρατίθωμαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἔβηεν.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

[And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me? Jesus, when he had cried again with a loud voice, yielded up the ghost, Matt. xxvii. 46. 50. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 34. 37. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.]

VER. 47.

Ἴδων δὲ ὁ κενταurioν, λέγων ὄρατος ἰσθῆκε ὄρατος ἄνθρωπος ἱσθῆκετος.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

[Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

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saying, Truly, this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.]

VER. 48.

Και πάντες οἱ συμπαραγνημένοι ἔχλυον ἐπὶ τὴν θώρακα ταύτης, θεωροῦντες τὰ γινόμενα, τότε αὐτῶν τὰ στήθη ἐπέστρεψον. *

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

VER. 49.

Ἐπείθετος δὲ πάντες οἱ γυναικὶ αὐτοῦ παραβῆναι, καὶ γυναῖκες αἱ συνομιλουμένησαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ἰδόναι ταῦτα.

And all his acquaintance, * and the women that followed him from Galilee, stood afar off, beholding these things.

* See on ver. 37.

VER. 50.

Καὶ ἰδοὺ, ἀπὸ ἐνὸς ἀνθρώπου, βασιλεύς ἐπαρχῶν, ἀπὸ ἀγαθῶς καὶ δικαίου.

And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

VER. 51.

(Ὅστις οὐκ ἦν συγκαταβηθείς τῷ βουλήνῃ καὶ τῷ κέρει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων ἕως καὶ προσεδέχθητο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ,

(The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for * the kingdom of God.

[When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple, Matt. xxvii. 57. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, Mark xv. 43. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), John xix. 38.]

* See on Matt. iii. ver. 2. clause 2.

VER. 52.

Ὅστις, ἀπεσπῆκεν τῷ Πιλάτῳ, ἵστῆσαντες τὸ σῆμα τοῦ Ἰωσήφ.

This man went unto Pilate, and begged the body of Jesus.

[He went to Pilate, and begged the body of Jesus, Matt. xxvii. 58. Came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43. Besought Pilate that he might take away the body of Jesus, John xix. 38.]

VER. 53.

Καὶ λαβὼν αὐτὸν ἐπετίθει αὐτὸν σινδῶνα, καὶ ἔθηκεν αὐτὸν ἐν μίμμῳ λιθῶν ὃ οὐκ ἦν εὐδῶν οὐδαὶς ἀνθρώπου.

* And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

[And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed, Matt. xxvii. 59, 60. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 46. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore,—for the sepulchre was nigh at hand, John xix. 38—42.]

* And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth, Isa. liii. 9.

VER. 54.

Καὶ ἡμέρα ἦν παρασκευῆς, καὶ εὐχάρων ἡμέρας.

And that day was the preparation, and the sabbath drew on.

[And now when the even was come, because it was the preparation, that

is, the day before the sabbath, Mark xv. 42. Because of the Jews' preparation-day, John xix. 42.]

VER. 55.

Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνιληλυθῆσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἰδοῦσαν τὸ μνημαῖον, καὶ ὡς ἐβέβη τὸ σῆμα αὐτοῦ.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

[And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 61. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid, Mark xv. 47.]

VER. 56.

Ἐπιστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσυχασαν κατὰ τὴν ἐντολήν.

And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

* See on Matt. xii. ver. 1.

CHAP. XXIV.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων, ἔβρου βαθίος, ἦλθεν ἐπὶ τὸ μνημα, φέρονται ἂ ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.

Now upon the first day of the week, very early, in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

VER. 2.

Εἶρον δὲ τὸν λίθον ἀποκυλισμένον ἀπὸ τοῦ μνημαίου.

And they found the stone rolled away from the sepulchre.

[And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, Matt. xxviii. 2. And when they looked, they saw that the stone was rolled away: for it was very great, Mark xvi. 4. And seeth the stone taken away from the sepulchre, John xi. 1.]

VER. 3.

Καὶ ἐπιληθῶσαι εὐχόμεναι τὸ σῆμα τοῦ κυρίου Ἰησοῦ.

And they entered in; and found not the body of the Lord Jesus.

VER. 4.

Καὶ ἐβέβητο ἐν αὐτῷ διαπερίσθαι αὐτὸς παρὰ τούτου, καὶ ἰδοὺ, δὲ ἀδραμῶν ἑστῶσαν αὐταῖς ἐν ἰσθητοῖσι δειγματίζουσας.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

VER. 5.

Ἐμφοβῶσι δὲ γενομένων αὐτῶν, καὶ κλινοῦσάν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· τί ζητεῖτε τὸ ζῶντα μετὰ τῶν νεκρῶν;

And, as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

* Or, him that liveth.

VER. 6.

Οὐχ ἔστιν ὧδε, ἀλλ' ἕστηθι. Μνησθέντα ὡς ἐλάλεισιν ὑμῶν, ἔτι δὲν ἐν τῇ Γαλιλαίᾳ.

He is not here; but is risen: remember how he spake unto you when he was yet in Galilee,

VER. 7.

Λέγον· Ὅτι δὲ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθέντα εἰς χεῖρας ἀνόμων ἀμαρτωλῶν, καὶ σταυρωθέντα καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

* Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

* And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23.

VER. 8.

Καὶ ἐμνησθῶσαν τῶν ῥημάτων αὐτοῦ. Ἄνδ' ἠνέμνησαν τὰ ῥήματα αὐτοῦ.

And they remembered his words.

VER. 9.

Καὶ ἐπιστρέψασαι ἀπὸ τοῦ μνημαίου, ἀπήγγειλαν ταῦτα πάντα ταῖς ἰδοῦσαι· καὶ πᾶσι τῷς κεισθεῖς.

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

* See on Matt. x. ver. 2—4.

A. D. 33.

LUKE XXIV. 10-20.

A. D. 33.

VER. 10.

Ἦσαν δὲ ἡ Μαγδαλὴν Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἦλθον πρὸς τοὺς ἀποστόλους ταῦτα.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

VER. 11.

Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λίθος τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς.

And their words seemed to them as idle tales, and they believed them not.

[And they, when they had heard that he was alive, and had been seen of her, believed not, Mark xvi. 11.]

VER. 12.

Ὁ δὲ Πέτρος ἀναστὰς ἔβηκεν ἐπὶ τὸ μνηεῖον καὶ παρακλίνας βλάστη τὰ ἱμάτια κειμένα ῥίονα καὶ ἄψυθε, πρὸς αὐτὸν διαμαρζών τὸ γεγονός.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

VER. 13.

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ὄσαν πορεύμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

VER. 14.

Καὶ αὐτὰ ἔμειλον πρὸς ἀλλήλους ἀφιάντων τῶν συμβεβηκότων τούτων.

And they talked together of all these things which had happened.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ἡμερῶν αὐτοὺς καὶ ἐστῆναι, καὶ αὐτὸς ὁ Ἰησοῦς ἤγγισας συνεσκέρατο αὐτοῖς.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

[After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12.]

VER. 16.

Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἰερατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτὸν.

But their eyes were holden that they should not know him.

VER. 17.

Ἔσαν δὲ πρὸς αὐτοὺς τίνας οἱ λόγους εἶπε, οὓς ἀντιβάλλετε πρὸς ἀλλήλους κωκυτοῦντες, καὶ ἰσθὶ σιωποῦντες;

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

*The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20.

VER. 18.

Ἀκριβοῦς δὲ ὁ εἰς τὸ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος κωκυτοῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνων τὰ γένησθαι ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

VER. 19.

Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπεν αὐτῷ· Τὰ κατὰ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀδὴρ προφῆτῆς, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

* See on Matt. v. ver. 22. clause 1.

† See on Matt. iv. ver. 24.

VER. 20.

Ὅσως τε παρέδωκεν αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

And how *the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.

* And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

A. D. 33.

LUKE XXIV. 20—24.

A. D. 33.

And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth, Luke xxii. 66—71. Pilate therefore, willing to release Jesus, spake again to them. But they cried, Crucify him, crucify him. And Pilate gave sentence that it should be as they required, xxiii. 20, 21, 24. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 1, 2, and Mark xv. 1. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 20—26.

VER. 21.

Ἡμεῖς δὲ ἠπιστάμεν ὅτι αὐτὸς ἴστω ὁ μάλιστ' ἀντρώπου τὸν Ἰσραὴλ. Ἀλλὰ γὰρ εἰς πᾶσι ταῖς ἡμέραις ἀγαθὰ ἔσμεν ἀπ' οὗ ταῦτα ἐγένοντο.

But ^a we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

^a And he shall redeem Israel from all his iniquities, Psal. cxxx. 8.

VER. 22.

Ἄλλα καὶ γυναῖκες τινὲς ἐξ ἡμῶν ἐστράφησαν ἡμῖς, γυναικῶν ἕβριαι ἐπὶ τῷ μνημείῳ,

Yea, ^a and certain women also of our company made us astonished, which were early at the sepulchre;

^a And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not, ver. 9—11.

VER. 23.

Καὶ μὴ εὑρίσκειν τὸ σῶμα αὐτοῦ, ἔδωκεν ἀγγελοὶ καὶ θρασυλαί ἀγγέλιον ἰσχυρῶς, οὗ λόγου ἐστὶν αὐτῷ ζῆν.

And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

VER. 24.

Καὶ ἐπιβάντες τινὲς τῶν οὐδ' ἡμῶν ἐπὶ τῷ μνημείῳ, καὶ εἶπεν αὐτῷ καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

And ^a certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.

^a Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, ver. 12. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple,

which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 3-9.

VER. 25.

Και αὐτοὶ εἶπεν πρὸς αὐτούς: Ὡ ἀνόητοι καὶ βλαβεροὶ τῇ καρδίᾳ τοῦ εὐνοεῖσθε ἐπὶ τῶν ὧν εἰρήνευσεν ὑμᾶς ἀποφθέγγασθαι.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

* See on Matt. vi. ver. 30. clause 2.

VER. 26.

Οὐχὶ ταῦτα εἶπεν πρὸς ὑμᾶς τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὸν δόξαν αὐτοῦ;

Ought not Christ to have suffered these things, and to enter into his glory?

VER. 27.

Καὶ ἀρχόμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διεκρίσασθαι αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

* See on Matt. xi. ver. 3.

VER. 28.

Καὶ ἤγαγον αὐτὸς τὴν νύκτα εἰς τὸν οἶκον οὗ ἐπαρέστησαν καὶ αὐτοὶ προσευχάμενοι παρετίθειν προσεύχασθαι.

And they drew nigh unto the village, whether they went: and he made as though he would have gone further.

VER. 29.

Καὶ παρεκάλει αὐτὸν λέγωντις: Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέρην ἐστὶν, καὶ σήμερον ἡ ἡμέρα. Καὶ ἀπέβη τὸ μῆτιναι εἰς αὐτούς.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

VER. 30.

Καὶ ἔβησαν ἐν τῷ παρακλιθεῖναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον, εὐλόγησεν, καὶ κλάσας ἐπέθηκεν αὐτοῖς.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

* See on Matt. xv. ver. 36.

VER. 31.

Ἀνοῦθον δὲ διανοήθῃσαν οἱ ἰσραηλιταί, καὶ ἐβήθησαν ἀπὸ αὐτῶν καὶ αὐτοὶ ἀφανίσθησαν ἐκ τῆς ὄψεως αὐτῶν.

And their eyes were opened, and they knew him: and he vanished out of their sight.

* Or, seemed to be seen of them.

VER. 32.

Καὶ εἶπεν πρὸς ἀλλήλους: Οὐχὶ ἡ καρδία ἡμῶν καυμάθη ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ἰδίᾳ, καὶ ὡς διηγοῦντο ἡμῖν τὰς γραφάς;

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

* See ver. 27.

VER. 33.

Καὶ ἀνοστήσαντες αὐτῷ τῷ ἡρῶ, ἐπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συναθροισμένους τοὺς ἑδέκα καὶ τοὺς ὄντας αὐτούς.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

[Them the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, John xx. 19.]

VER. 34.

Ἀφίπτοντα: Ὅτι ἠγάθη ὁ Κύριος ἔστιν, καὶ ἔφθην Σίμων.

Saying, the Lord is risen indeed, and hath appeared to Simon.

VER. 35.

Καὶ αὐτοὶ ἐξηγήσαντο τὰ ἐν τῇ ἰδίᾳ, καὶ ὡς ἐβήθησαν αὐτοῖς ἐν τῇ αἰσῶνι τοῦ ἄρτου.

And they told what things were done in the way, and how he was known of them in breaking of bread.

[And they went and told it unto the residue, Mark xvi. 13.]

VER. 36.

Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτοὶ ὁ Ἰησοῦς ἔσται ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς: Ἐλθέτω ἡμῖν.

A. D. 33.

LUKE XXIV. 36-44.

A. D. 33.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, ^aPeace be unto you.

[Came Jesus, and stood in the midst, and saith unto them, Peace be unto you, John xx. 19.]

^aSee on John xiv. ver. 27.

VER. 37.

Προεβήτε δὲ καὶ ἠμφοδοὶ γνημένοι δίκαιον πνεῦμα θοοῦ.

But they were ^aterrified and affrighted, and supposed that they had seen a spirit.

^aSee on Matt. xiv. ver. 26.

VER. 38.

Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἴστέ, καὶ διατί διανοηθεὶς ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

VER. 39.

Ἰδετε τὰς χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψαλαψήσατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστά οὐκ ἔχει, καθὼς ἐγὼ διαπαύειν ἔχοντα.

Behold my hands and my feet, it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VER. 40.

Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

And when he had thus spoken, he shewed them his hands and his feet.

[And when he had so said, he shewed unto them his hands and his side, John xx. 20.]

VER. 41.

Ἐπι δὲ ἀπιστοῦντες αὐτῶν ἀπὸ τῆς χαρῆς, καὶ θαυμάζοντες, εἶπεν αὐτοῖς· Ἐχετε τι φάσμα ἐν ὑμῖν;

And while they yet believed not ^afor joy, and wondered, he said unto them, Have ye here any meat?

^aYour sorrow shall be turned into joy, John xvi. 20. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22.

VER. 42.

Οὗ δὲ ἐπέδεικεν αὐτῷ ἰχθῆος ὀστῶν μίτος, καὶ ἀπὸ μελισσίου κηρίου.

And they gave him a piece of a broiled fish, and of an honeycomb.

VER. 43.

Καὶ λαβὼν, ἐτίθει αὐτῶν ἔφαγον.

And ^ahe took it, and did eat before them.

^aHim God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, Acts x. 40, 41.

VER. 44.

Εἶπεν δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς, ἵτι ἀπὸ τῆς ἡμέρας, ὅτι δὲ ἀναρῶνται πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ ἐν τοῖς προφήταις, καὶ ἐν τοῖς ψαλμοῖς περὶ ἐμοῦ.

And he said unto them, ^aThese are the words which I spake unto you, while I was yet with you, ^bthat all things must be fulfilled, which were written in the law of Moses, ^cand in the prophets, ^dand in the Psalms, concerning me.

^aThe Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. and xviii. 32, 33. Matt. xvi. 21. xvii. 22, 23. xx. 18, 19. Mark viii. 31. ix. 31. x. 33, 34.

^bAnd I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil, Numb. xxxv. 25.

^cBehold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider, Isa. lii. 13—15. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from

him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great; and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many; and made intercession for the transgressors, *iii. 3-12*. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in

troublesome times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate, *Dan. in 24-27*. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, *Zech. xii. 10*. A sword shall be against my Shepherd, and against the man that is my fellow; saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will thrust mine hand upon the little ones, *iii. 7*.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, *Psal. xvi. 9-11*. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my

mother's belly. Be not far from me, for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture, Psal. xlii. 1—18. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God: yea, thy law is within my heart, xl. 6—8. See also on Matt. xi. ver. 3.

VER. 45.

Τὸν δὲνεψεν αὐτῶν τὸν νοῦν, τοῦ ἐπιθεῖν αὐτοῖς τὰς γραφάς.

^a Then opened he their understanding, that they might understand the Scriptures,

^a Open thou mine eyes, that I may behold wondrous things out of thy law, Psal. cxix. 18. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 14—18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6.

VER. 46.

Καὶ εἶπεν αὐτοῖς Ὅτι εἰς τὸν γέγραπται, καὶ εἶπεν ἰδοὺ ἐπιπέσω τὸν Χριστὸν, καὶ ἀνοστήσει ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.

And said unto them, ^a Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: ^a See on ver. 44.

VER. 47.

Καὶ ἐπηρώδησαν ἐπὶ τῷ λόγῳ αὐτοῦ μαρτύριον καὶ ἄραρον ἀποκριθῆναι εἰς πάντα τὰ ἔθνη, ἀρχόμενον ἀπὸ Ἰερουσαλῆμ.

And that ^a repentance and ^b remission of sins should be preached in his name ^c among all nations, ^d beginning at Jerusalem.

^a See on Matt. iii. ver. 2. clause 1. ^b See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4. ^c See on Matt. xxviii. ver. 19. clause 1. ^d See on Matt. x. ver. 6. clause 1.

VER. 48.

Ἔσετε δὲ ἵσως μάρτυρες τούτων.

^a And ye are witnesses of these things.

^a And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 7, 8. This Jesus hath God raised up, whereof we all are witnesses, ii. 32. and iii. 15. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, v. 30—32. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and

shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead, x. 39—42. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 3, 4. (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 2, 3.

VER. 49.

Καὶ ἰδοὺ, ἰσθ' ἀποστείλας τὸν ἑξαγγελίαν τῷ πατρὶς μου ἕφ' ἡμᾶς· ἡμᾶς δὲ καθίστησι ἐν τῷ ὄρει· Ἰερουσαλὴμ, ἵνα εὖ ἔδικασθῆς δόξαμιν ἐξ ὄψεως.

And, behold, ^a I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[And these signs shall follow them that believe, Mark xvi. 17. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me, Acts i. 4.]

^a For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up as among the grass, as willows by the water-courses, Isa. xlii. 3, 4. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out

of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, Isa. 40, 21. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 28, 29. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, John xiv. 16, 17. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26.

VER. 50.

Ἐξήγαγε δὲ αὐτούς ἕξω ἵνα εἰς Βεθαθαίαν καὶ ἔθετο τὰς χεῖρας αὐτῶν, εὐλόγησεν αὐτούς.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

VER. 51.

Καὶ ἔβησεν ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διότι δὲ αὐτῶν, καὶ ἀνέφερετο εἰς τὸ οὐρανόν.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

[So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, Acts i. 9.]

VER. 52.

Καὶ αὐτοὶ προσκυνοῦσαντες αὐτὸν, ἐπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρῆς μεγάλης.

And they ^a worshipped him, and returned to Jerusalem with great joy:

^a See on Matt. ii. ver. 2. clause 3.

^b See on ver. 41.

VER. 53.

Et hoc dicentes, in eo loco, adorantes
 et sic dicentes, et benedicens. Act. 16.

And were continually in the temple,
 praising and blessing God. Amen.

And they, continuing daily with
 one accord in the temple, and break-
 ing bread from house to house, did

eat their meat with gladness and sin-
 gleheartedness of heart, praising God, and
 having favour with all the people,
 Acts ii: 46, 47. And they departed
 from the presence of the council, re-
 joicing that they were counted worthy
 to suffer shame for his name. And
 daily in the temple, and in every
 house, they ceased not to teach and
 preach Jesus Christ, v. 41, 42.

END OF ST. LUKE'S GOSPEL.

THE GOSPEL ACCORDING TO ST. JOHN.

GMA Part. 1.

CHAP. I.—VER. 1.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος,

In the beginning was the Word, and the Word was with God, and the Word was God.

In the beginning God created the heaven and the earth, Gen. i. 1. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, Prov. viii. 22, 23. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Ephes. iii. 9. And he is before all things, and by him all things consist, Col. i. 17. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, Heb. i. 10. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, Heb. vii. 3. Jesus Christ the same yesterday, and today, and for ever, Heb. xiii. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 8, 11. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xiii. 13.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth, ver. 14. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us); (John i. 1, 2. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, v. 7. And he was clothed with a vesture dipped in blood; and his name is called The Word of God, Rev. xix. 13.)

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water, Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the deep: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment;

JOHN I. 1—3.

when he appointed the foundations of the earth: Then I was by him, *as* one brought up with him: and I was daily his delight, rejoicing always before him, Prov. viii. 22—30. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us,) 1 John i. 2.

4 I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And Thomas answered and said unto him, My Lord, and my God, xx. 28. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre, Psal. xlv. 6. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, ix. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, xl. 9—11. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us, Matt. i. 23. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 5. Who, being in the form

of God, thought it not robbery to be equal with God, Phil. ii. 6. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 7. 20. See also on Matt. i. ver. 23. clause 2.

VER. 2.

ὄντος ἐν τῷ ἀρχῇ μετὰ τὸν Θεόν.

The same was in the beginning with God.

VER. 3.

πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἑβήθη οὐδὲ ἓν ἔσθην.

* All things were made by him; and without him was not any thing made that was made.

* He was in the world, and the world was made by him, and the world knew him not, ver. 10. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise, v. 17—19. In the beginning God created the heaven and the earth,

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. i. 1. 26. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth, Psal. xxxiii. 6. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands, cii. 25. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else, Isa. xiv. 12. 18. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist, Col. i. 16, 17. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 2, 3. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail, 10—12. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the

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house hath more honour than the house. For every house is builded by some man; but he that built all things is God, iii. 3, 4. Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

VER. 4.

Ἐν αὐτῷ ζῶν ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

^a In him was life; ^b and the Life was the light of men.

^a For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 21. 26. Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, xi. 25. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit, 1 Cor. xv. 45. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the record, that God hath given to us eternal life, and this life is in his Son, v. 11. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

^b He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 8, 9. As long as I am in the world, I am the Light of the world, ix. 5. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth, Isa. xlix. 6. Arise, shine; for thy light

O

is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Say to them that are of a fearful heart, be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, xxxv. 4, 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. See also on Matt. iv. ver. 16. clause 1.

VER. 5.

Και τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτῷ ὄν σκεπασμένη.

And ^athe light shineth in darkness, and the darkness comprehended it not.

^aHe was in the world, and the world was made by him, and the world knew him not, ver. 10. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, iii. 19, 20. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and hid himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias had said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, xii. 36—40. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light,

killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light! For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death, Job xxiv. 13, 17. How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and the fools hate knowledge. For that they hated knowledge, and did not choose the fear of the Lord: Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 22, 29, 30. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 6.

Ἐγένετο ἀνθρώπος ἀποσταλμένος παρὰ Θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.

There ^awas a man sent from God, whose name was John.

^a See on Matt. iii. ver. 1. and 3.

VER. 7.

Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ παρὰ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

The same came for ^aa witness, to bear witness of the Light, ^bthat all men through him might believe.

^a And this is the record of John, when the Jews sent Priests, and Levites from Jerusalem to ask him, Who art thou? ver. 19. John answered them, saying, I baptise with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, ver. 26, 27. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, ver. 29. And John bare

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JOHN I. 7—10.

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record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, ver. 32—34. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ver. 36. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, v. 33—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

^b That was the true Light, which lighteth every man that cometh into the world, ver. 9. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, iii. 26. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. Who will have all men to be saved, and to come unto the knowledge of the truth, 1 Tim. ii. 4. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 8.

Οὐκ ἦν ἡ ἀστὴρ τὸ φῶς, ἀλλ' ἡ μαρτυρία αὐτοῦ τοῦ φωτός.

He was not ^a that Light, but was sent to bear witness of that Light,

^a And he confessed, and denied not; but confessed, I am not the Christ, ver. 20. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him, iii. 28.

VER. 9.

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

That was ^a the true Light, which lighteth ^b every man that cometh into the world.

^a See on ver. 4. clause 2.

^b To the law and to the testimony: if they speak not according to this word, it is, because there is no light in them, Isa. viii. 20. But ye, brethren, are not in darkness, that that day-should overtake you as a thief. Ye are children of light, and the children of day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 4—7.

VER. 10.

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος οὐκ αἴσθησεν αὐτόν· καὶ ὁ κόσμος οὐκ ἔγνω.

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JOHN I. 10, 11.

A. D. 26.

He ^a was in the world, ^b and the world was made by him, and ^c the world knew him not.

^aNo man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. But Jesus answered them, My Father worketh hitherto, and I work, v. 17. And she called the name of the *LoRD* that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And when Abram was ninety years old and nine, the *LoRD* appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, xvii. 1. And the *LoRD* went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And when the *LoRD* saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4-6. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, xvii. 24-27. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of

his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

^b Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 11, 12. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, xi. 3. See also on ver. 3.

^cO righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, John xvii. 25. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory, ii. 8. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 11.

Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιον αἰὼν οὐ παρέλαβον.

He ^a came unto his own, ^b and his own received him not.

^a But he answered and said, I am not sent but unto the lost sheep of the house of Israel, Matt. xv. 24. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds

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of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 25, 26. Men and brethren children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, xiii. 26. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Who are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, xv. 8. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^b And what he hath seen and heard, that he testifieth; and no man receiveth his testimony, John iii. 32. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us, Luke xix. 14. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them? xx. 13—15. Ye stiffnecked and uncircumcised in heart and ears, do ye always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of

the Just One; of whom ye have been now the betrayers and murderers: Acts vii. 51, 52.

VER. 12.

Ὅσοι δὲ ἔλαβον αὐτὸν, ἰδὼν αὐτοῦ ἐξουσίαν τίνα θεῶν γενέσθαι, τοὺς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

But as many as ^a received him, ^b to them gave he power to become the sons of God, ^c even to them that believe on his name:

^a He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, Matt. x. 40. And whoso shall receive one such little child in my name receiveth me, xviii. 5. As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

^b Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father; and shalt not turn away from me, Jer. iii. 19. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 14, 15. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Behold what manner

of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did, John ii. 23. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 18. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name, xx. 31. And in his name shall the Gentiles trust, Matt. xii. 21. And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. He that hath the Son hath life ; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 12, 13.

VER. 13.

Οἱ οὖν ἢ ἐγενήθησαν, οὐδὲ ἐκ σαρκὸς σαρκός, οὐδὲ ἐκ σαρκῶν ἀνθρώπων, ἀλλ' ἐκ Θεοῦ γεννηθέντες.

Which ^awere born, ^bnot of blood, ^cnor of the will of the flesh, ^dnor of the will of man, but ^eof God.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, John iii. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3. Being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth for ever, 23. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, ii. 2. Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God, 1 John iii. 9. Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God, iv. 7. Whosoever believeth that Jesus is the Christ is born of God : and every one that loveth him that begat loveth him also that is begotten of him, v. 1. For whatsoever is born of God overcometh the world, 4. We know that whosoever is born of God sinneth not, 18.

They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, even God, John viii. 35—41. And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come,

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and Sarah shall have a Son, Rom. ix. 7—9.

^cAnd the children struggled together within her; and she said, If it be so, why am I thus? and she went to enquire of the Lord, Gen. xxv. 22. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob, 28. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou earnest, and have blessed him? yea, and he shall be blessed, xxvii. 4. 33. And not only *this*; but when Rebekah also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 10—16.

^dThy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all. God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all

Israel which are of Israel, Rom. ix. 1—6. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, x. 1—3. I have planted, Apollos watered; but God gave the increase, 1 Cor. iii. 6. For it is God which worketh in you both to will and to do of his good pleasure, Phil. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

^eThat which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 6—8. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. See also on clause 1.

VER. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ Ἰησοῦς ἦν μετὰ τὸν θεόν, ἀϊτῶν, θεῶν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας.

^dAnd the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of ^ethe only-begotten of the Father,) ^dfull of grace and truth.

^eIn the beginning was the Word, and the Word was with God, and the Word was God, ver. 1. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. But while he thought on these things, behold, the angel of the Lord ap-

peared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us, 20—23. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I knew not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 31—35. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 11. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, ix. 5. The first man is of the earth, earthy: the second man is the Lord from heaven, 1 Cor. xv. 47. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto

death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 14—17. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me, x. 5. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world, iv. 2, 3. See also on Matt. xvi. ver. 13. clause 4.

^b This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him, John ii. 11. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? xi. 40. He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, and understand with their hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 40, 41. Jesus saith unto him, Have I been so

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long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father? xiv. 9. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it, Isa. xl. 5. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him, liii. 2. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee, lx. 1, 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While ye yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased, hear ye him, Matt. xvii. 1—5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4—6. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priests of our profession, Christ Jesus, Heb. iii. 1. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall

not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 4—7. For he received from God the Father honour and glory; when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased, 2 Pet. i. 17.

^c No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, 18. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him, 1 John iv. 9. See also on Matt. xiv. ver. 33. clause 3.

^d And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ, ver. 16, 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. For it pleased the Father that in him should all fulness dwell, Col. i. 19. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy.

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that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 15.

Ἰωάννης μαρτυροῦντι πρὸς αὐτοῦ, καὶ λέγοντα, λέγων Οὐτως ἔτι ἂν εἶπωρ ἰδὼντος μου ἐρχόμενος, ἡμαρτωρὸν μου ἦγοντα ἐπιπαρῆς μου ἔτι.

John ^a bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for ^b he was before me.

^a The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, ver. 7, 8. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw and bare record that this is the Son of God, 29—34. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all : he

that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him, John iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say, that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light. But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me ; that the Father hath sent me, v. 35—36. I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire, Luke iii. 16.

^b In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, ver. 1, 2. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water, 31. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 58. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in

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the beginning of his way, before his works of old, Prov. viii. 22. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, *that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,* Mic. v. 2. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. And he is before all things, and by him all things consist, Col. i. 17. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I *am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and last, which was dead, and is alive, ii. 8.

VER. 16.

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

And ^a of his fulness have all we received, ^b and grace for grace.

^a I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it-

self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 1—5. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, Matt. iii. 11. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 14. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 12—16. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 4, 5. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascendeth, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 7—12. In whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. For in him dwelleth all the fulness of the Godhead bodily, 9. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

^bWho art thou, O great mountain? before Zerubbabel, *thou shalt become* a plain: and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it, Zech. iv. 7. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, 17. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 6, 7. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath be-

fore ordained that we should walk in them, ii. 5—10. But unto every one of us is given grace according to the measure of the gift of Christ, iv. 7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

VER. 17.

^aὍτι ὁ νόμος διὰ Μωσῆος ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια δὲ Ἰησοῦ Χριστοῦ ἦν πάντοτε.

For ^athe law was given by Moses, but ^bgrace and truth came by Jesus Christ.

^aDo not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust, John v. 45. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 29. This is he, that was in the church in the wilderness with the angel which spake in the mount Sina, and with our fathers: who received the lively oracles to give unto us, Acts vii. 38. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening, xxviii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, Rom. iii. 19, 20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glori-

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ous? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excellet, 2 Cor. iii. 7—10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 10—13. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, 17. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their

iniquities will I remember no more, viii. 8—12.

^b Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Mercy and truth are met together; righteousness and peace have kissed *each other*, Psal. lxxxv. 10. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face, lxxxix. 14. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcvi. 3. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He hath holpen his servant Israel, in remembrance of his mercy. As he spake to our fathers, to Abraham, and to his seed for ever, Luke i. 54, 55. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the

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way of peace, 68—79. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 34—39. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, Rom. iii. 21—26. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, xv. 8—12. For all the promises of God in him are yea, and in him amen, unto the glory of God by us, 2 Cor. i. 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. For it is not possible

that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all, x. 4—10. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, xi. 39, 40. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth, Rev. v. 8—10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are

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these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 9—17.

VER. 18.

ὅσον οὐδὲς ἰδραυ ἀπέστη ὁ μονογενὴς υἱός, ὁ ἐν εἰς τὸν κόλπον τοῦ πατρὸς, καὶνός τε γένησάνα.

No man hath ^a seen God at any time; ^b the only-begotten Son, which is ^c in the bosom of the Father, ^d he hath declared him.

^a Not that any man hath seen the Father, save he which is of God he hath seen the Father, John vi. 46. And he said, Thou canst not see my face: for there shall no man see me, and live, Exod. xxxiii. 20. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen, vi. 16. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 12—20.

^b See on ver. 14. clause 3.

^c Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved, John xiii. 23. Then I was by him, as one brought up with him: and I was daily his delight, re-

joicing always before him, Prov. viii. 30. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom, Lam. ii. 12. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, Luke xvi. 22, 23.

^d These things said Esaias, when he saw his glory, and spake of him, John xii. 41. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; And how sayest thou these, Shew us the Father? xiv. 9. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 26. And she called the name of the LORD that spake unto her, Thou God seeest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And the LORD went his way; as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved, xxxii. 28—30. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not

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nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, xxiii. 21. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord, before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen, xxxiii. 18—23. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, xxxiv. 5—7. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 8. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us or for our adversaries? And he said,

Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so, Josh. v. 13—15. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour, vi. 1, 2. And the angel of the Lord appeared unto him, and said unto him, the Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched

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the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he saw an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-Shalom: unto this day it is yet in Ophrah of the Abi-srites. And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down, Judg. vi. 12—26. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoa and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoa and to his wife. Then Manoa knew that he was an angel of the Lord. And Manoa said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these, xiii. 20—23. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory, Isa. vi. 1—3. And

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above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake, Es. i. 26—28. He took his brother by the heel in the womb, and by his strength he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the Lord God of hosts; The Lord is his memorial, Hos. xii. 3—5. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, Luke x. 22. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life, 1 John v. 20.

VER. 19.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ ἱωάννου, ὅτι ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ ἱερουσόλυμων ἱερεῖς καὶ λευίτας, ἵνα ἑρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

And this is the record of John, when the Jews sent ^b Priests and Levites from Jerusalem to ask him, ^c Who art thou?

^a Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these

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things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

^b And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee to the right hand, nor to the left, Deut. xvii. 9—11. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do, xxiv. 8. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23.

^c Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly, John x. 24. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose, Acts xiii. 25. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, xix. 4.

VER. 20.

Καὶ ἐμολόγησε, καὶ οὐκ ἠρῶσεν καὶ ἐμολόγησεν, ὅτι οὐκ εἶμι Ἰησοῦς ὁ Χριστός.
And he confessed, and denied not; but confessed, ^a I am not the Christ.

^b Ye yourselves bear me witness, that I said, I am not the Christ, but

that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 29—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 11, 12. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 15—17.

VER. 21.

Καὶ ἠρῶσαν αὐτόν· τί οὐκ; Ἥλιος εἶ

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of; και λεγει· Οχι εγω· Ὁ ἀποφάντες
αὐτοῦ; Καὶ ἀπεκρίθη· Οχι.

And they asked him, *What then?*
Art thou Elias? And he saith, I am
not. Art thou that prophet? And he
answered, No.

* Or, a prophet.

* Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And if ye will receive it, this is Elias, which was for to come, Matt. xi. 14. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, xvii. 10—12. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord, Luke i. 17.

And they asked him, and said unto him, Why baptizest thou then, if thou art not that Christ, nor Elias, neither that prophet? ver. 25. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken, Dent. xviii. 15—18. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding

he that is least in the kingdom of heaven is greater than he, Matt. xi. 9—11. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. See also on Matt. v. ver. 22. clause 1.

VER. 22.

Εἶπον οὖν αὐτῷ· Τίς εἶ; ἢ ὁ ἠλωιαστὴν
δεδίκαται τοῖς ἠνθρώποις ἡμεῖς· τί λέγεις ἀπε-
κρίθῃ;

Then said they unto him, *Who art thou?* that we may give an answer to them that sent us: *What sayest thou of thyself?*

VER. 23.

Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
εὐθύνετε τὴν ὁδὸν κυρίου καθὼς εἶπεν
Ἠσαίας ὁ προφήτης.

He said, I am the voice of one crying in the wilderness, *Make straight the way of the Lord, as said the prophet Esaias.*

* See on Matt. iii. ver. 3.

VER. 24.

Καὶ οἱ ἀποστολόμενοι, ἔσαν ἐκ τῶν φαρι-
σαίων.

And they which were sent were of the Pharisees.

* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, vii. 47—49. See also on Matt. iii. ver. 7. clause 1.

VER. 25.

Καὶ ἀπεκρίθη αὐτῷ, καὶ εἶπεν αὐτῷ·
Τί οὖν βαπτίζεις, εἰ οὐ εἶσαι ὁ ἰσχυρι-
στὴς Ἠσαίας, ὁὖτος ὁ προφήτης;

And they asked him, and said unto him, *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

* And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And it came to pass on the

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morrow, that their rulers, and elders, and Scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 5—7. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28.

^b Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. See also on ver. 20.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃ ὑμεῖς οὐκ οἰδατε.

John answered them, saying, ^a I baptize with water: but there standeth one among you ^b whom ye know not.

^a See on Matt. iii. ver. 6. clause 1.

^b He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, ver. 10, 11. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, viii. 19. And these things will they do unto you, because they have not

known the Father nor me, xvi. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' soap, Mal. iii. 1, 2: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 27.

Αὐτὸς ἔστιν ὁ ὄπισθεν μου ἰρχίματος, ὃς ἡμπεροσθίμ μου γέγονεν· οὐ ἐγὼ οὐκ εἶμαι ἀξίος ἵνα λίσσω αὐτοῦ τὴν ἱμάντα τοῦ ἰσσοδήματος.

He is it, ^a who coming after me is preferred before me, ^b whose shoe's latchet I am not worthy to unloose.

^a See on ver. 15.

^b I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire, Luke iii. 16.

VER. 28.

Ταῦτα ἐν Βεθαβαρᾷ ἐγένετο· ὅπου τὸν Ἰωάννην βαπτίζον.

These things were done in ^a Beth-abara, beyond Jordan, where John was baptizing.

^a And went away again beyond Jordán, into the place where John at first baptized, and there he abode,

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John i. 40. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan, Judg. vii. 24.

VER. 29.

Ἦ ἡμέριον ἑώρα ὁ Ἰσραὴλ ἐπὶ τῆς ἑσπέρης ἐρχόμενος πρὸς αὐτὸν, καὶ λέγων Ἴδὲ ὁ ἀμνὸς τοῦ Θεοῦ ὃ αἶψα τὴν ἁμαρτίαν τοῦ κόσμου.

The next day John seeth Jesus coming unto him, and saith, ^a Behold, the Lamb of God, ^b which ^c taketh away the sin of the world.

* Or, beareth.^c

^a And looking upon Jesus as he walked, he saith, Behold, the Lamb of God! ver. 36. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together, Gen. xii. 7, 8. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats, Exod. xii. 3. And thou shalt say unto them, This is the offering made by fire, which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink-offer-

ing thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering. And the other lamb shalt thou offer at even; as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord. And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 3—10. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth, Acts viii. 32. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, Rev. v. 6. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, 8. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, 12, 13. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see, vi. 1. And said to the mountains and rocks,

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Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, 16. And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 14, 17. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I looked, and, lo, a Lamb stood on the mount Sion, and with an hundred forty and four thousand, having his Father's name written in their foreheads, xiv. 1. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb, 4. The same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, 10. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, xv. 3. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, xvii.

14. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 7. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God, 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, 14. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, 22, 23. And there shall in no wise enter into it any thing that defileth, neither ~~whatsoever~~ worketh abomination, or ~~maketh a lie~~: but they which are written in the Lamb's book of life, 27. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, ~~was there~~ the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree ~~was~~ for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 1—3.

^b He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 2. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv. 3. For he hath made him

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to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, iii. 13. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, ii. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins, iv. 10. And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord, Exod. xxviii. 38. Wherefore have ye not eaten the sin-offering in the holy place seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord, Lev. x. 17. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness, xvi. 21, 22.

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VER. 30.

Οὗτός ἐστι ἀπερὶ ὃν ἔγωγ εἶπον· Ὁσίων μου ἵσχυραί ἀπέ, ὃς ἔμαρτυρεν μου γίνεσθαι ὅτι πρῶτός μου ἦν·

This is he of whom I said, "After me cometh a man which is preferred before me; for he was before me.

* See on ver. 15.

VER. 31.

Καὶ ἐγὼ εἶπα ἰδοὺ αὐτὸν ἀλλ' ἵνα φανερωθῆ τῷ Ἰσραὴλ, διὰ τοῦτο ἔδωκ ἔγωγ ἐν τῷ ὕδατι βαπτίζεσθαι.

And I knew him not: "but that he should be made manifest to Israel, therefore am I come "baptizing with water.

* The same came for a witness, to bear witness of the Light, that all men through him might believe, ver. 7. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places smooth. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it, Isa. xl. 3—5. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD, iv. 2—5. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to

make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace, 76—79.

^b See on Matt. iii. ver. 6. clause 1.

VER. 32.

Καὶ ἔμαρτυρασα ἰωάννης, λέγων· Ὁν καθάρματα τὸ Πνεῦμα καταβαίνει ἐπὶ πιστωτῶν ἐξ οὐρανοῦ, καὶ ἔμεσεν ἐν' αὐτῷ.

And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him.

* See on Matt. iii. ver. 16.

VER. 33.

Καὶ ἐγὼ εἶπα ἰδοὺ αὐτὸν ἀλλ' ὁ ἀρμας ἐν βαπτίζεσθαι ἐν ὕδατι, ἐκείνός μου εἶπον ἔφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαίνει καὶ μένει ἐν' αὐτῷ, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἀγίῳ.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, "the same is he which baptizeth with the Holy Ghost.

* See on Matt. iii. ver. 11. clause 3.

VER. 34.

Καὶ ἐώρακα, καὶ μαμαρτύρησα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

And I saw, and bare record that "this is the Son of God.

* See on Matt. xiv. ver. 33. clause 2.

VER. 35.

Τῷ ἑξαήμερον πάλιν αἰσθάνεται ὁ ἰωάννης, καὶ ἐν τῶν μαθητῶν αὐτοῦ δύο.

Again the next day after John stood, and two of his disciples;

VER. 36.

Καὶ ἔμαρτυρεν τῷ Ἰσού περιπατοῦντι, λέγων· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ—

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And looking upon Jesus as he walked, he saith, * Behold the Lamb of God !

* See on ver. 29. clause 1.

VER. 37.

Και ἰδούσας αὐτοῦ οἱ δύο μαθηταὶ λαλῶντες, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

And the two disciples heard him speak, * and they followed Jesus.

* The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, ver. 43. A man hath joy by the answer of his mouth : and a word spoken in due season, how good is it ? Prov. xv. 43. So then faith cometh by hearing, and hearing by the word of God, Rom. x. 17. See also on Matt. iv. ver. 20.

VER. 38.

Ἐστράφη δὲ ὁ Ἰησοῦς, καὶ θεωροῦμενος αὐτοὺς ἀκολουθῶντας, λέγει αὐτοῖς· Τί ζητεῖτε ; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἰερραμύμηστον, διδασκαλὴ,) πῶ μόνος ;

Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, * Rabbi, (which is to say, being interpreted, Master,) * where * dwellest thou ?

* Or, abidest.

* Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel, ver. 49. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him, iii. 2. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him, 26. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ? vi. 25. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi : for one is your Master even Christ ; and all ye are brethren, Matt. xxiii. 7, 8.

* The same came therefore to Philip,

which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus, John xii. 31.

VER. 39.

Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθεν καὶ εἶδον πῶς μόνος καὶ ὡς αὐτῷ ἱεμενον τὴν ἡμέραν ἐκείνην ἕρα δὲ ἦν ἡ δώδεκα.

He saith unto them, * Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the twelfth hour.

* And Nathanael said unto him, Can any good thing come out of Nazareth ? Philip saith unto him, Come and see, ver. 46. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. I love them that love me, and those that seek me early shall find me, Prov. viii. 17. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 28—30. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them, Luke xxiv. 29.

VER. 40.

* Ἦν Ἄνδρας ὁ ἀδελφεὸς Σίμωνος Πέτρου, ὡς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθῶντων αὐτῷ.

One of the two which heard John speak, and followed him, was * Andrew, Simon Peter's brother.

* And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers, Matt. iv. 18.

VER. 41.

Βίβλωνος οὗτος πρῶτος τῶν ἀδελφῶν τοῦ Πέτρου Σίμωνος, καὶ λέγει αὐτῷ· Εὐρηκαμεν τὸν Μεσσίαν, ὃ ἔστι μεθερμηνεύμενον ὁ Χριστός.

He first findeth his own brother Simon, and saith unto him, We have found * the Messiah, which is, being interpreted, * the Christ.

* Or, the anointed.

* See on Luke iv. ver. 18. clause 2.

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JOHN I. 42—47.

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VER. 42.

Καὶ ἔτραγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
Ἐπιβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κεφαῖς, ὁ ἰσχυριώμενος Πέτρος.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon: the son of Jona: thou shalt be called Cephias, which is by interpretation, A stone.

* Or, Peter.

* So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17.

* Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, xvi. 18. And Simon he surnamed Peter, Mark iii. 16. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, iii. 23. And that he was seen of Cephas, then of the twelve, xv. 5. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision, Gal. ii. 9.

VER. 43.

Τῇ ἑπομένῃ ἡμέρῃ ὁ Ἰησοῦς ἐξελθὼν εἰς τὴν Γαλιλαίαν· καὶ εὗρεται Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθε μοι.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

* See on Matt. iv. ver. 19. clause 1.

VER. 44.

Ἦν δὲ ὁ Φίλιππος ἐκὼν Βεθσαιδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρον.

Now Philip was of Bethsaida, the city of Andrew and Peter.

* See on Matt. x. ver. 3. clause 1.

VER. 45.

Εὗρεται Φίλιππον τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὁ γράφη Μωϋσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν, τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἐκὼν Ναζαρέθ.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

* See on Matt. xi. ver. 3.

* And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, ii. 23.

* See on Matt. i. ver. 16. clause 1.

VER. 46.

Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος· Ἐγὼ καὶ ἴδω.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

* Others said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 41. Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 47.

Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει πρὸς αὐτὸν· Ἰδὲ, ἀληθῆς Ἰσραηλίτης, ἐν ᾧ ἄλλος οὐκ ἔστιν.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

* If ye continue in my word, then are ye my disciples indeed, John viii. 31. For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men,

but of God, Rom. ii. 28, 29. For they are not all Israel, which are of Israel, ix. 6.

^b Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxii. 2.

VER. 48.

Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε θιάσωσαι φησὶσαι, ἵνα ὠπὸ τῆς σκιᾶς, εἶδόν σε.

Nathanael saith unto him, *Whence knowest thou me?* Jesus answered and said unto him, *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.*

^a See on Matt. ix. ver. 4. clause 1.

VER. 49.

Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ· Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

Nathanael answered and saith unto him, *Rabbi, thou art the Son of God; thou art the King of Israel.*

^a See on ver. 38. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. ii. ver. 2. clause 1.

VER. 50.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ἰσχυρότερος τῆς σκιᾶς, πιστεύεις; μὴ οὐκ ἴσθαι.

Jesus answered and said unto him, *Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.*

VER. 51.

Καὶ λέγει αὐτῷ· Ἀμὲν ἀμὲν λέγω ὑμῖν· Ἄρ' ἔστι ἡμεῖς τὸν οὐρανὸν ἀνοίξοντες, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀποβαίνοντας, καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

And he saith unto him, *Verily, verily, I say unto you, Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man.*

^a See on Matt. xvi. ver. 13. clause 4.

CHAP. II.—VER. 1.

Καὶ τῇ ἡμέρᾳ τῇ πρώτῃ γάμος ἐγένετο ἐν Καπὸ τῆς Γαλιλαίας· καὶ ἦν ἐκεῖ ἄνθρωπος τοῦ Ἰουδαίου.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

^a So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed, ii. 18—25. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

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JOHN II. 2-11.

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VER. 2.

Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ, εἰς τὸν γάμον.

And both Jesus was called, and his disciples, to the marriage.

VER. 3.

Καὶ ὠρτήσαυτο αὐτοῦ, λέγων, ἡ μήτηρ τοῦ Ἰησοῦ παρὲς αὐτῶν· Οὐκ οὐκ ἔχουσι.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

VER. 4.

Λέγει αὐτῇ ὁ Ἰησοῦς· Τί μοι καὶ σοί, γυναι; ὡς οὐκ ἔστι ἡ ὥρα μου.

Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

^a When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. And they say unto her, Woman, why weepest thou? xx. 13. Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? 15.

^b Then Jesus said unto them, My time is not yet come, John vii. 6.

VER. 5.

Λέγει ἡ μήτηρ αὐτοῦ τοῖς δαούτοις· Ὅ, τι ἂν λέγῃ ὑμῖν, ποιᾶτε.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

VER. 6.

Ἦσαν δὲ ἐκεῖ ὕδρια λίθινα· ἕξ κείμενα, κατὰ τὴν καθαρῶν τῶν Ἰουδαίων, χωρεῖσαι ἀπὸ μετρῆτας δύο ἢ τρεῖς.

And there were set there six water-pots of stone, ^a after the manner of the purifying of the Jews, containing two or three firkins apiece.

^a Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, bra-

zen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? Mark vii. 2-5.

VER. 7.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐπέμισαν αὐτὰς ἕως ἄνω.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

VER. 8.

Καὶ λέγει αὐτοῖς· Ἀντλήσατε τὴν, καὶ φέρετε τῷ ἀρχιτρίβλῳ. Καὶ ἤνεγκαν.

And he saith unto them, Draw out now, and bear unto the governor of the feast, and they bear it.

VER. 9.

Ἦς δὲ ἐγένετο ὁ ἀρχιτρίβλιος τὸ ὕδωρ οἶνον γαλαλιθαῖον, (καὶ οὐκ ἴδεν ὡδὴν ἐστῆναι δὲ δάκνου ἤδυσαν, οἱ ἠρτυμέτερος τὸ ὕδωρ.) φωνῇ τῶν κωμαστῶν ὁ ἀρχιτρίβλιος,

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

VER. 10.

Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτος τὸν καλὸν οἶνον τίθει, καὶ ἔσται μεθυθεῖσι, τότε τὸν ἐλάσσει οὐ πεντάνας τὸν καλὸν οἶνον ἕως ἄρτι.

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

VER. 11.

Ταῦτά μιν ἐποίησεν τὸν ἄρτιον τῶν σμελιῶν ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας, καὶ ἐφάνησεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

This beginning of miracles did Jesus in Cana of Galilee, and ^a manifested forth his glory; ^b and his disciples believed on him.

^a See on chap. i. ver. 14. clause 2.

^b And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the

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JOHN II. 11—19.

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Son of God; and that believing ye might have life through his name, John xi. 30, 31.

VER. 12.

Μετά τούτο πατήρ εἰς Καπερναύμ, αὐτός καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἔκει ἡμῶν οὐ πολλὰς ἡμέρας.

After this he went down to ^a Capernaum, he, and his mother, ^b and his brethren, and his disciples; and they continued there not many days.

^a See on Matt. iv. ver. 13. clause 2.

^b Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 13.

Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλμη δ' Ἰησοῦς.

And the ^a Jews' Passover was at hand? and Jesus went up to Jerusalem,

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 14.

Καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βίαις καὶ πρόβατα καὶ περιστέραις, καὶ τοὺς κερματιστάς καθήμενους.

And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting:

^a See on Matt. xxi. ver. 12.

VER. 15.

Καὶ πάλιν ἐφωγγέλλων ἐκ σχοινοῦ, πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βίαις καὶ τῶν κερματιστῶν ἔθραυε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

And when he had made a scourge of small cords, ^a he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

^a See on Matt. xxi. ver. 12. clause 2.

VER. 16.

Καὶ τοῖς τὰς περιστέρας πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἵναθῆεν μὴ ποιεῖτε τὸ οἶκον τοῦ πατρὸς μου, οἶκον ἐμπορίου.

And said unto them that sold doves, Take these things hence; make not ^a my Father's house ^b an house of merchandise.

^a See on Matt. vii. ver. 21. clause 4.

^b See on Matt. xxi. ver. 13.

VER. 17.

Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γαγραμμένον ἴσταν· Ὁ ζῶλος τοῦ οἴκου σου κατέφαγέ με.

And his disciples remembered that it was written, ^a The zeal of thine house hath eaten me up.

^a For the zeal of thine house hath eaten me up, Psal. lxi. 9.

VER. 18.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπεν αὐτοῖς· Τί σημεῖον δεῖκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

Then answered the Jews, and said unto him, ^a What sign shewest thou unto us, ^b seeing that thou doest these things?

^a See on Matt. xii. ver. 38. clause 3.

^b And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23; and Mark xi. 27, 28; and Luke xx. 1, 2.

VER. 19.

Ἀπεκρίθη δ' Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Λύσατε τὸ ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἵσταν αὐτόν.

Jesus answered and said unto them, ^a Destroy this temple, and in ^b three days ^c I will raise it up.

^a But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 60, 61. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 58, 59.

^b For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth, Matt. xii. 40.

^c For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. For as the Father hath life in himself, so hath he given to the

Son to have life in himself, 26. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 17, 18. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures, 1 Cor. xv. 3, 4. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 12. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 20.

Ἔλεω ὅν οἱ Ἰουδαῖοι· Ἑσσαράκοντα καὶ ἕξ ἔτην οἰκοδομηθὲν ὁ ναὸς αὗτος, καὶ σὺ ἐν τριῶν ἡμερῶν ἰσχυρὸς αὐτῶν;

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

VER. 21.

Ἐστίνος δὲ ἵλασι ἐπὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

But ^ahe speaks of the temple of ^bhis body.

^a And the word was made flesh, and dwelt (οικησών) among us, John i. 14. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

^b Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the tem-

ple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 16. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20-22. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 22.

*Ὅτι ὅν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι ταῦτα ἔλεγε αὐτοῖς· καὶ ἰσχυρῶσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

^aWhen therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

^aBut the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 23.

Ἦς δὲ ἦν ἐν Ἱερουσαλὴμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπιστάτους εἰς τὸ ἕθνος αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

Now when he was in Jerusalem ^aat the Passover, in the feast day, ^bmany believed in his name, when they saw the miracles which he did.

^a See on Matt. xvi. ver. 2. clause 2.

^b Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? vii. 31. And he that sent me is with me: the Fa-

ther hath not left me alone ; for I do always those things that please him. As he spake these words, many believed on him, viii. 99, 30.

VER. 24.

Αὐτὸς δὲ ἰουδαῖς οὐκ ἐπέστευεν ἑαυτῷ αἰσῆς, ἕκ τὸ αὐτὸς γινώσκων πάντας·

^aBut Jesus did not commit himself unto them, ^bbecause he knew all men.

^aWhen Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15. And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true. And many believed on him there, x. 41, 42. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues, Matt. x. 16, 17.

^b See on Matt. ix. ver. 4. clause 1.

VER. 25.

Καὶ ἐπὶ οὐ χεῖρας ἔχων ἦν τις μαρτυροῦν ἐπὶ τοῦ ἀνθρώπου αὐτοῦ γὰρ ἐγνώκει τι ἦν ἐν τῷ ἀνθρώπῳ·

^aAnd needed not that any should testify of man: for he knew what was in man.

^a See on Matt. ix. ver. 4. clause 1.

CHAP. III.—VER. 1.

Ἦν δὲ ἀβερῶνος ἐκ τῶν φαρισαίων, Νικόδημος ἄρχηγος αὐτῶν, ἔρχων τῶν Ἰουδαίων.

There was a man of the ^aPharisees, named Nicodemus, a ruler of the Jews:

^a See on Matt. iii. ver. 7. clause 1.

VER. 2.

Ὅστις ἔλθῃ πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ ἴδωσιν αὐτῷ· ῥαββί, οἴδαμεν ἦν ἀπὸ θεοῦ ἰλλυθῆς διδάσκαλος· οὐδὲν γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιῆς, ἢν μὴ ᾗ ἰ θεὸς μετ' αὐτοῦ.

The same came to Jesus by night, and said unto him, ^aRabbi, we know that thou art a teacher come from God: ^bfor no man can do these miracles that thou doest, except God be with him.

^a See on chap. i. ver. 38. clause 1.

^bTherefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, John ix. 16. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing, 30—33. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me, x. 24, 25. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation, xi. 47, 48. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did, by him, in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38.

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῦ· Ἄμην ἀμην λέγω σοι, ἕκ μὴ τις γεννηθῆ ἀνωθεν, οὐ δύναται ἰδεῖν τὸν βασιλεῖον τοῦ θεοῦ.

Jesus answered and said unto him, Verily, verily, I say unto thee, ^aExcept a man be born ^aagain, ^bhe cannot see the kingdom of God.

^a Or, from above.

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* Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, ver. 5, 6. See also on ver. 13. chap. i.

^b But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

^c See on Matt. iii. ver. 2. clause 2.

VER. 4.

Άλγυ προς αὐτόν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὄν; καὶ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

^a See on ver. 3. clause 2.

VER. 5.

Ἄσπεκθη ὁ Ἰησοῦς Ἄμην ἀμὲν λέγω σοι, ἰδὼν μὲν τις γεννηθῆ ἔξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν, εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

^a See on Matt. iii. ver. 6. clause 1.

^b See on chap. i. ver. 13. clause 1.

^c See on Matt. v. ver. 20. clause 2.

VER. 6.

Τὸ γεννηθῆναι ἐν τῆς σαρκὸς, σὰρξ ἴσθι: καὶ τὸ γεννηθῆναι ἐν τοῦ Πνεύματος, πνεῦμα ἴσθι.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

* And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth, Gen. v. 3. And God saw that the wickedness of man was great in the earth, and that every

imagination of the thoughts of his heart was only evil continually, vi. 5. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, vi. 12, 13. Who can bring a clean thing out of an unclean? not one, Job xiv. 4. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: How much more abominable and filthy is man, which drippeth iniquity like water? xv. 14-16. How then can man be justified with God? or how can he be clean that is born of a woman? Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight: How much less man that is a worm? and the son of man, which is a worm? xiv. 4-6. Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, Rom. vii. 5. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 18-25. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. For

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what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, 3—8. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 16—21. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

^b And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God, Ezek. xi. 19, 20. Then will I sprinkle clean water upon you, and ye shall be clean: from all your fil-

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thiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, xxxvi. 25—27. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, Rom. viii. 5. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, 9, 10. He that is joined unto the Lord is one Spirit, 1 Cor. vi. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

VER. 7.

ἡ δὲ σαρκὶς ἐνὶ στήθεσσι τοῦ ἀνθρώπου
γενεθῆναι λίθον.

Marvel not that I said unto thee, *Ye must be born *again.

* Or, from above.

* What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles; that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that

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what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, Rom. iii. 9—20. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22—24. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 14—16. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 8.

Τὸ πνεῦμα ἔσω θύλας πνεύ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ εἶδᾶς πῶθεν ἔρχεται, καὶ πῶς ὑπάγει· ὁμοίως ἰσχυρὸς πνεῦς ἰσχυροῦ πνεύματος ἐκ τοῦ Πνεύματος.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

• If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth

not righteousness is not of God, neither he that loveth not his brother, iii. 7—10. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death, 14. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24, and iv. 13. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 9.

Ἄνωθεν κηρύττεις, καὶ εἶπον αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

Nicodemus answered and said unto him, How can these things be?

• See on ver. 3. clause 2.

VER. 10.

Ἄνωθεν εἶ ἰσχυρὸς, καὶ εἶπον αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

• For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 9.

• Circumcise therefore the foreskin of your heart, and be no more stiff-necked, Deut. x. 16. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And they shall be my people,

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and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 38—40. And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? xviii. 31. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, xxv. 25—27.

VER. 11.

Ἄμην ἄμην λέγου σοι, ὅτι ὁ οὐρανὸς λαλοῦμαι, καὶ ὁ ἰσθμὸς μαρτυροῦμαι καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Verily, Verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

•And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, ver. 32, 33. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

^b See on chap. i. ver. 11. clause 2.

VER. 12.

Εἰ τὰ ἐπιγῆια εἶπες ἡμῖν, καὶ οὐ πιστεύουσιν σοί, ἅνθρωποι τὰ ἐπουράνια, πιστεύουσιν;

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

VER. 13.

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸ οὐρανὸν, ἢ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀποστόλου ὁ ἐστὶν ἐκ τοῦ οὐρανοῦ.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

•Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world, John vi. 32, 33. For I came down from heaven, not to do mine own will, but the will of him that sent me, 38. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? 58—62. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, viii. 42. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The second man is the Lord from heaven,

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1 Cor. xv. 47. Wherefore he saith, When he ascended up high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it-but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things), Eph. iv. 8—10.

^b See on Matt. xvi. ver. 13. clause 4.

^c No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you *always*, even unto the end of the world, xxviii. 20. Which is his body, the fulness of him that filleth all in all, Eph. i. 23.

VER. 14.

Καὶ καθὼς Μωϋσὴς ὑψώσθη τὸν ὄφιν ἐν τῇ ἔρημῳ, ὅπως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀδελφοῦ.

And ^a as Moses lifted up the serpent in the wilderness, ^b even so must the Son of man be lifted up :

^a And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpent, from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 6—9. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan, 2 Kings xviii. 4.

^b Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that

I do nothing of myself; but as my Father hath taught me, I speak these things, John viii. 28. See also on Matt. xx. ver. 28. clause 4.

VER. 15.

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀποληται, ἀλλ' ἔχη ζωὴν αἰώνιον.

That ^a whosoever believeth in him ^b should not perish, ^c but have eternal life.

^a See on Mark xvi. ver. 16. clause 1.

^b Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck them out of my Father's hand, x. 28, 29. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. See also on Matt. xviii. ver. 11.

^c See on Matt. xix. ver. 16. clause 3.

VER. 16.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἵσταναι πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληται, ἀλλ' ἔχη ζωὴν αἰώνιον.

For ^a God so loved the world, that he gave ^b his only-begotten Son, that ^c whosoever believeth in him ^d should not perish, but ^e have everlasting life.

^a For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us, Rom. v. 6—8. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of

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God in him, 2 Cor. v. 18—21. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 8—11.

^a See on chap. i. ver. 14. clause 3.

^c See on Mark xvi. ver. 16. clause 1.

^d See on ver. 15. clause 2.

^e See on Matt. xix. ver. 16. clause 3.

VER. 17.

Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρινῆ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

For ^a God sent not his Son into the world, to condemn the world; ^b but that the world through him might be saved.

^a And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, John xii. 47. For the Son of man is not come to destroy men's lives, but to save them, Luke ix. 56.

^b See on Matt. i. ver. 21. clause 3.

VER. 18.

Ὁ πιστεύων εἰς αὐτὸν, οὐ κρινταί: ἂν μὴ πιστεύων, ἤδη κέκριται: ὅτι μὴ πιστεύων εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

^a He that believeth on him is not condemned: ^b but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

^a See on Mark xvi. ver. 16. clause 1.

^b He that believeth not the Son shall not see life; but the wrath of God abideth on him, ver. 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins, viii. 24. He that believeth not shall be damned, Mark xvi. 16. There is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit, Rom. viii. 1: Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 1—3. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life, 1 John v. 10—12.

VER. 19.

Ἄντι δὲ ἰσθιν ἡ κρίσις, ὅτι τὸ φῶς ἐλάλησεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς: ὅτι γὰρ κρινῶν αὐτῶν τὰ ἔργα.

^a And this is the condemnation, that light is come into the world, and men loved darkness rather than light, ^b because their deeds were evil.

^a In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not, John i. 4—10. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pha-

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rises which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 23—24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that

sent me, Luke x. 10—16. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, xii. 47. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 15, 16. And them shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Eum him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 6—12.

^b How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not, viii. 42—45. That this *is* a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall,

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whose breaking cometh suddenly at an instant, Isa. xli. 9—13. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful: but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Rom. i. 20—32. And a stone of stumbling, and a rock of offence, *even to them which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.*

VER. 20.

Ἦς γὰρ ἐ φανῆρα κτῆσαν, μισοὶ τὸ φῶς, καὶ οὐκ ἠγάπησαν τὸ φῶς, ἵνα μὴ ἀλαχθῶν τὰ ἔργα αὐτῶν.

^a For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^creproved.

^b Or, discovered.

^a The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 8. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if *one know them, they are in the terrors of the shadow of death, Job xxiv. 13.*—17. A scorner loveth not one that reproveth him: neither will he go unto the wise, Prov. xv. 12. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly, Amos v. 10. But all things that are reprovèd are made manifest by the light; for whatsoever doth make manifest is light, Eph. v. 13.

VER. 21.

Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἠγάπηται πρὸς τὸ φῶς, ἵνα φανερωθῶ αὐτοῦ τὰ ἔργα, ὅτι ἐν φωτὶ ἴσταν εἰργασμένα.

^a But he that doeth truth cometh to the light, that his deeds may be made manifest, ^b that they are wrought in God.

^a Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day

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and night, Psal. i. 1, 2. Let my heart be sound in thy statutes, that I be not ashamed, cxix. 80. Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments, 105, 106. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting, cxxxix. 23, 24. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, Acts xvii. 11, 12. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6.

^b Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 7—9. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones,

and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity; 23—28. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11.

VER. 22.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκτίθησθε μετ' αὐτῶν, καὶ ἐβαπτίζοντο.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, ^a and baptized.

^a And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, ver. 26. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples), iv. 1, 2.

VER. 23.

Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰζών, ἕως τοῦ Σαλαμ, ἐκεῖ ἔδρατα πλάττα ἐκτίθησθε μετ' αὐτῶν, καὶ ἐβαπτίζοντο.

And John also was ^abaptizing in Aenon near to ^b Salim, because there was much water there: and they came, and were baptized.

^a See on Matt. iii. ver. 6. clause 1.
^b And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-eloh-Israel, Gen. xxxiii. 18—20.

VER. 24.

Οὕτω γὰρ ἐν Βηθανίᾳ εἰς τὴν φωνήν ὁ Ἰωάννης.

^a For John was not yet cast into prison.

^a See on Matt. xi. ver. 2. clause 2.

VER. 25.

Ἐγένετο οὖν ἕτις τις ἐν τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρῶν.

^a Then there arose a question between

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some of John's disciples and the Jews about purifying.

* See on Mark vii. ver. 4.

VER. 26.

Καὶ ἦλθεν πρὸς τὸν, Ἰωάννη, καὶ εἶπεν αὐτῷ ῥαββί, ὃς ἐν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ἃ σὺ μαμαρτυρίσθαι, ἦ, οὗτος βαπτίζῃ, καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ^a to whom thou borest witness, behold, ^b the same baptizeth, and ^c all men come to him.

* See on chap. i. ver. 15.

^b After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, ver. 22.

^c The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, John xii. 19.

VER. 27.

Ἀπεκρίθη Ἰωάννης, καὶ εἶπεν Οὐ δύναται ἄδωκεν; λαμβάνειν ἕδνη, ἢ ἄν μὴ ἢ δέδωκεν αὐτῷ ἐκ τοῦ οὐρανοῦ.

John answered and said, ^a A man can ^b receive nothing, except it be given him ^c from heaven.

* Or, takes unto himself.

^a And Moses said unto Korah, Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also; Numb. xvi. 8—10. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation

before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, xvii. 1—5. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 15. For the Sea of men is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching: Or he that exhorted, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 5—8. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word

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of knowledge by the same Spirit; To another faith by the same Spirit; to another gifts of healing by the same Spirit; To another the working of miracles; to another prophesy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, xii. 3—11. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, James i. 17. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

^bThe baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. and Mark xi. 30, 31.

VER. 28.

Αὐτοὶ ἑαυτοὺς μὴ μαρτυροῦντες ἑρὶ ἄλλον
ὄλοντο εἶπαι ἕως ἡμερῶν, ἀλλ' ἑρὶ ἑωρατά-
μινος αὐτῶν ἠμαρτωρίων ἔκρινον.

^aYe yourselves bear me witness, that I said, I am not the Christ, ^bbut that I am sent before him.

^cAnd this is the record of John,

when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 19—23.

^bSee on Matt. iii. ver. 3.

VER. 29.

Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν ἡ δεξιὰ τοῦ νυμφίου, ὁ ἑστῶς καὶ ἀκούων αὐτοῦ, χαρῆς χαίρει διὰ τὸν φωνὴν τοῦ νυμφίου· αὐτὸς αὖτὸς ἢ χαρῆς ἢ ἡμῶν οὐκ ἔσται.

^aHe that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

^bCome with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanas, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointment than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon, Cant. iv. 8—11. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth

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over the bride, as shall thy God rejoice over thee, Isai. 4, 5. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord, Hos. ii. 19, 20. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church, Eph. v. 23—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife, xxi. 9.

VER. 30.

Ἰαυὼν δεῖ αὐξάνειν, ἐγὼ δὲ θνασκώμεθα.

^aHe must increase, but I must decrease.

^bHis name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed

in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, Psal. lxxiii. 17, 18. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The seal of the Lord of hosts will perform this, Isa. ix. 7. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, 44. See also on Matt. viii. ver. 11. clause 1.

VER. 31.

Ὁ ἀνωθεν ἔρχόμενος, ἰσὺν αἰθέρων ἐστίν: ὃ δὲ ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ. Ὁ ἐκ τοῦ οὐρανοῦ ἔρχόμενος, ἰσὺν αἰθέρων ἐστίν.

^aHe that cometh from above is above all: ^che that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

^bSee on ver. 13. clause 1.

^dIn the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the

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bosom of the Father, he hath declared *him*, 15—18. John answered them, saying, I baptise with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptising. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 26—30. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son; even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 30—35. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Whose *are* the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Rom. ix. 5. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him to be the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father, Philip. ii. 9—11. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall all wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. i. 1—13. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the

rejoicing of the hope firm unto the end, iii. 3—6. Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 21, 22. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 11—16.

“The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, 1 Cor. xv. 47, 48.

VER. 32.

Καὶ ὃ ἰδὼν καὶ ἤκουσεν, τούτῳ μαρτυροῦν καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

“And what he hath seen and heard, that he testifieth; ^band no man receiveth his testimony.

“For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him, viii. 26. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. See also on ver. 11. clause 1.

^bSee on chap. i. ver. 11. clause 2.

VER. 33.

Ὁ λαὸς αὐτοῦ τὴν μαρτυρίαν, ἡγορήσασθαι ἔτι ἰ Θεοῦ ἀληθείας ἴσταν.

“He that hath received his testimony hath set to his seal that God is true.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

VER. 34.

Ὅτι γὰρ ἀπὸ τῆς ἀρχῆς, τὸ μέτρον τοῦ Θεοῦ λαλεῖ: ὃ γὰρ ἐκ μέτρον ἔδωκεν ἰ Θεοῦ τὸ Πνεῦμα.

“For he whom God hath sent speaketh the words of God: ^bfor God giveth not the Spirit by measure unto him.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved, ver. 17. Jesus answered them and said, My doctrine is not mine, but his that sent me, vii. 16. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things, viii. 26—28. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God, 47.

^bAnd of his fulness have all we received, and grace for grace, John i. 16. For as the Father hath life in himself; so hath he given to the Son to have life in himself, v. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

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JOHN III. 35, 36.—IV. 1—6.

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VER. 35.

Ἐκ πατρὸς ἀγαπᾷ τὸν υἱόν, καὶ πάντα ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ.

^a *The Father loveth the Son, b and hath given all things into his hand.*

^a For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 23, 24. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 26. See also on Matt. iii. ver. 17. clause 2.

^b See on Matt. xxviii. ver. 18.

VER. 36.

Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον ἢ δι' ἀπειθείαν τῆς υἱοῦ, εἰς ὄλεθρον αἰώνιον, ἀλλ' ἢ ἔργον τοῦ Θεοῦ μένει ἐν αὐτῷ.

^a *He that believeth on the Son b hath everlasting life: c and he that believeth not the Son shall not see life; d but the wrath of God abideth on him.*

^a See on Mark xvi. ver. 16. clause 1.

^b See on Matt. xix. ver. 16. clause 3.

^c See on ver. 18. clause 2.

^d For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. Much more then, being now justified by his blood, we shall be saved from wrath through him, v. 9. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. And the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 15—17.

CHAP. IV.—VER. 1.

Ὅτι οὐκ ἔγνω ὁ Κύριος ὅτι ἔπεισαν ἃ φησὶ αἱ Φαρισαῖοι ὅτι Ἰησοῦς πλεονας μαθητῶν ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης.

When therefore a the Lord knew how the Pharisees had heard that b Jesus made and baptized more disciples than John,

^a See on Luke ii. ver. 11. clause 3.

^b After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized, John iii. 22. And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, 26.

VER. 2.

(Καταρῶν Ἰησοῦς αὐτὸς οἷα ἑβάπτισεν, ἀλλ' ἢ μαθητὰς αὐτοῦ)

(Though Jesus himself baptized not, but his disciples,)

VER. 3.

Ἀφῆκε τὸν Ἰουδαίαν, καὶ ἐπέστρεψε πάλιν εἰς τὴν Γαλιλαίαν.

^a *He left Judea, and b departed again into Galilee.*

^a After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized, John iii. 22.

^b And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage, John ii. 1, 2.

VER. 4.

Ἔδει δὲ αὐτὸν διέλθουσαν διὰ τῆς Σαμαρείας.

And he must needs go through a Samaria.

^a See on Matt. x. ver. 5. clause 3.

VER. 5.

Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας

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JOHN IV. 5—10.

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λογισθη Σαμαρειται, κλεισιν του χωριου ο
νομας Ιακωβ Ισραηλ τω υιω αυτου.

Then cometh he to a city of Samaria,
which is called Sychar, near to a the
parcel of ground that Jacob gave to his
son Joseph.

And Jacob came to Shechem, a city
of Shechem, which is in the land of
Canaan, when he came from Padan-
aram; and pitched his tent before the
city. And he bought a parcel of a
field, where he had spread his tent,
at the hand of the children of Hamor,
Shechem's father, for an hundred
pieces of money. And he erected
there an altar, and called it El-elohe-
Israel, Gen. xxiii. 18—20. More-
over, I have given to thee one portion
above thy brethren, which I took out
of the hand of the Amorite with my
sword and with my bow, xlviii. 23.

VER. 6.

Ἦν δὲ καὶ πηγάη τοῦ Ἰακώβ. Ὁ δὲ ἰν-
σους, κενωμένος ἐκ τῆς ὁδοπορίας, ἐπαθί-
ζεν αὐτὸς ἐπὶ τῇ πηγῇ· ἄρα ἦν ἰσραὴλ
ἐκεῖ.

Now Jacob's well was there. Jesus
therefore, being wearied with his jour-
ney, sat thus on the well: and it was
about the sixth hour.

See on Matt. iv. ver. 2. clause 2.

VER. 7.

Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀναλῦ-
σαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μου
πίναι.

There cometh a woman of Samaria
to draw water: Jesus saith unto her,
Give me to drink.

See on Matt. x. ver. 5. clause 3.

VER. 8.

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθόσιν
εἰς τὴν πόλιν, ἵνα τροφᾶς ἀγοράσωσι.

(For his disciples were gone away
unto the city to buy meat.)

VER. 9.

Λέγει δὲ αὐτῷ ἡ γυνὴ ἡ Σαμαρείτις·
Πῶς ἐδὲ Ἰουδαῖος ἂν παρ' ἐμοῦ πίνῃ αἰ-
τός, εἰσὶν γομαῖδες Σαμαρειτίδος; ἐδὲ γὰρ
σβηχθένται Ἰουδαῖοι Σαμαρείταις.

Then saith the woman of Samaria
unto him, How is it that thou, being a
Jew, askest drink of me, which am a wo-

man of Samaria? for the Jews have no
dealings with the Samaritans.

See on Matt. x. ver. 5. clause 3.

VER. 10.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ· Ἐ-
ἴδεις τὴν ὕδατος τοῦ ὄνου, καὶ τὴν ἕρπον ἡ
ἀβυσσος σου· Δός μου πίνειν ἐδὲ ἂν ἴψωσας
αὐτὴν, καὶ θέμισ ἂν σοι ὕδωρ ζῶον.

Jesus answered and said unto her, If
thou knewest the gift of God, and who
it is that saith to thee, Give me to
drink; thou wouldest have asked of him,
and he would have given thee living
water.

For God so loved the world, that
he gave his only-begotten Son, that
whosoever believeth in him should
not perish, but have everlasting life,
John iii. 16. I the Lord have called
thee in righteousness, and will hold
thee hand, and will keep thee, and
give thee for a covenant of the people,
for a light of the Gentiles, Isa. xlii. 6.
He that spared not his own Son, but
delivered him up for us all, how shall
he not with him also freely give us
all things? Rom. viii. 32. Thanks be
unto God for his unspeakable gift,
2 Cor. ix. 15.

The woman saith unto him, I know
that Messias cometh, which is called
Christ: when he is come, he will tell
us all things. Jesus saith unto her, I
that speak unto thee am he, ver. 25.
26. Jesus heard that they had cast
him out; and when he had found
him, he said unto him, Dost thou be-
lieve on the Son of God? He answer-
ed and said, Who is he, Lord, that I
might believe on him? And Jesus
said unto him, Thou hast both seen
him, and it is he that talketh with thee.
And he said, Lord, I believe. And he
worshipped him, ix. 35—38.

But whosoever drinketh of the water
that I shall give him, shall never thirst,
but the water that I shall give him,
shall be in him a well of water spring-
ing up into everlasting life, ver. 14.
In the last day, the great day of the
feast, Jesus stood and cried, saying,
If any man thirst, let him come unto
me, and drink. He that believeth on
me, as the Scripture hath said, out of
his belly shall flow rivers of living
water. (But this spake he of the Spi-
rit, which they that believe on him

should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified), vii. 37—39. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation, Isa. xii. 3. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xii. 17, 18. Ho, every one that thirsteth, come ye to the waters, and be that hath no money, iv. 1. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, Zech. xiv. 8. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely, ver. 17.

VER. 11.

Αἰτεῖν αὐτῷ ἕνεκεν Κίβητος, οὗτος ἔστρω-

μα ἕνεκεν, καὶ τὸ φεῖσθαι ἑορτὴν βαβυλῶν
οὗτος ἕνεκεν τὸ ἔδωκεν τὸ ζῆλον.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

VER. 12.

Μὴ εἶμι μᾶλλον ἐγὼ τοῦ πατρὸς ἡμῶν Ἰησοῦ, ὃς ἔδωκεν ἡμῖν τὸ φεῖσθαι, καὶ αὐτὸς ἐξ αὐτοῦ ἔρωσι, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ σπυγματάτα αὐτοῦ;

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

^a See on ver. 5.

VER. 13.

Ἐπεκρίθη δὲ Ἰησοῦς καὶ εἰπὼν αὐτῇ Ἥτις ἡ πόσις ἐστὶν τοῦ ὕδατος τούτου, ἡ πόσις αἰώνιον.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

VER. 14.

Ὅτι ὃ ἄν τις ἐπιπῶσθαι τοῦ ὕδατος αὐτοῦ, οὐ μὴ διψῆσθαι ἐν τῷ αἰῶνι: ἀλλὰ τὸ ἔδωκεν ἡμῖν τὸ φεῖσθαι: καὶ αὐτὸς ἐκ τοῦ ὕδατος ἀλλομεῖνον εἰς ζωὴν αἰώνιον.

But ^a whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him ^b shall be in him a well of water springing up into everlasting life.

^a And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, Isa. xlix. 8—10. They shall hunger no more, neither

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thirst any more; neither shall the sun light on them nor any heat, Rev. vii. 16.

^bHe that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified), John vii. 38, 39. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, xiv. 16, 17. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30.

VER. 15.

Αἰνεῖ πρὸς αὐτὴν ἡ γυνὴ· Κύριε, ἴδός μου τὸ ὕδωρ τοῦ ὄρεος, ἢ μὴ καὶ διψῶ, μὴδὲ ἐρχομαι ἐνθάδε ἀντλήν.

^aThe woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

^bBut the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 16.

Αἰνεῖ αὐτῇ ὁ Ἰησοῦς· Ὁ πάτερ, φάσματι τοῦ ἀνδρα σου, καὶ ἐλθὲ ἐνθάδε.

Jesus saith unto her, Go, call thy husband, and come hither.

VER. 17.

Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Αἰνεῖ αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω.

The woman answered and said, I have

no husband. ^aJesus said unto her, Thou hast well said, I have no husband:

^aSee on Matt. ix. ver. 4. clause 1.

VER. 18.

Πέντε γὰρ ἀνδρας ἔσχες καὶ τὸν ἕτερον λέγεις, οὐκ ἔστι σου ἀνὴρ τοῦτο λέσθεις λέγεις.

^aFor thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly.

^aSee on Matt. ix. ver. 4. clause 1.

VER. 19.

Αἰνεῖ αὐτῷ ἡ γυνὴ· Κύριε, Σαφῶς ἔτι προφήτης εἶ σύ.

The woman saith unto him, ^aSir, I perceive that thou art ^ba prophet.

^aNow when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of a woman this is that toucheth him: for she is a sinner, Luke vii. 39.

^bThen those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 14. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. See also on Matt. v. ver. 22. clause 1.

VER. 20.

Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσκύνουσιν καὶ ἡμεῖς λέγομεν ὅτι ἐν Ἱερουσαλὴμ ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

^aOur fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

^aAnd Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him, Gen. xii. 6, 7. And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's

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father, for an hundred pieces of money. And he erected there an altar, and called it El-elohé-Israel, xxxiii. 18—20. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually, 1 Kings ix. 3. Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel, 1 Chron. xiii. 1. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel, 2 Chron. vi. 6. And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice, vii. 12. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually, 16. His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah, Psal. lxxvii. 1—3. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 21.

ἄβραυ αὐτῆ ὁ Ἰησοῦς εἶπαι, πιστωσίν μοι, ὅτι ἔρχεται ἡώρα, ὅτε οὐτὸν ἐν τῷ ὄρει ταύτῃ, οὐτὸν ἐν Ἱερουσαλὴμ ἠερωνήσεται τῷ πατρί.

Jesus saith unto her, ^a Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

^a See on Matt. viii. ver. 11. clause 1.

VER. 22.

Ἔμοις ἠερωνήσεται ἡ οὐρανὸς ἡμοῖς ἠερωνήσεται ἡ οὐρανὸς ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

^a Ye worship, ye know not what: we know what we worship: ^b for salvation is of the Jews.

^a And the king of Assyria brought men from Babylon, and from Cothah, and from Ava, and from Hamath, and from Sepharvaim, and placed

them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities whereto they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibzah and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel, 2 Kings xvii. 24—34.

^b Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. Isa. xii. 6. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and will

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place salvation in Zion for Israel my glory, xlv. 13. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. ix. 4.

VER. 23.

Ἄλλ' ἔρχεται ἕως, καὶ νῦν ἵσταται, ὅτι οἱ ἀληθῶς προσκυνῶντες τὸν πατέρα ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατήρ τωούτους ζητεῖ τοὺς προσκυνῶντας αὐτόν.

But the hour cometh, and now is, when ^athe true worshippers shall worship the Father, ^bin spirit and ^cin truth: ^dfor the Father seeketh such to worship him.

^a Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early, Isa. xxvi. 8, 9. To this man will I look, even to him that is poor and of a contrite spirit, and trampleth at my word, lxvi. 2. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xviii. 13, 14.

^b For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, Rom. i. 9. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 26. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

^c Only fear the LORD, and serve him in truth with all your heart: soe consider how great things he hath done for you, 1 Sam. xii. 24. The LORD is nigh unto all them that call upon him, to all that call upon him in truth, Psal. cxlv. 18.

^d The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight, Prov. xv. 8. Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 13, 14. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8.

VER. 24.

Πνεῦμα ὁ Θεὸς καὶ τοὺς προσκυνῶντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ ὡς προσκυνῶν.

^a God is a Spirit; ^band they that worship him must worship him in spirit and in truth.

^a Who is the image of the invisible God, the first born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. 1 Tim. i. 17.

^b But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him as man seeth; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. If I regard iniquity in my heart, the LORD will not hear me: But verily God hath heard me; he hath attended to the voice of my prayer, lxvi. 18, 19. For thus saith the high and lofty One that inhabiteth eternity,

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whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. See also on Matt. xv. ver. 8, 9.

VER. 25.

Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἴδῃς ταῦτα, ἀναγγεῖλὲ ἡμῖν πάντα.

The woman saith unto him, I know that ^aMessias cometh, which is called Christ: ^bwhen he is come, he will tell us all things.

^aSee on Luke iv. ver. 18. clause 2.

^bThe Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18.

VER. 26.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

Jesus saith unto her, ^aI that speak unto thee am he.

^aJesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee, John ix. 35—37. Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20.

VER. 27.

Καὶ ἐπὶ ταῦτα ἔλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἰθαύμασαν ὅτι μετὰ γυναικὸς ἰδέσκει· οὕτως μένου ἕως· τί ζῆτύς; ἢ, τί λαλοῦσι μετ' αὐτῆς;

And upon this came his disciples, ^aand

marvelled that he talked with the woman: ^ayet no man said, What seekest thou? or, Why talkest thou with her?

^aThe Jews have no dealings with the Samaritans, ver. 9.

VER. 28.

Ἀφῆκεν οὖν τὴν ἕδραν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀδελφοῖς·

The woman then left her waterpot, and went her way into the city, and saith to the men,

VER. 29.

Δεῦτε, ἴδτε ἀνθρώπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μετρί οὕτως ἔστιν ὁ Χριστός;

Come, see a man, which told me all things that ever I did: is not this the Christ?

VER. 30.

Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἔρχοντο πρὸς αὐτὴν,

Then they went out of the city, and came unto him.

VER. 31.

Ἐν δὲ τῷ μεταξύ ἤρώσαν αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε.

In the mean while his disciples prayed him, saying, Master, eat.

VER. 32.

Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρωσκὴν οὐ φαγαῖν, ἢ ὑμεῖς οὐκ οἴδατε.

But he said unto them, ^aI have meat to eat that ye know not of.

^aSee on ver. 34. clause 1.

VER. 33.

Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἄνθρωπος αὐτῷ φαγαῖν;

Therefore said his disciples one to another, Hath any man brought him ought to eat?

VER. 34.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρωσκὴ ἔστιν, ἡν καὶ τὸ δόγμα τοῦ πατρὸς φέρει με, καὶ τελειώσω αὐτὸ τὸ ἔργον.

Jesus saith unto them, ^aMy meat is to do the will of him that sent me, ^band to finish his work.

^aThen said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 7, 8. I seek not mine own

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will, but the will of the Father which hath sent me, John v. 30. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 38—40.

^b I have glorified thee on the earth: I have finished the work which thou gavest me to do, John xvii. 4. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, xix. 30. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 35.

Οὐχ ἡμέτις λέγατε, ὅτι ἔτι τετράμησιν ἔσται, καὶ ὁ θερισμὸς ἰσχυρεῖται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατοι τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεύσασθε τὰς χεῖρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; ^afor they are white already to harvest.

^a Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few, Matt. ix. 37. and Luke x. 2.

VER. 36.

καὶ ὁ θερίζων, μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ἡμεῶν χεῖρην, καὶ ὁ θερίζων.

And ^ahe that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

^a The fruit of the righteous is a tree of life: and he that winneth souls is wise, Prov. xi. 30. And they that be wise shall shine as the brightness of the firmament; and they that turn

many to righteousness as the stars for ever and ever, Dan. xii. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. For what is our hope, or joy, or crown of rejoicing? *Ars* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thes. ii. 19, 20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building, 1 Cor. iii. 6—9.

VER. 37.

Ἐν γὰρ τούτῳ ὁ λόγος ἔστιν ὁ ἀληθινός, ὅτι ἄλλος ἔστιν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, ^aOne soweth, and another reapeth.

^a Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine, Mic. vi. 15.

VER. 38.

Ἐγὼ ἀπίστους ἡμῶν θερίζων ὁ οὐχ ἡμέτις κεκοπιάκαται· ἄλλοι κεκοπιάκασι, καὶ ἡμέτις εἰς τὸν κόπον αὐτῶν εἰσεπιλλύβαται.

^a I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

^a The same came for a witness, to bear witness of the Light, that all men through him might believe, John i. 7. Howbeit I sent unto you all my servants the prophets, rising early

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and sending them, saying, Oh, do not this abominable thing that I hate, Jer. xiv. 4. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, 5, 6. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, iv. 23.

VER. 39.

Ἐκ δὲ τῆς πόλεως ἑταίρις πολλοὶ ἐπίστρωσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρούσης· Ὅτι εἶπέν μοι πάντα ὅσα ἐλάλησάν.

And many of the Samaritans of that city believed on him ^afor the saying of the woman, which testified, He told me all that ever I did.

^aThe woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him, ver. 28—30.

VER. 40.

Ὡς οὖν ἦλθεν ἐπὶ αὐτὸν οἱ Σαμαρειτῆται, ἠρώτων αὐτὸν ματαίως παρ' αὐτοῦ· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

VER. 41.

Καὶ πολλοὶ πλείους ἐπίστωσαν διὰ τὸν λόγον αὐτοῦ·

And many more believed because of his own word;

VER. 42.

Τῷ τῷ γυναίκῃ ἔειπεν· Ὅτι οἶα ἐστὶ διὰ τὸν σὸν λαλῶν πιστεύουσιν αὐτῷ γὰρ ἀναπαύσων, καὶ ὄψασιν ἐπὶ αὐτῷ ἵσταναι ἀλεθῶς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know

that this is indeed ^athe Christ, ^bthe Saviour of the world.

^a See on Luke iv. ver. 18. clause 2.

^b See on Matt. i. ver. 21. clause 3.

VER. 43.

Μετὰ δὲ τὰς δύο ἡμέρας ἐβῆλθεν ἐκεῖθεν, καὶ ἀπέβη εἰς τὴν Γαλιλαίαν·

Now after two days he departed thence, and went into Galilee.

VER. 44.

Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐστὶν ἐν τῇ ἰδίᾳ πατρίδι τὸ μὲν εἶναι Ἰσραήλ.

^aFor Jesus himself testified, that a prophet hath no honour in his own country.

^a See on Matt. xiii. ver. 57. clause 2.

VER. 45.

Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἠέβησαν αὐτὸν ἐκ Γαλιλαίας, πόλις ἑκαταῖς ἢ ἑξήκοντα ἐν Ἰερουσαλῆμ ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν·

Then ^awhen he was come into Galilee, the Galileans received him, ^bhaving seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

^a And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan, Matt. iv. 23—25.

^bAnd the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

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John ii. 13—15. Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did, 23.

VER. 46.

Ἦλθεν ἄν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ εἰνόν. Καὶ ἦν τις βασιλικός, οὗ υἱὸς ἐσθίειεν ἐν Καπερναούμ.

So Jesus came again into Cana, of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

* Or, courtier, or, ruler.

* And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him, John ii. 1—11.

VER. 47.

Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπέβη πρὸς αὐτόν, καὶ ἤρξατο αὐτὸν ἵνα καταζῇ καὶ ἰάσῃται αὐτοῦ τοῦ υἱοῦ· ἡμελλε γὰρ ἀποθνήσκειν.

When he heard that Jesus was come

out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

* Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke vii. 2, 3. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him, viii. 41, 42.

VER. 48.

Ἐποίησεν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐάν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσετε.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

* A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas, Matt. xvi. 4.

VER. 49.

Ἄγει πρὸς αὐτόν ὁ βασιλικός· Κύριε, κατάζηθι πρὶν ἀποθάνειν τὸ παιδίον μου.

The nobleman saith unto him, Sir, come down ere my child die.

VER. 50.

Ἄγει αὐτῷ ὁ Ἰησοῦς ποσέβου, ὁ υἱὸς σου ζῇ. Καὶ ἐπίστευσεν ὁ ἀσθενοῦς τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἰωρούετο.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

* See on Matt. iv. ver. 23. clause 4.

VER. 51.

Ἦδὲ δὲ αὐτοῦ κατακλιθόντος, οἱ δοῦλοι αὐτοῦ ἀπέκτισαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ.

And as he was now going down, his

servants met him, and told him, saying, Thy son liveth.

VER. 52.

Ἐρώτητο οὖν πατὴρ αὐτῶν τὴν ἕραν ἐν ᾗ κοιμήσατο τὸ υἱόν· καὶ εἶπεν αὐτῷ· Ὅτι χρεῖς ἔστιν ἰσθῆμιον, ἀφῆκεν αὐτὸν ἐκ πυρετοῦ.

Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

VER. 53.

Ἔγνων οὖν ὁ πατήρ ὅτι ἐν ἰσθμῷ τῇ ἕρα, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῆ. Καὶ ἐπίστευσεν αὐτός, καὶ ἡ οἰκία αὐτοῦ ἔλη.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

VER. 54.

Τούτῳ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἰδὸν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAP. V.—VER. 1.

Μετὰ ταῦτα ἦν ἑστῆ τῶν Ἰουδαίων, καὶ ἀπέβη ὁ Ἰησοῦς εἰς Ἱερουσόλυμα.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

VER. 2.

Ἔστι δὲ ἐν ταῖς Ἱεροσολύμοις ἐπὶ τῇ ἀγορᾷ τῇ κολυμβήθερα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδα, πέντε σταδίων ἔχουσα.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

* Or, gate.

VER. 3.

Ἐν ταύταις κατέκειτο πλῆθος πολλὸν τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχόμενοι τὴν τῷ ὕδατι κίνησιν.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

VER. 4.

Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινον ἐν τῇ κολυμβήθερα, καὶ ἐπάρασσε τὸ ὕδωρ· ὁ δὲ πρῶτος ἐμβὰς μετὰ τὸν ταραχὺν τοῦ

ὕδατος, ἵνα εὖ ἐβῆτο, ὃ δὲ ὄνομα κατέκειτο νοσήματι.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

VER. 5.

Ἦν δὲ τις ἀσθενῶν ἐκεῖ τριανταεὶς ἐτὶ ἔχων ἐν τῇ ἀσθενείᾳ.

And a certain man was there, which had an infirmity thirty and eight years.

VER. 6.

Τούτῳ ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινώσκων ὅτι πάλιν ἦδη χρόνον ἔχων, λέγει αὐτῷ· Ἐθίσεις ἵνα εὖ γένησθαι;

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

VER. 7.

Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἀσθενῶ οὐκ ἔχων, ἵνα ἔσται ταραχὴ τὸ ὕδωρ, βέβηκα μὲν εἰς τὴν κολυμβήθερα· ἐν δὲ ἐρχομαι ἵνα, ἄλλος πρὶ ἐμοῦ καταβῆται.

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

VER. 8.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι, ἔστω τὸ πρῶτον σου, καὶ περιπάτητι.

Jesus saith unto him, Rise, take up thy bed, and walk.

* See on Matt. viii. ver. 3. clause 2.

VER. 9.

Καὶ εὐθὺς ἐγένετο ἡγεῖς ὁ ἀσθενῶν· καὶ ἔστω τὸ πρῶτον αὐτοῦ, καὶ περιπάτη· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

* See on Matt. iv. ver. 23. clause 4.

b See on Matt. xii. ver. 2.

c See on ver. 10.

VER. 10.

Ἐλέγων οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, οὐκ ἔστιν ὁμοίως τὸ πρῶτον σου.

The Jews therefore said unto him that was cured, It is the sabbath day:

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* it is not lawful for thee to carry thy bed.

* Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it, Exod. xx. 8—11. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death, xxxi. 12—15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till

after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy, Neh. xiii. 15—22. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers, Jer. xvii. 21, 22.

VER. 11.

Ἀναπέθη αὐτοῦ· Ὁ κωλύων με ἵκεῖν, ἑστῆς με εἰσέναι. Ἄπει τὴν κλῆσάν σου, καὶ περιπάτη.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

VER. 12.

Ἐρώτησεν αὐτὸν τίς ἔστιν ὁ ἀρθρωσὸς ὁ εἰσέναι σου· Ἄπει τὴν κλῆσάν σου, καὶ περιπάτη;

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

VER. 13.

Ὁ δὲ λαλοῦνς αὐτῷ ἦδεν τίς ἔστιν ὁ γὰρ Ἰησοῦς ἰζηνοῦν, ἔχων ἄρρωσιν ἐν τῷ τόπῳ.

And he that was healed wist not who it was: for Jesus had conveyed himself away, *a multitude being in that place.

* Or, from the multitude that was in.

VER. 14.

Μετὰ ταῦτα εἰσέλας αὐτὸν ὁ Ἰησοῦς ἐν τῷ λαῷ, καὶ εἶπεν αὐτοῦ Ἰδοὺ, ἵκεῖς γέγονας μνηστὴρ ἀμαρτανῶν, ἢνα μὴ χεῖρὸν τῆ σου γένηται.

Afterward Jesus findeth him in the

temple, and said unto him, Behold thou art made whole: ^asin no more, lest a worse thing come unto thee.

^a And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you seven times for your sins, Lev. xvi. 23, 24. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first, Matt. xii. 45.

VER. 15.

Ἀπεῖλθεν ὁ ἄθερος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιητὰς αὐτῶν ἰσχύϊν.

The man departed, and told the Jews that it was Jesus, which had made him whole.

VER. 16.

Καὶ διὰ τούτου ἔβλασαν τοὺς Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτησαν ἀποκτείναι, ἐπὶ ταῖς ἡμέραις ἐκεῖναις.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

^a See on Matt. xii. ver. 14.

^b See on Matt. xxiii. ver. 24.

VER. 17.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἵσως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

But Jesus answered them, My Father worketh hitherto, and I work.

^a See on Matt. vii. ver. 21. clause 4.

^b Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, John xiv. 10, 11.

^c See on chap. i. ver. 3.

VER. 18.

Διὰ τούτου ἦν μᾶλλον ἐζήτησαν ἀποκτείναι αὐτὸν οἱ Ἰουδαῖοι ἀποκτείναι, ἐπὶ οὐ μόνον ἵνα τὸ σάββατον, ἀλλὰ καὶ ἑαυτὰ ἦσαν ἵσως τὸ θεῖον, ἵνα ἑαυτὸν ποιῶν τῷ θεῷ.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

^a See on Matt. vii. ver. 21. clause 4. and xiv. ver. 33. clause 2.

^b Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. See also on ver. 23.

VER. 19.

Ἀπεκρίνατο ὁ δὲ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιῆσαι ἄψ' ἑαυτοῦ οὐδὲν, ἵνα μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐαυτὸς ποιῶν, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

^a I can of mine own self do nothing: as I hear, I judge: and my judgment is just, ver. 30. Then said Jesus unto them, When ye have lifted up the Son of man, Then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11.

^b For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, ver. 21. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, xiv. 23. In the beginning God created the hea-

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ven and the earth, Gen. i. 1. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xlv. 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, Acts iv. 24. For every house is builded by some man; but he that built all things is God, Heb. iii. 4. *Compared with*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast, Psal. xxxvi. 6. *Compared with*—And he (Christ) is before all things, and by him all things consist, Col. i. 17. And the heavens shall declare his righteousness: for God is judge himself. Selah, Psal. l. 6. But God is the judge: he putteth down one, and setteth up another, Ixxv. 7. *Compared with*—For the Father judgeth no man, but hath committed all judgment unto the Son, John v. 22. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it, Acts ii. 24. *Compared with*—Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have

power to take it again. This commandment have I received of my Father, x. 18. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. *Compared with*—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord, Psal. xxvii. 14. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. *Compared with*—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. I can do all things through Christ which strengtheneth me, Phil. iv. 13. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Ex. iv. 11. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding, Prov. ii. 6. *Compared with*—For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15.

Do not I fill heaven and earth? saith the Lord, Jer. xxiii. 24. *Compared with*—Which is his body, the fulness of him (Christ) that filleth all in all, Eph. ii. 23. It is written in the prophets, And they shall be all taught of God, John vi. 45. *Compared with*—For I neither received it of man,

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neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 12.

I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go, Isa. xlvi. 17. Compared with—And he (Christ) calleth his own sheep by name, and leadeth them out, John x. 3. To them that are sanctified by God the Father, Jude 1. Compared with—For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. No man can come to me, except the Father which hath sent me draw him, John vi. 44. Compared with—And I, if I be lifted up from the earth, will draw all men unto me, John xii. 32.

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 1 Kings viii. 39. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Compared with—And I (Christ) will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

VER. 20.

Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα ἔδωκεν αὐτῷ ἃ αὐτὸς ποιῶσι καὶ μολύσονται τοῦτον δεῖξαι αὐτῷ ἔργα, ἵνα ἡμεῖς θαυμάζωμεν.

For ^a the Father loveth the Son, ^b and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

^a See ou Matt. iii. ver. 17. clause 2.

^b Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? John x. 32. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to, whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22.

VER. 21.

Ἵσχυρι γὰρ ἰσχυρῆ ἐπέλεγε τοὺς νεκροὺς καὶ ζῶσασθαι, ἄρτι καὶ ἰσχύς αὐτοῦ θύλας ζῶσασθαι.

For ^a as the Father raiseth up the dead, and quickeneth them, ^b even so the Son quickeneth whom he will.

^a See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand, Deut. xxxii. 39. (As it is written, I have made thee a Father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11.

^b Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xii. 25, 26. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin, 43, 44. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother, Luke vii. 14, 15. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat, viii. 54, 55.

VER. 22.

Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὸν υἱόν πάντας δίδουσι τῷ υἱῷ.

For the Father judgeth no man, ^a but hath committed all judgment unto the Son:

^a And hath given him authority to execute judgment also, because he is the Son of man, ver. 27. For the Son of man shall come in the glory of his Father with his angels; and then he

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shall reward every man according to his works, Matt. xvi. 27. and xxv. 31—46. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead, Acts x. 42. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, xvii. 31. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, Rom. ii. 16. For we shall all stand before the judgment seat of Christ, xiii. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, 2 Tim. iv. 1. See also on Matt. xvi. ver. 27. clause 1.

VER. 23.

ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὲν τιμῶν τὸν υἱὸν, ὁ τιμᾷ τὸν πατέρα τὸν ἀπέστειλε αὐτόν.

^a That all men should honour the Son, even as they honour the Father. ^b He that honoureth not the Son honoureth not the Father which hath sent him.

^a Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Kiss the Son, lest

he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. xvii. 5. And in his name shall the Gentiles trust, Matt. xii. 21. and Rom. xv. 12. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen, 2 Pet. iii. 18.

^b He that hateth me hateth my Father also, John xv. 23. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you, xvi. 14, 15. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 24.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούσῃ, καὶ πιστεύσῃ τῷ πέμψοντί μου, ἔχει ζωὴν αἰώνιον καὶ εἰς ἄβρον οὐκ ἔρχεται, ἀλλὰ μετατίθεται ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

Verily, verily, I say unto you, ^a He that heareth my word, and believeth on him that sent me, hath everlasting life, ^b and shall not come into condemnation; ^c but is passed from death unto life.

^a See on Mark xvi. ver. 16. clause 1.

^b See on Matt. xviii. ver. 14.

^c We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death, 1 John iii. 14.

VER. 25.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ἔρχεται ἔρα, καὶ τὸν ἔσται, ὅτι εἰ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ καὶ εἰ ἀκούσονται ζήσονται.

Verily, verily, I say unto you, The

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hour is coming, and now is, when ^a the dead shall hear the voice of the Son of God: and they that hear shall live.

^a Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses, Col. ii. 13. See also on Matt. viii. ver. 22. clause 2.

VER. 26.

Ὁμοιωτέ γὰρ ἐστὶν ἡ ζωὴ ἣν ἔχει ὁ πατήρ, ὅτι ὁ υἱὸς ἔχει τὴν ζωὴν ἑαυτοῦ,

For ^a as the Father hath life in himself, ^b so hath he given to the Son to have life in himself;

^a And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, Psal. xc. 2. But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, Jer. x. 10. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen, vi. 15, 16.

^b In him was life; and the life was the light of men, John i. 4. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv.

6. When Christ who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John i. 1, 2. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxiii. 1.

VER. 27.

Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ ἵνα κρίνῃ, ὅτι υἱὸς ἀνθρώπου ἐστίν.

^a And hath given him authority to execute judgment also, ^b because he is the Son of man.

^a Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, cx. 1—3. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, 6. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and

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gave him to be the head over all things to the Church, Eph. i. 20—22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. See also on ver. 22.

^b I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 13, 14. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 6—11.

VER. 28.

Μὴ θαυμάζετω τοῦτο· ἐν ἡμέρᾳ ἣρα ἢ ἕ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ·

Marvel not at this: ^a for the hour is coming, in the which all that are in the graves shall hear his voice,

^a And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John vi. 39. And I will raise him up at the last day, 40. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, xi. 25. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our

vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 29.

Καὶ ἰκπορεύσονται ἐκ τῶ ἀναβῆ παύσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φάλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

^a And shall come forth; ^b they that have done good, unto the resurrection of life; ^c and they that have done evil, unto the resurrection of damnation.

^a See on Matt. xxii. ver. 30. clause 1.

^b See on Matt. xxv. ver. 46. clause 2.

^c See on Matt. xxv. ver. 46. clause 1.

VER. 30.

Ὁὐ δύναμαι ἐγὼ ποιῆν ἄπ' ἑμαυτοῦ οὐδὲν καθὼς ἀκούω, κείνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἵστιν· ἐνὶ οὐ ζῆτῶ τὸ θέλημα τὸ ἑμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

^a I can of my own self do nothing: as I hear, I judge: and my judgment is just; because ^b I seek not mine own will, but the will of the Father ^c which hath sent me.

^a See on ver. 19. clause 1.

^b And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt, Matt. xxvi. 39. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 3. See also on chap. iv. ver. 34, clause 1.

^c See on chap. viii. ver. 43, clause 3.

VER. 31.

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἵστιν ἀληθής.

^a If I bear witness of myself, my witness is not true.

^a Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, John viii. 54.

VER. 32.

Ἄλλος ἵστιν ἡ μαρτυρῶν περὶ ἐμοῦ, καὶ οὐδὲ ἐνὶ ἀληθείᾳ ἵστιν ἡ μαρτυρία ἣν μαρτυροῦμαι περὶ ἐμοῦ.

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^a There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

^b See on ver. 37. clause 1.

VER. 33.

Ἰωάννης ἀποστόλας πρὸς Ἰωάννην, καὶ μαμαρτύρει τῇ ἀληθείᾳ.

^a Ye sent unto John, and he bare witness unto the truth.

^a And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ, John i. 19, 20. John answered them saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand, iii. 26—35.

VER. 34.

Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

^a But I receive not testimony from man: ^b but these things I say, that ye might be saved.

^a I receive not honour from men, ver. 41.

^b But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 35.

Ἐκείνος ἦν ὁ λύχνος ὁ καθαίρων καὶ φαίνων ὑμῖς: δι' ἡβλήσατε ἀγαλλισθῆναι πρὸς ἕνα ἐν τῷ φωτὶ αὐτοῦ.

^a He was a burning and a shining light: ^b and ye were willing for a season to rejoice in his light.

^a He was not that Light, but was sent to bear witness of that Light, John i. 8. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, Matt. xi. 11. and Luke vii. 28. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

^b Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, Matt. iii. 5, 6.

VER. 36.

Ἐγὼ δὲ ἴχω τὴν μαρτυρίαν μείζω τῷ Ἰωάννῃ: τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἔγωγε ποιῶ, μαρτυροῦντι πρὸς ἡμῶν ὅτι ὁ πατήρ με ἀπέστειλε.

^a But I have greater witness than that of John: ^b for the works which the Father hath given me to finish, the same works that I do, bear witness of me, ^c that the Father hath sent me.

^a If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son, 1 John v. 9.

^b There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these

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miracles that thou doest, except God be with him, John iii. 1, 2. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. If this man were not of God, he could do nothing, ix. 30. 33. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him, 37, 38. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 3—5. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 32.

^c See on chap. viii. ver. 42. clause 3.

VER. 37.

Καὶ ὁ πατήρ μου ἀπέστειλόν με, ὅτι οὐκ ἤκουσάν μου, οὐδέ εἶδόν μου σῆμα.

^a And the Father himself, which hath sent me, hath borne witness of me. ^b Ye have neither heard his voice at any time, nor seen his shape.

^a And I knew him not: but he that sent me to baptize with water, the

same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, John i. 33, 34. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, vi. 27. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, viii. 17, 18. See also on Matt. iii. ver. 17.

^b And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice, Deut. iv. 12.

^c See on chap. i. ver. 18. clause 1.

VER. 38.

Καὶ τὸς λόγους αὐτοῦ οὐκ ἔχει μένοντα ἐν ὑμῖν: ὅτι ἐν ἀπιστίαις ἴσθαι, τούτων ἰσθίς οἱ πιστεύετε.

^a And ye have not his word abiding in you: ^b for whom he hath sent, him ye believe not.

^a Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me, ver. 45, 46. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you, viii. 57. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God, 47.

^b I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, ver. 43. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, i. 10, 11.

VER. 39.

Ἐρευνητε τὰς γραφάς, ὅτι ἰσθίς δοκῆτε ἐν αὐταῖς ζῶν ἀλέων ἔχειν καὶ ἰσθῆναι ὅτι αὐτὸς ἀπέστειλόν με.

^a Search the Scriptures; ^b for in them

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ye think ye have eternal life: and they are they which testify of me.

*Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, Deut. xi. 18—20. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. But his delight is in the law of the Lord; and in his law doth he meditate day and night, Psal. i. 2. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation, 97—99. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, Prov. vi. 23. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors, viii. 33, 34. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them, xxxiv. 16. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 9. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxiii. 29. Abraham saith unto him, They have Moses and the pro-

phets; let them hear them, Luke xvi. 29. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acta xvii. 11. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 19—21. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand, Rev. i. 3. *Loh. 11/17/52*

^bAnd he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it, Deut. xxxii. 46, 47.

^cSee on Matt. xi. ver. 3.

VER. 40.

Und er dicitur in Acta xvii. 11. In die
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^a And ye will not come to me, ^b that ye might have life.

^c How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? ver. 44. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? viii. 45, 46. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 37—41. And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! xxiii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

^b Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, 37. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. Then Simon Peter answered him, Lord,

to whom shall we go? thou hast the words of eternal life, 68. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly, x. 10. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written, unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 41.

Δόξαν ἄρα ἀπὸ ἀνθρώπων ἂν λαμβάνω

I receive not honour from men.

VER. 42.

Ἄλλ' ἰμῶνα ἵσταν, ἔτι τὸν ἀδάμαστος ἔσται οὖν ἵκεται ἐν ἑαυτοῖς.

But ^a I know you, ^b that ye have not the love of God in you.

^a See on Matt. ix. ver. 4. clause 1.

^b Jesus said unto them, if God were, your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, John viii. 42. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God, 47. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might

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be fulfilled that is written in their law, They hated me without a cause, xv. 25—25. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

VER. 43.

Ἐγὼ ἦλθον ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἴαν ἄλλος ἦδῃ ἐν τῷ ὀνόματι τοῦ Ἰησοῦ, ἠκούον ἀκούετε.

^a I am come in my Father's name, and ye receive me not: ^b if another shall come in his own name, him ye will receive.

^a For I came down from heaven, not to do mine own will, but the will of him that sent me, John vi. 38. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again; xii. 28. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, Exod. xxiii. 21. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec, Heb. v. 4—6.

^b Take heed that no man deceive you. For many shall come in my

name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 36, 37.

VER. 44.

Πῶς δύνασθε ἰμαίς πιστεύουσαί, ἔξω παρὰ ἀλλήλων λαμβάνοντες, καὶ τὸν ἕξω τὸν παρὰ τοῦ μένου Θεοῦ οὐ ζητεῖτε;

^a How can ye believe, ^b which receive honour one of another, and seek not the honour that cometh from God only?

^a For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved, John iii. 20. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do, viii. 43, 44.

^b But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii. 5. Them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 29.

VER. 45.

Μὴ δοκίμῃ ἐστὶν ἐγὼ κατηγορεῖσθαι ἑμῶν πρὸς τὸν πατέρα· ἵσταν ὁ κατηγορεῖσθαι ἑμῶν, Μωϋσῆς, εἰς ὃ ἰμαίς ἐπίστευατε.

Do not think that I will accuse you to the Father: ^a there is one that accuseth you, even Moses, ^b in whom ye trust.

^a Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me, John vii. 19. And they which heard it, being convicted by their own consciences, went out one by one, beginning at the eldest, even unto the last: and Jesus

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was left alone, and the woman standing in the midst, viii. 9. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law: (For not the hearers of the law are just before God, but the doers of the law shall be justified, Rom. ii. 12, 13. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10.

^a Now Moses in the law commanded us, that such should be stoned: but what sayest thou? John viii. 5. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 28, 29. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away, Matt. xix. 7.

VER. 46.

Εἰ γὰρ ἐπιστάτεως Μωσῆ, ἐπιστάτεως δὲ ἡμεῶν· κἀπὶ γὰρ ἡμεῶν ἐκείνος ἔγραψεν.

For had ye believed Moses, ye would have believed me: ^a for he wrote of me.

^a See on Matt. xi. ver. 3.

VER. 47.

Εἰ δὲ τοῖς ἐκείνου γράμμασι οὐ πιστεύετε, πῶς τοῖς ἡμοῖς ῥήμασι πιστεύσετε.

^a But if ye believe not his writings, how shall ye believe my words?

^a And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

CHAP. VI.—VER. 1.

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς Σαλαδάρης τῆς Γαλιλαίας τῆς Τιβεριάδος·

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

VER. 2.

Καὶ ἑκολούθη αὐτῷ ἄχλος πάλαι, ὅτι

ἰούρον αὐτοῦ τὰ σημεῖα ἃ ἔποιε ἐπὶ τῶν ἀσθενούντων.

And ^a a great multitude followed him, because they saw ^b his miracles which he did on them that were diseased.

^a See on Matt. iv. ver. 25. clause 1.

^b See on Matt. iv. ver. 23. clause 4. and ver. 24. clauses 4. 6.

VER. 3.

Ἀνῆλθε δὲ εἰς τὸ ἓτος, καὶ ἐκαθ' ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

^a And Jesus went up into a mountain, and there he sat with his disciples.

^a See on Matt. v. ver. 1. clause 2.

VER. 4.

Ἦν δὲ ἑγγὺς τὸ πάσχα, ἡ ἑστὴν τῶν Ἰουδαίων.

^a And the Passover, a feast of the Jews, was nigh.

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 5.

Ἐπάρεν οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεωρῶμενος ἔτι πάλαι ἄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πῶθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωμεν αὐτοὺ;

^a When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

^a See on Matt. xiv. ver. 14.

VER. 6.

(Τῶντο δὲ ἔλεγε πειράζων αὐτὸν· αὐτὸς γὰρ ᾔδει· τί ἡμελλε ποιῆν.)

And this he said to prove him: for he himself knew what he would do.

VER. 7.

Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίον δυναρίον ἄρτων οἷα ἀρκῶσιν αὐτοῖς, ἢνα ἕαστος αὐτῶν βραχὺ τι λάβῃ.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

VER. 8.

Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρίας ὁ ἀδελφεὸς Σίμωνος Πέτρου·

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

VER. 9.

Ἔστι κικλήσκου ἐν ἑβραῖοις, ὃ ἔχει πέντε

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ἄρτους κριθῶν, καὶ δύο ἰσάρια· ἀλλὰ ταῦτα τί ἴσθιν εἰς τοσούτους;

There is a lad here, which hath ^a five barley loaves, and two small fishes: but what are they among so many?

^a See on Matt. xiv. ver. 17.

VER. 10.

Ἔπειθ ὁ Ἰησοῦς Πόισατε τοὺς ἀθρότους ἀναστῆναι. Ἦν δὲ ἕρως πολλὸς ἐν τῷ τόπῳ. Ἀπέσπυ ὁν οἱ μαθηταὶ τὸν ἀριθμὸν ἑκάστου σπυταλαρχίδιον.

And Jesus said, ^a Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

^a See on Matt. xiv. ver. 19. clause 1.

VER. 11.

Ἔλαθε δὲ τοῖς ἄρτοις ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μεθῆναι τοῖς ἀνακειμένοις ἑταίρις καὶ ἐν τῶν ἰσάρια ἴσθ ἕδωκεν.

And Jesus took the loaves; ^a and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes ^b as much as they would.

^a See on Matt. xiv. ver. 19. clause 3.

^b See on Matt. xiv. ver. 20. clause 1.

VER. 12.

Ὡς δὲ ἐπικατέσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συνοχεῖτε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

When they were filled, he said unto his disciples, ^a Gather up the fragments that remain, that nothing be lost.

^a See on Matt. xiv. ver. 20. clause 2.

VER. 13.

Συνοχόντων ὁν, καὶ ἐγείμηναι δύοτα σφῆρας κλάσματα ἐν τῶν πῖπτι ἄρτων τῶν κριθῶν, ἃ ἐπιείσθησαν τοῖς βιβραμένοις.

Therefore they gathered them together, and filled twotwo baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

VER. 14.

Οἱ δὲ ἀνέστησαν, ἰδόντες δὲ ἕνωισα σφαιροῖν ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτος ἴσθαι ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Then those men, when they had seen the miracle that Jesus did, said, ^a This is

of a truth that Prophet that should come into the world.

^a See on Matt. v. ver. 22. clause 1.

VER. 15.

Ἰησοῦς ὁν γινώσκων ἔτι μέλλουσα ἔρχεσθαι, καὶ ἀρπάξαι αὐτὸν ἡ βασιλεῦσα αὐτῶν βασιλέα, ἀπεχώρησε πάλιν εἰς τὸ ἔρος αὐτὸς μόνος.

^a When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

^a I receive not honour from men. John v. 41. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart, Matt. xiv. 22, 23. and Mark vi. 46.

VER. 16.

Ὡς δὲ ἔβη ἐξῆντα, ἀνέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν.

And when even was now come, his disciples went down unto the sea,

VER. 17.

Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἔρχοντο πέραν τῆς θαλάσσης εἰς Κεσαρηναίαν. Καὶ σκοτία ἦν ἐγγύς, καὶ οὐκ ἔβλαβεν πρὸς αὐτοὺς ὁ Ἰησοῦς.

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

VER. 18.

Ἦν τὴ θάλασσα, ἀίμου μεγάλου πνέουτος, ἐπύπνετο.

And the sea arose by reason of a great wind that blew.

VER. 19.

Ἐπλευροῦντες ὁν ἑξ σταδίων πλοῦσιν ἢ τριάκοντα, διαφύοντι τὸν Ἰησοῦν ἀπεμαρτυνῶντα ἐπὶ τῆς θαλάσσης, καὶ ἔγγυς τοῦ πλοίου γινόμενον καὶ ἐπορεύοντα.

So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh

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unto the ship: ^band they were afraid.

^aSee on Matt. xiv. ver. 25. clause 2.

^bSee on Matt. xiv. ver. 26.

VER. 20.

Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι, καὶ φοβίσθη.

^aBut he saith unto them, It is I; be not afraid.

^aSee on Matt. xiv. ver. 27.

VER. 21.

Ἦθσαν οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εἶδον τὸ πλοῖον ἵκναιτο ἐπὶ τῆς γῆς εἰς τὴν ἑσπέρην.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

VER. 22.

Ἦν ἑταίριος ἰ ἕχλος ἰ ἰστανὸς πῖρας τῆς θαλάσσης, ἰδὼν ἐπὶ πλοῖον ἄλλο οὐκ ἦν ἐκεῖ, εἰ καὶ ἦν ἑταῖρο εἰς τὸ ἰσθμὸν αἰ μαθηταὶ αὐτοῦ, καὶ ἐπὶ τὸ συναγαθὸ τῶς μαθηταῖς αὐτοῦ ἰ ἰσοῦς εἰς τὸ πλοῖον, ἄλλὰ μόνον αἰ μαθηταὶ αὐτοῦ ἄπλωθον·

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, saw that one wherunto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

VER. 23.

(Ἄλλα δὲ ἴδεν πλοῖα ἐκ τῆς τῆς Τιβεριάδος ἰγγὸς τοῦ τόπου ἔσαν ἰσθμὸν τὸν ἄρτον, εὐχαριστήσαντες τοῦ Κυρίου·)

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

VER. 24.

Ὅτε οὖν εἶδεν ἰ ἕχλος ἐπὶ ἰσοῦς οὐκ ἴσταν ἑκεῖ, ἄλλο αἰ μαθηταὶ αὐτοῦ, ἰσθμὸν καὶ αὐτοῦ εἰς τὸ πλοῖον, καὶ ἴδον εἰς Καπερναῦμα, ζητούντες τὸν ἰσοῦν.

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

VER. 25.

Καὶ εἰσῆλθε αὐτὸν πῖρας τῆς θαλάσσης, εἶπεν αὐτῷ· Ραββί, αὐτὸν ἴδεν γέγονας;

And when they had found him on the

other side of the sea, they said unto him,

^aRabbi, when camest thou hither?

^aSee on chap. i. ver. 38. clause 1.

VER. 26.

Ἀπεκρίθη αὐτοῖς ἰ ἰσοῦς καὶ εἶπεν· Ἄμην ἀμὴν λέγω ὑμῖν, ζητήτε με οὐχ ἐπὶ εἶδεν σαρκίᾳ, ἀλλ' ἐπὶ ἰσθμὸν ἐκ τῶν ἄρτων, καὶ ἰσθμὸν ἔσται.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

VER. 27.

Ἐργάζεσθε μὴ τὸν βρῶσον τὸν ἀπώλλομαι, ἀλλὰ τὸν βρῶσον τὸν μένονα εἰς ζωὴν αἰώνου, ἦν ἰ εἶδος τοῦ ἀσθμὸν ὑμῶν δώσει· ταῦτον γὰρ ἰ στωρ ἰσθμὸν, ἰ εἶδος.

^aLabour ^anot for the meat which perisheth, ^bbut for that ^cmeat which endureth unto everlasting life, ^dwhich the Son of man shall give unto you: ^efor him hath God the Father sent.

^aOr, work not.

^aWherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, Isa. lv. 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, Col. iii. 1, 2. See also on Matt. vi. ver. 25. clause 2.

^bStrive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24.

^cI am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, ver. 51. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 53, 54.

^dAnd I give unto them eternal life; and they shall never perish, neither

shall any man pluck them out of my hand, x. 28. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, 17.

^c See on Luke iv. ver. 18. clauses 1, 2.

VER. 28.

Εἶπεν ὁ κύριος αὐτοῖς· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

Then said they unto him, What shall we do, that we might work the works of God?

VER. 29.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύετε εἰς ὃν ἀπέστειλεν υἱόν.

Jesus answered and said unto them, ^aThis is the work of God, that ye believe on him whom he hath sent.

^a While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. See also on Mark xvi. ver. 16. clause 1.

VER. 30.

Εἶπεν ὁ κύριος· Τί ὅν ποιῶς εὐ σκεπτόμενοι, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἔργόν ἐστι;

They said therefore unto him, ^aWhat sign shewest thou then, ^bthat we may see, and believe thee? what dost thou work?

^a See on Matt. xii. ver. 38. clause 3.

^b Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32.

VER. 31.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῷ ἔρημῳ, καθὼς ἔστι γεγραμμένον· Ἄφρον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

^a Our fathers did eat manna in the desert; ^b as it is written, He gave them bread from heaven to eat.

^a This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons: take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted, Exod. xvi. 16—21. But now our soul is dried away: there is nothing at all, besides this manna, before our eyes. And the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil, Numb. xi. 6—8.

^b And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, Neh. ix. 15. And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full, Psal. lxxviii. 24, 25.

VER. 32.

Εἶπεν ὁ κύριος· ὁ Ἰησοῦς· Ἄμην ἀμην λέγω ὑμῖν· Οὐ Μωσῆς ἔδωκεν ὑμῖν τὸν ἄφρον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου ἔδωκεν ὑμῖν τὸν ἄφρον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you

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not ^a that bread from heaven; ^b but my Father giveth you the true bread from heaven.

^a Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no, Exod. xvi. 4.

^b See on ver. 33. clause 1.

VER. 33.

Ὁ γὰρ ἄψρος τοῦ Θεοῦ ἔστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ κόσμῳ.

^a For the bread of God is he ^b which cometh down from heaven, ^c and giveth life unto the world.

^a I am the bread of life, ver. 35. The Jews then murmured at him, because he said, I am the bread which came down from heaven, 41. I am that bread of life, 48. This is the bread which cometh down from heaven, that a man may eat thereof, and not die, 50. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, 58.

^b See on chap. iii. ver. 13. clause 1.

^c See on ver. 51. clause 5.

VER. 34.

Ἐἶπαν οὖν πρὸς αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄψρον τοῦτον.

Then said they unto him, Lord, evermore give us this bread.

VER. 35.

Ἐἶπε δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμὶ ὁ ἄψρος τῆς ζωῆς ὁ ἐρχόμενος πρὸς με, ὃ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμέ, ὃ μὴ διψᾷ πότεν.

And Jesus said unto them, ^a I am the bread of life: ^b he that cometh to me ^c shall never hunger; and he that believeth on me shall never thirst.

^a See on ver. 33. clause 1.

^b All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, ver. 37. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard,

and hath learned of the Father, cometh unto me, 44, 45. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, 65. And ye will not come to me, that ye might have life, v. 40. In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, Isa. lv. 1, 2. Come unto me, all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely, Rev. xxii. 17.

^c See on chap. iv. ver. 14. clause 1.

VER. 36.

Ἄλλ' εἶπον ἡμῖν ἔτι καὶ ἰσχυραῖοί με, καὶ οὐ πιστεύετε,

But I said unto you, that ye also have seen me, and believe not.

VER. 37.

Πάν ὃ δίδωσί μου ὁ πατήρ, πρὸς ἐμέ, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐμβάλω ἔξω.

^a All that the Father giveth me ^b shall come to me; and him that cometh to me ^c I will in no wise cast out.

^a And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day, ver. 39. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. I pray for them: I pray not for the world, but for them which thou hast given me; for they are

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thine, 9. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, 11. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24.

^b But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, John x. 26—28.

^c Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, xlii. 3. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day thou shalt be with me in paradise, Luke xxiii. 42, 43. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 15, 16. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Wherefore he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them, vii. 25. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely, Rev. xxii. 17.

VER. 38.

^a Οτι καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐκ ἵνα πωρῶ τὸ θήλημα τὸ ἡμῶν, ἀλλὰ τὸ θήλημα τοῦ πατρὸς μου.

For ^a I came down from heaven, ^b not to do mine own will, but the will of him ^c that sent me.

^a See on chap. iii. ver. 13. clause 1.

^b See on chap. v. ver. 30. clause 2.

^c See on chap. viii. ver. 42. clause 3.

VER. 39.

Τούτο δὲ ἵστι τὸ θέλημα τοῦ πατρὸς μου πατὴρ, ἵνα πᾶν ὃ θήσωαί μου, μὴ ἀπολέσω ἐξ αὐτῶν, ἀλλὰ ἀνοστήσω αὐτὸ ἐν τῇ ἰσχύει ἡμέρας.

And ^a this is the Father's will which hath sent me, that of all which ^b he hath given me ^c I should lose nothing, ^d but should raise it up again at the last day.

^a See on Matt. xviii. ver. 14.

^b See on ver. 37. clause 1.

^c My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, John x. 27, 28. While I was in the world, I kept them in my name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none, xviii. 8, 9. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 13. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

See next verse. No man can come to me except the Father which hath sent me draw him : And I will raise him up at the last day, ver. 44. Who-so eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day, 54. Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : xi. 25. See also on Matt. xxii. ver. 30. clause 1.

VER. 40.

Ταύτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύσας εἰς αὐτὸν, ἔχη ζωὴν αἰώνιον καὶ ἀναστήσῃ αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

See on Mark xvi. ver. 16. clause 1.

VER. 41.

Ἐβρόχον ὄν α Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

The Jews then murmured at him, because he said, I am the Bread which came down from heaven.

See on ver. 33. clause 1.

See on chap. iii. ver. 13. clause 1.

VER. 42.

Καὶ ἔλεγον Ὁὐχ οὗτός ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσήφ, ὃ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα ; πᾶς δὲ εἶπεν αὐτός Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα ;

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

See on Matt. xiii. ver. 55.

VER. 43.

Ἀπεκρίθη δὲ ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς Ἐγὼ γογγύζετε μετ' ἀλλήλων.

Jesus therefore answered and said unto them, Murmur not among yourselves.

VER. 44.

Οὐδὲς δύναται ἔλθεῖν πρὸς με, εἰ μὴ ὁ πατήρ ὁ πέμψας με, ἐλευσῆ αὐτὸν καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἑσχάτῃ ἡμέρᾳ.

No man can come to me, except the

Father which hath sent me draw him : and I will raise him up at the last day.

But though he had done so many miracles before them, yet they believed not on him : That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, John xii. 37—40. See also on Matt. xiii. ver. 14. and 15. clauses 2, 3.

See on ver. 39. clause 4.

VER. 45.

Ἔστι γογγυμένοι ἐν τοῖς ἀρχαῖοις καὶ ἴσταναι πάντας διδασκὰς τοῦ Θεοῦ. Πᾶς δὲ ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μεθ' ἡμῶν, ἔρχεται πρὸς με.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

And all thy children shall be taught of the LORD; and great shall be the peace of thy children, Isa. liv. 13. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17.

While he yet spake, behold, a bright cloud overshadowed them : and, behold, a voice out of the cloud, which said, This is my beloved Son,

in whom I am well pleased; hear ye him; Matt. xvii. 5. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xii. 6. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12.

VER. 46.

Οὐκ ἔτι τὸν πατέρα τὴν ἴσχυαν, εἰ μὴ ὃ ἐκ πατρὸς τοῦ Θεοῦ· οὗτος ἰσχυαν τὸν πατέρα.

^a Not that any man hath seen the Father, ^b save he which is of God, he hath seen the Father.

^a See on chap. i. ver. 18. clause 1.

^b Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, John vii. 28, 29. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22.

VER. 47.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὃ πιστεύων εἰς μέν, ἔχει ζωὴν αἰώνιον.

Verily, verily, I say unto you, ^a He that believeth on me hath everlasting life.

^a See on Mark xvi. ver. 16. clause 1.

VER. 48.

Ἐγὼ εἰμι ὁ ἄψωτος τῆς ζωῆς.

^a I am that bread of life.

^a See on ver. 33. clause 1.

VER. 49.

Οἱ πατέρες ἡμῶν ἔφαγον τὸ μᾶρνα ἐν τῇ ἔρημῳ, καὶ ἀπέθανον.

^a Your fathers did eat manna in the wilderness, and are dead.

^a See on ver. 31.

VER. 50.

Οὗτός ἐστιν ὁ ἄψωτος ὃ ἐκ τοῦ οὐρανοῦ καταβὰς, ἵνα τὴν ἐξ αὐτοῦ φάγη, καὶ μὴ ἀποθάνῃ.

^a This is the bread which cometh down from heaven, ^b that a man may eat thereof, and not die.

^a See on chap. iii. ver. 13. clause 1.

^b As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, ver. 57, 58. See also on ver. 51. clauses 3—5.

VER. 51.

Ἐγὼ εἰμι ὁ ἄψωτος ὃ ζῶν, ὃ ἐκ τοῦ οὐρανοῦ καταβὰς: ἵνα τὴν φάγη ἐν τούτῳ τοῦ ἄψωτος, ζῆσται εἰς τὸν αἰῶνα: καὶ ὁ ἄψωτος ὃς ἐκ ἐγὼ δάσω, ὃ σὰρξ μου ἐστίν, ὃ ἐγὼ δάσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

^a I am the living bread ^b which comes down from heaven: ^c if any man eat of this bread, he shall live for ever: ^d and the bread that I will give is my flesh, which I will give ^e for the life of the world.

^a See on ver. 33. clause 1.

^b See on chap. iii. ver. 13. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

^d The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, ver. 53—56. See also on Matt. xx. ver. 28. clause 3.

^e The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, John i. 29. And all things are of God, who hath reconciled us to himself by Jesus Christ.

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and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world, 1 John ii. 2. See also on chap. v. ver. 25.

VER. 52.

Ἐμῶντων ὄν πρὸς ἀλλήλους εἰ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῶν δεῖναι τὸν σάρμα φαγεῖν;

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

VER. 53.

Ἔβαν ὄν αὐτοῖς ὁ Ἰησοῦς· Ἄμην λέμην λέγω ἡμῶν, ἂν μὴ φάγητε τὸν σάρμα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνατε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

^a See on chap. iii. ver. 18. clause 2.

^b See on chap. v. ver. 25.

VER. 54.

Ὁ τρώγων μου τὸν σάρμα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον καὶ ἔγὼ ἀποστήσω αὐτὸν τῷ ἔρχεσθαι ἡμέτερα.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

^a See on ver. 39. clauses 3, 4.

VER. 55.

Ἢ γὰρ σὰρξ μου ἀλευθῶς ἵσθι βρωσικῆ, καὶ τὸ αἷμα μου ἀλευθῶς ἵσθι πίνικῆ.

For my flesh is meat indeed, and my blood is drink indeed.

VER. 56.

Ὁ τρώγων μου τὸν σάρμα, καὶ πίνων μου τὸ αἷμα, ἐν ἡμῶν μένει, κἀγὼ ἐν αὐτῷ.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

^a At that day ye shall know that I am in my Father, and ye in me, and I in you, John xiv. 20. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, xv. 4, 5. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast loved me, and hast loved them as thou hast loved me, xvii. 21—23. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 16. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, 1 John iii. 24. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us, iv. 12. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 15.

VER. 57.

Καθὼς ἀπιστάτω με ὁ ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, ἀμύμων ζήσεται δι' ἐμέ.

^a As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

οὐκ ἔστι μὲν πιστεύοντες, καὶ τὴν ἰσχυρὰν ἔχει παραδόξω αὐτῶν.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

* See on Matt. ix. ver. 4. clause 1.

VER. 65.

Καὶ ἔλεγεν· διὰ τοῦτο εἶπα ὑμῖν, ὅτι οὐκ ἔστι δύναται ἰδοῦν πρός με, ἢ ἂν μὴ ἦ δόδομαιν αὐτῷ ἐκ τοῦ πατρὸς μου.

And he said, Therefore said I unto you, That no man can come unto me, except it were given to him of my Father.

* See on ver. 44. clause 1.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd, John x. 16. But ye believe not, because ye are not of my sheep, as I said unto you, 26. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast, Eph. ii. 8, 9. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18.

VER. 66.

Ἐκ τούτου πολλοὶ ἀπέβησαν τῶν μαθητῶν αὐτοῦ εἰς τὰ ὄπισθεν, καὶ οὐκ ἔτι μετ' αὐτοῦ περιεπατήσαν.

* From that time many of his disciples went back, and walked no more with him.

* Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it? ver. 60:

VER. 67.

ἔφηεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μή καὶ ὑμεῖς θέλετε ἀπελθεῖν;

Then said Jesus unto the twelve, Will ye also go away?

VER. 68;

Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελυσθήμεθα; ἢ ἄλλα ζωὴν ἕμεῖς ἔχομεν;

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

* The words that I speak unto you, they are spirit, and they are life, ver. 63. And ye will not come to me, that ye might have life, v. 40. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 69.

Καὶ ἡμεῖς πεπιστώκαμεν καὶ ἠγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

* And we believe and are sure that thou art that Christ, the Son of the living God.

* See on Matt. xvi. ver. 16.

VER. 70.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔγωγε ἔμαθον τοὺς δόξαντες ἑξαήμερον, καὶ ἔξ ὑμῶν εἰς διαβολὴν ἴσθιν.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

* See on Matt. x. ver. 1—4.

VER. 71.

ἔλεγεν δὲ τῷ Ἰούδῳ Ἰσκαριώτῳ· οὗτος γὰρ ἡμεῶν αἰνὸν παραδοθήσεται, ἵνα ἐκ τῶν δώδεκα.

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

* Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office, Psal. cix. 6—8. Men and brethren, the Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that

took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

^b See on Matt. x. ver. 4. clause 2.

CHAP. VII.—VER. 1.

Καὶ περιπατεῖς ὁ Ἰησοῦς μετὰ τῶν ἐν τῇ Γαλιλαίᾳ· ὃ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ἕτι ἐζητούν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

VER. 2.

Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνωτήρια.

Now the Jews' feast of tabernacles was at hand.

^a And the feast of harvest, the first fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours of the field. Three times in the year all thy males shall appear before the LORD God, Exod. xxiii. 16, 17. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing

upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God, Lev. xxiii. 34—43. and Numb. xxix. 12—40. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore, thou shalt surely rejoice. Three times in the year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee, Deut. xvi. 13—17. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the

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feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner, Neh. viii. 14—18.

VER. 3.

Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μαρτάβηθ ἱεροῦδα, καὶ ἔργα εἰς τὴν Ἰουδαίαν, ἢα καὶ οἱ μαθηταὶ σου διαφθόρου τὰ ἔργα σου ἀνομιῶν.

^aHis brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

^aSee on Matt. xii. ver. 46.

VER. 4.

Οὐδὲς γὰρ ἐν κρυπτῷ τι ποιῶ, καὶ ζήτησὶς αὐτοῦ ἐν κηφήσιν ἔχει. Εἰ ταῦτα ποιῶ, φηθήσων σαυτῶν τῷ κόσμῳ.

For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

VER. 5.

Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ, ἐπίσταντες εἰς αὐτόν.

^aFor neither did his brethren believe in him.

^aAnd when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself, Mark iii. 21.

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VER. 6.

Ἀγχι οὖν αὐτοῖς ἡ ἰσχυρία· Ὁ καιρὸς ἡμῶν οὐπω παρέστη· ἡ δὲ καιρὸς ἡ ἐμβατῆρας πάντοτε ἔστιν ἱσχυρία.

Then Jesus said unto them, ^aMy time is not yet come: but your time is always ready.

^aGo ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come, ver. 8. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, ii. 4. These words spake Jesus, and lifted up his eyes to heaven, and, said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 7.

Ὁὐ δὲνοται ἡ πόλις μου καὶ ἡμεῖς ἡμεῖς διὰ μου, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ἀνομιῶν ἔστιν.

^aThe world cannot hate you; ^bbut me it hateth, because I testify of it, that the works thereof are evil.

^aIf ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. They are of the world: therefore speak they of the world, and the world heareth them, 1 John iv. 5.

^bIf the world hate you, ye know that it hated me before it hated you, John xv. 18. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, 25.

VER. 8.

Ἔγωγε ἀνέβην εἰς τὴν ἰερτὴν ταῦτον ἐγὼ οὐπω ἀναβάνω εἰς τὴν ἰερτὴν ταῦτον, ὅτι ἡ καιρὸς ἡμῶν οὐπω παρέστη.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

VER. 9.

Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

When he had said these words unto them, he abode still in Galilee.

VER. 10.

Ἦς δὲ ἀπέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε

T

καὶ αὐτὸς ἀπέβη εἰς τὴν ἑστέρην, ὃ φασκεῖς, ἀλλ' ὅς ἐν κρυπτῷ.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

VER. 11.

Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑστέρῃ, καὶ ἔλεγον Πῶς ἔστιν οὗτος;

Then the Jews sought him at the feast, and said, Where is he?

VER. 12.

Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ἔθνεσι. Οἱ μὲν ἔλεγον Ὅτι ἀγαθὸς ἴστωρ ἄλλοι δὲ ἔλεγον Οὐ· ἀλλὰ πλάττει τὸ ἔθνος.

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

VER. 13.

Οὐδὲς μάλιστα παρήγορε ἑτάλω περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

Humbly no man speaks openly of him for fear of the Jews.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? and they cast him out, 33, 34. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God, xii. 42, 43. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus, xix. 38.

VER. 14.

Ἦδη δὲ τῆς ἑστέρης μεσοῦσης, ἀπέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν.

Now about the midst of the feast Jesus went up into the temple, and taught.

* See on Matt. xxi. ver. 12. clause 1.

VER. 15.

Καὶ ἰθαύμαζον οἱ Ἰουδαῖοι, λέγοντες Πῶς οὗτος γράμματα οἶδε, μὴ μαθητεύσας;

And the Jews marvelled, saying, How knoweth this man letters, having never learned?

* Or, learning.

* See on Matt. vii. ver. 28.

VER. 16.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἐγὼ οὐκ εἶδον εἰς τὸν ἱερόν, ἀλλὰ τὸ εἰρηματικὸν μου.

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, 32, 33. As my Father hath taught me, I speak these things, viii. 28. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works, xiv. 10. The word which ye hear is not mine, but the Father's which sent me, 24. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xv. 8. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, 14. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, Rev. i. 1.

VER. 17.

Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γινώσκων περὶ τῆς διδασκίας, τίποτε ἐκ τοῦ Θεοῦ ἔσται, ἢ ἕνδ' αὐτοῦ λαλεῖν.

* If any man will do his will, he shall

know of the doctrine, whether it be of God, or whether I speak of myself.

* Then shall we know, if we follow on to know the LORD : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light, Matt. vi. 22. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath, xiii. 12. But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience, Luke viii. 15. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee, Acts. x. 22.

VER. 18.

Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὸν δόξαν τὴν ἑαυτοῦ ἰδὶ ἐδιδάκει τὸν δόξαν τοῦ πατρὸς αὐτοῦ, ὅτις ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

* He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and so an righteousness is in him.

* Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory ; there is one that seeketh and judgeth, John viii. 49, 50. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus ; Who, being in

the form of God, thought it not robbery to be equal with God ; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man : And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 3—8.

VER. 19.

Οὐ Μωσῆς ἔδωκεν ἱκανὸν τὸν νόμον, καὶ οὐδὲς ἐξ ἑμῶν προσέτι τὸν νόμον ; τί με ζητεῖτε ἀποκτεῖναι ;

* Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?

* Moses commended us a law, even the inheritance of the congregation of Jacob, Deut. xxxiii. 4. See also on chap. i. ver. 17. clause 1.

* Now we know, that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin, Rom. iii. 19, 20.

VER. 20.

Ἀπεκρίθη ἡ ἄρχα, καὶ εἶπεν ἡ αὐτοῖς ἄρχαις : τίς σε ζητεῖ ἀποκτεῖναι ;

The people answered and said, * Thou hast a devil : who goeth about to kill thee ?

* See on Matt. x. ver. 25.

VER. 21.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς Ἐν ἴσθῳ ἰσώμεθα, καὶ πάντες θαυμάζετε.

Jesus answered and said unto them, * I have done one work, and ye all marvel.

* See chap. v. ver. 1—9.

VER. 22.

Διὰ τοῦτο Μωσῆς ἔδωκεν ἱκανὸν τὸν νομίμον, (οὐχ ὅτι ἐκ τοῦ Μωσῆτος ἐστίν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνεται ἄνθρωπος

* Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the Fathers ;) and ye on the sabbath day circumcise a man.

* And in the eighth day the flesh of

his foreskin shall be circumcised, Lev. xii. 3.

^bThis is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 10—12. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

VER. 23.

Ἐὶ περιτομῆν λαμβάνετε ἀθροιστὸς ἐν σαρκῶν, ἵνα μὴ λυθῆ ὁ νόμος Μωσέως, ἕμεοι χολῶτε ὅτι ἔλαο ἀθροιστὸν ἰσχυῖ ἐπιτομῶν ἐν σαρκῶν;

If a man on the sabbath day receive circumcision, ^athat the law of Moses should not be broken; are ye angry at me, ^abecause I have made a man every whit whole on the sabbath day?

^a Or, without breaking the law of Moses.

^b See on chap. v. ver. 4.

VER. 24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαιοσύνην κρίνετε.

^a Judge not according to the appearance, but judge righteous judgment.

^b Ye judge after the flesh; I judge no man, John viii. 15. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa. xi. 3.

VER. 25.

Ἐλεγον οὖν τινες ἐκ τῶν Ἱερουσαλιμιτῶν· Οὐχ αὐτός ἐστιν ὃν ζητοῦσιν ἀποκτείναι;

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

VER. 26.

Καὶ ἔειπεν, ὁμοιωτὶς λαλοῦ, καὶ οὐδὲν αὐ-

τῷ λέγουσι. Μὴ ποτε ἀλλοῦς ἔγνωσαν εἰ ἀρχιερεῖς ὅτι αὐτός ἐστιν ἀλλοῦς ὁ Χριστός;

But, ^a lo, he speaketh boldly, and they say nothing unto him. ^b Do the rulers know indeed that this is the very Christ?

^a Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, John xviii. 20, 21. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, Matt. xxvi. 55.

^b Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, xii. 42.

VER. 27.

Ἀλλὰ τούτων οἴσταντες πότες ἐστίν ὁ θεὸς Χριστός; ἔταν ἔρχεται, οὐδέτις γνώσκει σίθον ἐστίν.

Howbeit ^a we know this man whence he is: ^b but when Christ cometh, no man knoweth whence he is.

^a Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? Matt. xiii. 55, 56.

^b But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2.

VER. 28.

Ἐπερὶ οὖν ἐν τῷ ἱερῷ ἐδίδακτο ὁ ἱερεῖς, καὶ λέγουσι καμῶν οὐδέτις, καὶ αἴσταν-

λέγει υἱοὶ καὶ ἐν αὐτῷ ἤρανον αὐτὸν ἐλάληθα, ἀλλ' ἴστανε ἀλλοθὺς ἢ υἱοφίας μου, ὃ ἡμαῖς οὐκ εἰδότες,

Then cried Jesus in the temple as he taught, saying, Ye know both me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

^a See on chap. v. ver. 43. clause 1.

^b See on chap. viii. ver. 42. clause 3.

^c He that hath received his testimony, hath set to his seal that God is true, John iii. 33. He that sent me is true, viii. 26. But as God is true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

^d Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, John viii. 19. Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. Now the sons of Eli were sons of Be-lial; they knew not the Lord, 1 Sam. ii. 12. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord, Jer. ix. 6. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mispah, and a net spread upon Tabor, Hos. v. 1. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 4.

VER. 29.

Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτῶ εἶμι, κἀπαῖτός μου ἀπέστειλες.

^a But I know him: ^b for I am from him, and he hath sent me.

^a See on Matt. xi. ver. 27. clause 3.

^b See on chap. iii. ver. 13. clause 1.

VER. 30.

Ἐξέτασαν οὖν αὐτὸν πειράσαι καὶ εὐθεὶς ἐπιβέβαλον ἐν αὐτῷ τὴν χεῖρα, ὅτι οὐκ ἠσκέδαζεν ἢ ἤρα αὐτοῦ.

^a Then they sought to take him: ^b but no man laid hands on him, because his hour was not yet come.

^a See on Matt. xii. ver. 14.

^b These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come, John viii. 20. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit, xii. 23. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18.

VER. 31.

Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον Ὅτι ἰ Χριστὸς, ὅταν ἔλθῃ, μᾶλλον πλεῖστα σημεῖα τούτων ποιήσει ἢ ὅντας ἰσχυροῦς;

And ^a many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

^a See on chap. ii. ver. 23. clause 2.

VER. 32.

ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος ἐπὶ αὐτοῦ ταῦτα καὶ ἀποστόλους οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπερέβαν, ἵνα πιάσωσιν αὐτόν.

The ^a Pharisees heard that the people murmured such things concerning him; and the Pharisees and the ^b Chief Priests sent officers to take him.

^a See on Matt. iii. ver. 7. clause 1.

^a See on Matt. ii. ver. 4. clause 2.
^c Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. Acts v. 26.

VER. 33.

Ἐπεὶ οὖν ἀπέβη εἰς τῶν αὐτῶν ἕως οὗ μὲν ἦν ἡμέρα μετ' ἐμοῦ, καὶ ἔβην πρὸς τοὺς Ἰουδαίους μετ' ἐμοῦ.

Then said Jesus unto them, ^a Yet a little while am I with you, and then ^b I go unto him that sent me.

^a Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, John xii. 35. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you, 33. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16-19.

^b What and if ye shall see the Son of man ascend up where he was before? John vi. 62. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, xiii. 8. In my Father's house are many mansions: if it were not so, I would have told

you. I go to prepare a place for you, xiv. 2. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father, 15. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi 5. Of righteousness, because I go to my Father, and ye see me no more, 16. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, xvii. 11. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, 13. See also on Mark xvi. ver. 19. clause 2.

VER. 34.

Ζητήσατέ με, καὶ οὐχ εὐρήσατέ με, ὅπου εἰμὶ ἐγώ, καὶ ὅπου εἰμὶ οὐ δύνασθε εἰδέναι.

^a Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

^a Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 31. and xiii. 33.

VER. 35.

Ἐπεὶ οὖν οἱ Ἰουδαῖοι πρὸς αὐτοὺς ἦν οὗτος ὁ λόγος ἀπεκρίθη, ἔτι ἡμέρας οὐκ ἐπίσταντες αὐτῷ; καὶ ἀπεκρίθη πρὸς ἑλλήνων πολλοὺς ἀπεκρίθη, καὶ ἐλάλησεν τοῖς Ἰουδαίοις;

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ^a Gentiles, and teach the Gentiles?

^a Or, Greeks.

VER. 36.

Τὸς Ἰουδαίους οὗτος ὁ λόγος ὅτι εἶπεν· Ζητήσατέ με, καὶ οὐχ εὐρήσατέ με, ὅπου εἰμὶ ἐγώ, καὶ ὅπου εἰμὶ οὐ δύνασθε εἰδέναι;

What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

that followed them : and that Rock was Christ, 1 Cor. x. 4. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit, xii. 13. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, 17.

VER. 38.

Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμὸν ἐκ τῆς κοιλίας αὐτοῦ ῥέουσαν ὕδατος ζῶντος,

He that believeth on me, as the Scripture hath said, ^a out of his belly shall flow rivers of living water.

^a And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11.

VER. 39.

(Ταῦτο δὲ εἶπεν περὶ τοῦ Πνεύματος οὐ ἡμᾶλλον λαμβάνουσιν οἱ πιστεύοντες εἰς αὐτὸν οἶπαι γὰρ ἢ τοῦ Πνεύματος ἔργον, ὅτι ὁ Ἰησοῦς οὐδέπω ἠδοξάσθη.)

(But ^a this saith he of the Spirit, which they that believe on him should receive : ^b for the Holy Ghost was not yet given ; because that Jesus was not yet ^c glorified.)

^a For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring, Isa. xlv. 3. And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I

pour out my spirit, Joel ii. 28, 29. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, 38. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. See also on chap. iv. ver. 14. clause 2.

^b Nevertheless I tell you the truth ; It is expedient for you that I go away, for if I go not away the Comforter will not come unto you ; but if I depart, I will send him unto you, John xvi. 7. Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them, Psal. lxxviii. 18. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, Isa. xxxiii. 15. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 33. He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost, xix. 2.

^c These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him, John xii. 16. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him, xiii. 31. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,

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ixiv. 5. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, Acts iii. 13.

VER. 40.

Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὐδὲς ἴσθιν ἄλλοθὺς ἢ προφῆτης·

Many of the people therefore, when they heard this saying, said, ^aOf a truth this is the Prophet.

^a See on Matt. v. ver. 22. clause 1.

VER. 41.

Ἄλλαι ἔλεγον· Οὐτός ἴσθιν ὁ Χριστός. Ἄλλαι δὲ ἔλεγον· Μὴ γάρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

Others said, ^aThis is the Christ. ^bBut some said, Shall Christ come out of Galilee?

^a See on Luke iv. ver. 18. clause 2.

^b See on chap. i. ver. 46.

VER. 42.

Οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπιγματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς πόλεως, ἔσται ὁ Δαβὶδ, ὁ Χριστός ἔρχεται;

Hath not the Scripture said, That ^aChrist cometh of the seed of David, and out of the ^btown of Bethlehem, ^cwhere David was?

^a See on Matt. i. ver. 1. clause 2.

^b See on Matt. ii. ver. 1. clause 2.

^c And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite, 1 Sam. xvi. 1.

VER. 43.

Σχίσμα ἦν ἐν τῷ ὄχλῳ ἕνεκεν δι' αὐτὸν.

So there was a division among the people because of him.

VER. 44.

Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἄλλ' οὐδὲς ἐπίβαλεν ἐν' αὐτὸν τὰς χεῖρας.

And some of them would have taken him; ^abut no man laid hands on him.

^a See on ver. 30. clause 2.

VER. 45.

Ἦλθεν οὖν ὁ ἱερεὺς πρὸς τοὺς ἀρχι-

ρεῖς καὶ φαρισαίους· καὶ εἶπεν αὐτοῖς· Ἰσθιν· Διὰ τί εἰς ἡγάγετε αὐτόν;

Then came ^athe officers to the Chief ^bPriests and ^cPharisees; and they said unto them, Why have ye not brought him?

^a See on ver. 32. clause 3.

^b See on Matt. ii. ver. 4. clause 2.

^c See on Matt. iii. ver. 7. clause 1.

VER. 46.

Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὐτος ἰδάλωσεν ἄθροως, ἕς ὅστις ἢ ἀθροως.

The officers answered, ^aNever man spake like this man.

^a See on Matt. vii. ver. 28.

VER. 47.

Ἀπεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ἡμεῖς πωλύσωμεθ;

Then answered them the Pharisees, Are ye also deceived?

VER. 48.

Μή τις ἐκ τῶν ἀρχόντων ἐπίστανται εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων;

Have any of the rulers or of the Pharisees believed on him?

VER. 49.

Ἄλλ' ὁ ὄχλος ὅστις ἢ μὴ γινώσκων τὸ νόμον, ἰπωματάρατοί εἰσι.

^aBut this people who knoweth not the law are cursed.

^a Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem, xxviii. 14. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, lrv. 5. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

VER. 50.

Αβνι Νικodemος προς αυτου, (δ ιδων νυκτις προς αυτω, ος εν ηξ αυτων)

* Nicodemus saith unto them, (he that came * to Jesus by night, being one of them,)

Gr. to him.

* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 51.

Μη ο νόμος ημων προς τον ανθρωπον, ιδω μη ακουση αναρ αυτου προτερα, και γνη τι ποιη ;

* Doth our law judge any man before it hear him, and know what he doeth ?

* If a false witness rise up against any man to testify against him that which is wrong ; Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days ; And the judges shall make diligent inquisition ; and, behold, if the witness be a false witness, and hath testified falsely against his brother ; Then shall ye do unto him, as he had thought to have done unto his brother ; so shalt thou put the evil away from among you, Deut. xix. 16-19.

VER. 52.

* Απεκρίθησαν, και ειπον αυτη· μη και συ εκ της Γαλιλαιας η ; ηραίνωσον, και ιδε, θηι περιητης εν της Γαλιλαιας οιν ηγρηται.

They answered and said unto him, Art thou also of Galilee ? * Search, and loek : for out of Galilee ariseth no prophet.

* See on chap. i. ver. 46.

VER. 53.

Και ηκαρτηθη ημαστος εις τον οικω αυτου.

And every man went unto his own house.

CHAP. VIII.—VER. 1.

* Ιησους δι ηκαρτηθη εις τον οικω των εβραιων.

* Jesus went unto the Mount of Olives.

* See on Matt. xxi. ver. 1. clause 2.

VER. 2.

* Ορθου δι πάλιν παρηγενητο εις τον ιερη, και πρως ο λαος ηρχετο προς αυτον και καθουσεσ ιδιδασκων αυτοις.

And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.

VER. 3.

* Αγωνη δι οι Γραμμαστις και οι Φαρισαι προς αυτον γυναικα εν μοιχη καταλημμενην και στυγαυτες αυτη εν μεση.

And the * Scribes and * Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

* See on Matt. ii. ver. 4. clause 2.

* See on Matt. iii. ver. 7. clause 1.

VER. 4.

Αλεγουν αυτη· Διδασκαλε, αυτη η γυναικα καταληφθησ ενκαυτοροσ μοιχημενη.

They say unto him, Master, this woman was taken in adultery, in the very act.

VER. 5.

* Εν δι του νόμου Μωσως ημων ενταλασσε τας τοιαυτας λιθοβολησθαι· συ δε τι λεγεις ;

Now * Moses in the law commanded us, that such should be stoned : but what sayest thou ?

* See on Matt. i. ver. 19. clause 2.

VER. 6.

Τουτο δι ελεγον επιμαρτονσ αυτη, ος ηρρωσ κατακυρηνσ αυτου. Ο δι ησους κειτω αυτου, του δακτυλου ηγραφεν εις τον γην.

This they said, * tempting him, that they might have to accuse him. * But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

* See on Matt. xvi. ver. 1. clause 2.

* Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Ἦν δὲ ἱστῶμενος ἱστῶντες αὐτὸν, ἀναύ-
λας εἶπεν πρὸς αὐτούς· Ὁ ἀδικῶν ἄδικός
ἐστίν, ἁμαρτωῖος· τίς δὲ δίωκε ἡμεῖς;

So when they continued asking him,
he lifted up himself, and said unto them,
He that is without sin among you, let
him first cast a stone at her.

Judge not, that ye be not judged.
For with what judgment ye judge, ye
shall be judged: and with what mea-
sure ye mete, it shall be measured to
you again. And why beholdest thou
the mote that is in thy brother's eye,
but considerest not the beam that is
in thine own eye? Or how wilt thou
say to thy brother, Let me pull out the
mote out of thine eye; and, behold,
a beam is in thine own eye? Thou
hypocrite, first cast out the beam out
of thine own eye; and then shalt
thou see clearly to cast out the mote
out of thy brother's eye, Matt. vii.
1-5.

VER. 8.

Καὶ πάλιν κάτω κέλυας, ἔγραψεν εἰς τὴν
γῆν.

And again he stooped down, and wrote
on the ground.

VER. 9.

Οἱ δὲ ἀκούοντες, καὶ ἰσὼς τῆς οὐνο-
δόσεως ἐλογχίζοντο, ἐξήρχοντο δὲ καθ' ἑα-
σῆς ἀπὸ τῶν μαθητῶν ἕως τῶν
ἰσχυάτων καὶ καταλείβου μόνης ἡ Ἰησοῦς,
καὶ ἡ γυνὴ ἢ μόνη ἰστῶσα.

And they which heard it, being con-
victed by their own conscience, went
out one by one, beginning at the eldest,
even unto the last: and Jesus was left
alone, and the woman standing in the
midst.

Which shew the work of the law
written in their hearts, their con-
science also bearing witness, and their
thoughts the mean while accusing or
else excusing one another, Rom. ii.
15.

He disappointeth the devices of the
crafty, so that their hands cannot
perform their enterprises. He taketh
the wise in their own craftiness: and
the counsel of the froward is carried
headlong, Job v. 12, 13. That the
triumphing of the wicked is short, and
the joy of the hypocrite but for a mo-
ment? xx. 5. The Lord is known

by the judgment which he executeth;
the wicked are snared in the work of
his own hands. Higgaion. Selah,
Psal. ix. 16. And when he had said
these things, all his adversaries were
ashamed: and all the people rejoiced
for all the glorious things that were
done by him, Luke xiii. 17.

VER. 10.

Ἀναύλας δὲ ἡ Ἰησοῦς, καὶ μὴδὲν
θεωρῶμενος ὡπλὸν τῆς γυναικὸς, εἶπεν αὐ-
τῇ· Ἦ γυνὴ, πῶς εἶπεν ἡμεῖς οὐκ ἀδικῶν
σοῦ; οὐδὲς σε κατακρίνω;

When Jesus had lifted up himself, and
saw none but the woman, he said unto
her, Woman, where are those thine ac-
cusers? hath no man condemned thee?

VER. 11.

Ἦ δὲ εἶπεν Ὀυδὲς, Κύριε. Εἶπε δὲ
αὐτῇ ἡ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω
σήμερον, καὶ μάλιστά ἀμαρτῶσαι.

She said, No man, Lord. And Jesus
said unto her, Neither do I condemn
thee: go, and sin no more.

And thou shalt come unto the
priests the Levites, and unto the
judge that shall be in those days, and
inquire; and they shall shew thee
the sentence of judgment, Deut.
xvii. 9.

VER. 12.

Πάλιν οὖν ἡ Ἰησοῦς αὐταῖς ἐλάλησεν,
λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου ἡ
ἀπολυθῶν ἡμεῶν, οὐ μὲν περιπατήσω ἐν τῇ
σκοτίᾳ, ἀλλ' ἔξω τὸ φῶς τῆς ζωῆς.

Then spake Jesus again unto them,
saying, I am the light of the world:
he that followeth me shall not walk in
darkness, but shall have the light of life.

See on chap. i. ver. 4. clause 2.

I am come a light into the world,
that whosoever believeth on me should
not abide in darkness, John xii. 46.
For thou wilt light my candle: the
Lord my God will enlighten my
darkness, Psal. xviii. 28. Light is
sown for the righteous, and gladness
for the upright in heart, xvii. 11.

VER. 13.

Εἶπεν οὖν αὐτῇ ἡ Φαρισαῖα· Σὺ ἀπὸ
σεαυτοῦ μαρτυρεῖς ἢ μαρτυρία σου εἰς
ἑαυτὴν ἀλλοθίς.

The Pharisees therefore said unto

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JOHN VIII. 18—19.

A. D. 32.

Aim, ^bThou bearest record of thyself; thy record is not true.

^a See on Matt. iii. ver. 7. clause 1.
^b If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true, John v. 31, 32.

VER. 14.

Ἀπεκρίθη ἰησοῦς, καὶ εἶπεν αὐτοῖς· κἄν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὲς ἵσταν ἡ μαρτυρία μου ἐστὶν ὅτι οὐκ οἶδον ἄλλου, καὶ πῶς ἰσχυρὸν ὑμῖν διείη οὐδαμῶς ἰσχυρῶμαι, καὶ πῶς ἰσχυρῶμαι.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true; ^afor I know whence I came, ^band whither I go; ^cbut ye cannot tell whence I come, and whither I go.

^a See on chap. iii. ver. 13. clause 1.

^b See on chap. vii. ver. 33.

^c Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is, John vii. 27. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 29.

VER. 15.

Ἦμῖς κατὰ τὴν σάρκα κρίνομεν, ἐγὼ οὐ κρίνω οὐδέν.

Ye ^ajudge after the flesh; ^bI judge no man.

^a The LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7.

^b Neither do I condemn thee: go, and sin no more, ver. 11. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. Jesus answered, My kingdom is not of this world, xviii. 36. And he said unto him, Man, who made me a judge or a divider over you? Luke xii. 14.

VER. 16.

Καὶ ἐὰν κρίνω δι' ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὲς ἵσταν ἐστὶν ὅτι μόνος οὐκ εἶμι, ἀλλ' ἐγὼ καὶ ὁ πατήρ μου ἵσταντες.

^a And yet if I judge, my judgment is

true: ^bfor I am not alone, but I and the Father that sent me.

^a See on chap. v. ver. 22. 27.

^b And he that sent me is with me: the Father hath not left me alone, ver. 29. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, xvi. 32.

VER. 17.

Καὶ ἐν τῷ νόμῳ δι' τῶν ἑταίρων γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὲς ἵσταν.

^a It is also written in your law, That the testimony of two men is true.

^a One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15.

VER. 18.

Ἐγὼ εἶμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυροῦμαι περὶ ἐμοῦ ὁ πατήρ μου ἵσταν.

^a I am one that bear witness of myself, and ^bthe Father that sent me beareth witness of me.

^a See on chap. iv. ver. 26.

^b See on chap. v. ver. 37. clause 1.

VER. 19.

Ἐλεγον αὐτῷ· Πῶς ἵσταν ἡ πατήρ σου; Ἀπεκρίθη ὁ ἰησοῦς· Οὐκ εἰσὶν ἔδαται, οὐτε τὸν πατέρα μου εἰ ἐμὴ ἴσταν, καὶ τὸν πατέρα μου ἴσταντες ἴν.

Then said they unto him, Where is thy Father? Jesus answered, ^aYe neither know me, ^bnor my Father: ^cif ye had known me, ye should have known my Father also.

^a See on chap. i. ver. 10. clause 3.

^b See on chap. vii. ver. 28. clause 4.

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JOHN VIII. 19—26.

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* If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father : and how sayest thou then, Shew us the Father, John xiv. 7—9.

VER. 20.

Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδὲς ἐπίσταν αὐτῶν, ὅτι οὐκ ἔλαλθαι ἔβρα αὐτοῦ.

These words spake Jesus in the treasury, as he taught in the temple : * and no man laid hands on him ; for his hour was not yet come

* See on chap. vii. ver. 30. clause 2.

VER. 21.

Ἔπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ἰπάρχω, καὶ ζητεῖστέ με, καὶ ἐν τῇ ἡμερῆς ἡμῶν ἀποθάνησθε· ἔγω γὰρ ἰπάρχω, ἡμεῖς οὐ δύνασθε εἰδέναι.

Then said Jesus again unto them, I go my way, and ye shall seek me, * and shall die in your sins : whither I go, ye cannot come.

* See on ver. 24.

VER. 22.

Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποθάνησιν ἑαυτῶν, ὅτι λέγει· Ὁπου ἐγὼ ἰπάρχω, ἡμεῖς οὐ δύνασθε εἰδέναι ;

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

VER. 23.

Καὶ εἶπεν αὐτοῖς· Ἔμεῖς ἐκ τῶν κάτω ἔσθι, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ἡμεῖς ἐκ τοῦ κόσμου τούτου ἔσθι, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

And he said unto them, Ye are from beneath ; * I am from above : * ye are of this world ; I am not of this world.

* See on chap. iii. ver. 13. clause 1.

* If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore

the world hateth you, John xv. 19. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. They are of the world : therefore speak they of the world, and the world heareth them, iv. 5. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 24.

Ἐπεν οὖν ἡμῶν, ὅτι ἀποθάνησθε ἐν ταῖς ἁμαρτίαις ἡμῶν· ἐὰν γὰρ μὴ πιστεύετε ἐν ἐγῷ εἰμι, ἀποθάνησθε ἐν ταῖς ἁμαρτίαις ἡμῶν.

I said therefore unto you, that ye shall die in your sins : * for if ye believe not that I am he, ye shall die in your sins.

* Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. See also on chap. iii. ver. 18. clause 2.

VER. 25.

Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὸν ἀρχὴν εἶ, τι καὶ λαλῶ ἡμῶν.

Then said they unto him, Who art thou? And Jesus saith unto them, * Even the same that I said unto you from the beginning.

* See on chap. iv. ver. 26.

VER. 26.

Πολλὰ ἔχω περὶ ἡμῶν λαλεῖν καὶ κρῖναι· ἀλλ' ὁ πῆρας με ἀλλοθῆς ἐστι· κἀγὼ ἂν ἠκούσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

* I have many things to say and to judge of you : * but he that sent me is true ; * and I speak to the world those things which I have heard of him.

^a I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12.

^b See on chap. vii. ver. 28. clause 3.

^c See on chap. iii. ver. 32. clause 1.

VER. 27.

Οἱ αὐτοὶ ἤκουσαν ὅτι τὸ πᾶν ἔλεγεν αὐτοῖς.

They understood not that he speaks to them of the Father.

VER. 28.

ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ὅτι ἡμαυτοῦ ποιῶ εἶδος, ἀλλὰ καθὼς ἰδὲξαί με ὁ πατήρ μου, ταῦτα λαλοῦ.

Then said Jesus unto them, ^aWhen ye have lifted up the Son of man, ^bthen shall ye know that I am he, and that ^cI do nothing of myself; ^dbut as my Father hath taught me, I speak these things.

^a And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die, xii. 32, 33. See also on Matt. xx. ver. 28. clause 3.

^b Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xvii. 50—54.

^c See on chap. v. ver. 19. clause 1.

^d See on chap. vii. ver. 16.

VER. 29.

Καὶ ὁ πέμφας με, μετ' ἐμοῦ ἔστω. Οἱ αὐτοὶ μὲν οὖν ἠκούσαν, ὅτι ἐγὼ τὰ ἀποστόλα αὐτῶν ποιῶ πάντοτε.

^a And he that sent me is with me: the

Father hath not left me alone; for ^bI do always those things that please him.

^a See on ver. 16. clause 2.

^b Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iii. ver. 17. clause 2.

VER. 30.

Ταῦτα αὐτοῦ λαλοῦντες πολλοὶ ἐπίστευσαν εἰς αὐτόν.

As he speaks these words, many believed on him.

VER. 31.

ἔλεγε δὲ ὁ Ἰησοῦς πρὸς αὐτοὺς τινεῖς αὐτῶν Ἰουδαίους· Ἐὰν ἐπιμένῃτε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔσσθε.

^aThen said Jesus to those Jews which believed on him, ^bIf ye continue in my word, then are ye my disciples indeed;

^a Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God, Acts xiii. 43. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off, Rom. xi. 22. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, Col. i. 23. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, 2 Tim. iii. 14. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25.

^b See on Matt. x. ver. 22. clause 3.

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JOHN VIII. 32, 33.

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VER. 32.

Και γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς·

And ye shall know, ^athe truth, ^band the truth shall make you free.

^a Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me, John xiv. 6. Sanctify them through thy truth: thy word is truth, xvii. 17.

^b If the Son therefore shall make you free, ye shall be free indeed, ver. 36. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, Isa. lxi. 1. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness, Rom. vi. 14—18. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, viii. 2. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, 15. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 17. For, brethren, ye have been called unto liberty: only use not liberty for an occasion of the flesh, but by love serve one another, Gal. v. 13. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the

snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25. and ii. 12. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

VER. 33.

Ἀπεκρίθησαν αὐτῷ· Σωτήριε Ἀβραάμ υἱου, καὶ οὐδὲν δεδουλεύσαμεν ἀβραάμ· ὡς εἶπὲς λέγεις· Ὅτι ἐλευθέρου γένησθε;

They answered him, ^aWe be Abraham's seed, ^band were never in bondage to any man: how sayest thou, Ye shall be made free?

^a See on Matt. iii. ver. 9. clause 2.

^b Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 15. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour, Exod. i. 13, 14. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years, Judg. iii. 8. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, whose dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel, iv. 2, 3. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. And the king of Ba-

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bylon smote them, and slew them at Bithlah in the land of Hamath. So Judah was carried away out of their land. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler, *xv. 21, 22.*

VER. 34.

Ἰησοῦς ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄμην ἀμὲν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστὶ τῆς ἁμαρτίας.

Jesus answered them, Verily, verily, I say unto you, ^aWhosoever committeth sin is the servant of sin.

^a For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, Acts viii. 23. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, Rom. vi. 6, 7. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, 12, 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you, 16, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness, 19, 20. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 10.

VER. 35.

Ὁ δὲ δούλος οὐ μένει ἐν τῇ αἰῶνι εἰς τὸν αἰῶνα ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

And ^athe servant abideth not in the house for ever: ^b but the Son abideth ever.

^a Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac, Gen. xxi. 10. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 30, 31.

^b But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ, Gal. iv. 4—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 36.

Ἐάν τιν ἐμὲ εἰπάτω ἐλευθεροῦν, ἔσται ἐλευθερὸς Ἰησοῦς.

^aIf the Son therefore shall make you free, ye shall be free indeed.

^a See on ver. 32. clause 2.

VER. 37.

Οἶδα ὅτι ἐπεὶ σήμερον Ἄβραάμ ἐστιν ἀλλὰ ζητήστέ με ἀποκτεῖναι, ὅτι ὁ υἱὸς ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

^aI know that ye are Abraham's seed; ^b but ye seek to kill me, ^c because my word hath no place in you.

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Neither, because they are the seed of Abraham, are they all children : but, In Isaac shall thy seed be called, Rom. ix. 7.

See on Matt. xii. ver. 14.

See on chap. i. ver. 11. clause 2.

VER. 38.

Ἐγὼ δὲ ἵδονα παρὰ τοῦ πατρὸς μου, ἀλλὰ καὶ ἵμας οὐκ ἴδονα παρὰ τοῦ πατρὸς ἡμῶν, οὐδένα.

I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

See on chap. v. ver. 19. clause 1.

Ye do the deeds of your father. Then said they to him, We be not born of fornication : we have one Father, even God, ver. 41. Ye are of your father the devil, and the lusts of your father ye will do : He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it, 44. He that committeth sin is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10.

VER. 39.

Ἀνακριθεὶς καὶ εἶπεν αὐτοῦ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Ἀπεκρίθη αὐτοῦς ὁ Ἰησοῦς· Ἐπίσταται τοῦ Ἀβραάμ ἐστίν, τὰ ἔργα τοῦ Ἀβραάμ ἐκτελεῖτε δὲ.

They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

I know that ye are Abraham's seed : but ye seek to kill me, because my word hath no place in you, ver. 37. And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. For he is not a Jew, which is one out-

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wardly ; neither is that circumcision, which is outward in the flesh : But he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men ; but of God, Rom. ii. 28, 29. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, iv. 12. Neither, because they are the seed of Abraham, are they all children : but, In Isaac shall thy seed be called, ix. 7. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 40.

Κῖν δὲ ζητοῦντί με ἀποκτείνου, εἰδέντων δὲ τὸν ἀληθινὸν ἡμῶν λαλόμενα, ἃν ἠκούσω παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

See on Matt. xii. ver. 14.

See on chap. iii. ver. 32. clause 1.

VER. 41.

Ἡμεῖς ποιῶμε τὰ ἔργα τοῦ πατρὸς ἡμῶν· εἴπω δὲ αὐτοῦ· Ἡμεῖς ἐκ πορνείας οὐ γεννηθήμεθα· ἢτε πατέρα ἔχομεν, τὸν Θεόν.

Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, even God.

See on ver. 38. clause 2.

See on Matt. v. ver. 16. clause 3.

VER. 42.

Εἶπεν οὖν αὐτοῦς ὁ Ἰησοῦς· Ἐὶ ὁ Θεὸς πατὴρ ἡμῶν ἦν, ἠγαπήκατε ἂν ἡμᾶς· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐβλήθην, καὶ ἔκωρ οὐδὲ γὰρ ἐγὼ ἑμαυτοῦ ἐβλήθην, ἀλλ' ἐκείνός με ἀπέστειλεν.

Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.

See on chap. v. ver. 23.

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^b See on chap. iii. ver. 13. clauses 1. 3.

^c For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 16, 17. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, v. 30. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not, 36—38. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, 43. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, vii. 28, 29. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, vi. 32. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 38—40. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me, 57. Jesus answered them, and said, My doctrine is not mine, but his that sent me, vii. 16. And yet if I judge, my

judgment is true; for I am not alone, but I and the Father that sent me viii. 16. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak, xii. 49, 50. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

VER. 43.

Διατί τίνος λαλοῦν τὸ ἐγὼ οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐγὼ λέγω.

Why do ye not understand my speech?

^a even because ye cannot hear my word?

^a See on Matt. xiii. ver. 14.

VER. 44.

ῥημαίς ἐκ πατρὸς τοῦ δεῦτερον ἐστίν, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ἐγὼ εὐ- δόξω ποιῆν. Ἐπιθύω ἀδύνατον εἶναι ἐν ἐσ- τηρῆς, καὶ ἐν τῷ ἀληθεῖ σιγῆ ἵσταμαι, ὅτι σιγῆ ἐστίν ἀλήθεια ἐν ἀληθείᾳ. Ὅταν λαλῶ τὸ ψεῦδος, ἐν τῷ ἴδιον λαλῶ. ὅτι ψεῦδος ἐστίν, καὶ ὁ πατὴρ αὐτοῦ.

^a Ye are of your father ^b the devil, and the lusts of your father ye will do.

^c He was a murderer from the beginning, ^d and abode not in the truth, because there is no truth in him. ^e When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

^a See on ver. 38. clause 2.

^b See on Matt. iv. ver. 1. clause 4.

^c But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes,

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and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons, Gen. iii. 3—7. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Oman the Jebusite, 14, 15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. Not as Cain, who was of that wicked one, and slew his brother, 1 John iii. 12.

⁴ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And [the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6.

⁵ But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 3—5. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so, 2 Chron. xviii. 20, 21. But Peter said, Ananias, why hath Satan filled thine heart to lie to the

Holy Ghost, and to keep back part of the price of the land? Acts v. 3. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? xiii. 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 45.

Ἐγὼ δὲ εἶμι τὴν ἀλήθειαν λέγων, οὐ πιστεύετε μοι.

And because I tell you the truth, ye believe me not.

VER. 46.

Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; αἱ δὲ ἀλήθειαν λέγω, διὰ τὴν ἡσυχίαν οὐ πιστεύετε μοι;

¹ Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

² Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For such an high priest became us, who is holy,

harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5.

VER. 47.

Ὁ ὄν ἐν τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει: ἀλλὰ τοῦτο ἡμεῖς οὐκ ἀκούομεν, ὅτι ἐν τοῦ Θεοῦ οὐκ ἐστί.

^a He that is of God heareth God's words: ^b ye therefore hear them not, because ye are not of God.

^a My sheep hear my voice, and I know them, and they follow me, John x. 27. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 6—8. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 6.

^b But ye believe not, because ye are not of my sheep, as I said unto you, John x. 26.

VER. 48.

Ἀπεκρίθησαν ὅν ἐ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαριτῆναι εἶ σὺ, καὶ διαβόλιον ἔχεις;

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, ^a and hast a devil?

^a See on Matt. x. ver. 25.

VER. 49.

Ἀπεκρίθη Ἰησοῦς· Ἐγὼ διαβόλιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ἡμεῖς ἀγαπήσαμεν μὴ

Jesus answered, I have not a devil; ^a but I honour my Father, and ye do dishonour me.

^a See on ver. 29. clause 2.

VER. 50.

Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου ἑαυτοῦ ἢ ζῆτον καὶ κτίζω.

^a And I seek not mine own glory: there is one that seeketh and judgeth.

^a See on chap. vii. ver. 18.

VER. 51.

Ἄκουε ἀκούε λέγει ἡμῖν, ἅν τις τὸν λόγον τὸν ἡμῶν τρυφῶ, δίκαιον οὐ μὴ θανατῶσιν εἰς τὸν αἰῶνα.

Verily, verily, I say unto you, ^a If a man keep my saying, he shall never see death.

^a See on Mark xvi. ver. 16. clause 1.

^b What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah, Psal. xcvi. 48. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26.

VER. 52.

Εἶπον ὅν αὐτῷ ἐ Ἰουδαῖοι· Νῦν ἠγνώκαμεν ὅτι διαβόλιον ἔχεις· Ἄβρααμ ἀπέθανε καὶ ἐ προφῆται, καὶ σὺ λέγεις· Ἐγὼ τις τὸν λόγον μου τρυφῶ, οὐ μὴ γένοιται θανάτου εἰς τὸν αἰῶνα.

Then said the Jews unto him, Now we know that ^a thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

^a See on Matt. x. ver. 25.

VER. 53.

Μὴ σὺ μάλιστ' εἶ τοῦ πατρὸς ἡμῶν Ἄβρααμ, ὅστις ἀπέθανε; καὶ ἐ προφῆται ἀπέθανον τίνα σεαυτοῦ σὺ ποιῶ;

^a Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeest thou thyself?

^a See on Matt. xii. ver. 6.

VER. 54.

Ἀπεκρίθη Ἰησοῦς· Ἐγὼ ἐγὼ δέξω ἑμαυτὸν, ἢ δέξα μου σὶθεν ἕσσιν ὅστις πατήρ μου ὁ δέξεται με, ὃν ἡμεῖς λέγομεν ὅτι Θεὸς ἡμῶν ἔστιν.

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Jesus answered, ^a If I honour myself, my honour is nothing: ^b it is my Father that honoureth me; ^c of whom ye say, that he is your God:

^a If I bear witness of myself, my witness is not true, John v. 31.

^b See on chap. v. ver. 37. clause 1.

^c We be not born of fornication; we have one Father, even God, ver. 41. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, Rom. ii. 17.

VER. 55.

Και οὐκ ἔγνων αὐτὸν ἕως δι' οὗτα αὐτὸν καὶ ἔὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, λογιμαί ἕμου; ἢ οὐκ, λέιστε; ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

Yet ^a ye have not known him; ^b but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, ^c and keep his saying.

^a See on chap. vii. ver. 28. clause 4.

^b See on Matt. xi. ver. 27. clause 3.

^c See on chap. iii. ver. 11. clause 1.

VER. 56.

Ἀβραάμ, ὁ πατὴρ ἡμῶν, ἐγαλλίασεν ἅνθ' ἦν τὸν ἡμέραν τὴν ἡμέραν καὶ εἶδε, καὶ ἔχρη.

^a Your father Abraham rejoiced to see my day: and he saw it, and was glad.

^a And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 8. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 57.

Ὦσον ὄντι ἐγὼ πενήτην ἑπταετηρέων ἔτη εἰς ἡμέραν καὶ ἄβραάμ ἰδέσθαι;

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

VER. 58.

὘σεν αὐτοῖς ὁ ἰησοῦς Ἄμην ἀμην λέγω ἡμῖν, ἅτιν' Ἀβραάμ γενέσθαι ἐγὼ εἶμι.

Jesus said unto them, Verily, verily, I say unto you, ^a Before Abraham was, ^b I am.

^a See on chap. i. ver. 1.

^a And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; and this is my memorial unto all generations, Exod. iii. 14, 15. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Isa. xvi. 9.

VER. 59.

Ἦσαν οὖν λίθοις ἵνα βάλλωσιν ἐν' αὐτὸν ἰησοῦς δι' ἐκέρβην, καὶ ἔφθασεν ἐν τῷ λαῷ, διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν αὐτοῦ.

^a Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^b going through the midst of them, and so passed by.

^a I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death, Lev. xxiv. 16. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon

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God, and saying, Lord Jesus, receive my spirit, Acts vii. 56—59.

^b Therefore they sought again to take him: but he escaped out of their hand, John x. 39. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, Luke iv. 29, 30. And their eyes were opened, and they knew him; and he vanished out of their sight, xxiv. 31.

CHAP. IX.—VER. 1.

Και παρῆγον εἶδεν ἀνθρώπου τυφλὸν ἐκ γενεῆς.

And as Jesus passed by, he saw a man which was blind from his birth.

VER. 2.

Και ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββί, τίς ἤμαρτιν, οὗτος, ὃ οἱ γονεῖς αὐτοῦ, ἴνα τυφλὸς γεννηθῆ;

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ ἄστος ἤμαρτιν, οὐτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἴνα φανερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

Jesus answered, ^a Neither hath this man sinned, nor his parents: ^b but that the works of God should be made manifest in him,

^a And Jesus answering said unto them; Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, Luke xiii. 1, 2.

^b When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I

said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, 40—44.

VER. 4.

Ἔμει δὲ ἠρρώσθητι τὰ ἔργα τοῦ πατρὸς μου ἵνα φανερωθῆ ἔτι σὺν ὑμῖν τὰ ἔργα αὐτοῦ.

^a I must work the works of him ^b that sent me, ^c while it is day: the night cometh, when no man can work.

^a Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his word, John iv. 34. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? x. 32. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him, 37, 38. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iv. 23. clause 4. and 24. clauses 3—6.

^b See on chap. viii. ver. 42. clause 3. ^c Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him, John xi. 9, 10. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, xii. 35. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 5.

Ὅταν ἐν τῷ κόσμῳ εἶ, φῶς εἴμι τῷ κόσμῳ.

As long as I am in the world, ^a I am the light of the world.

^a See on chap. i. ver. 4. clause 2.

VER. 6.

Ταῦτα εἰπὼν, ἔστωκε χεῖρα, καὶ ἐποίησε πλῆθ' ἐν τῷ πτόσσωματός, καὶ ἐπέχρησε τὸν πλῆθ' ἐπὶ τοῦ ὀφθαλμοῦ τοῦ τυφλοῦ.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

* Or, spread the clay upon the eyes of the blind man.

* And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, Mark vii. 33. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly, 23—25. See also on Matt. viii. ver. 15.

VER. 7.

Καὶ εἰπὼν αὐτῷ· Ὑπάγε, ἴψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, (ὃ ἱερουζαλήμ, ἀποκαλεῖται·) Ἀπόδου ὄν καὶ ἐπίφατο, καὶ ἔβλεπε.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) * He went his way therefore, and washed, and came seeing.

* See on Matt. xi. ver. 5. clause 1.

VER. 8.

Οἱ δὲ γείτονες καὶ οἱ συναρῶντες αὐτὸν ἐπιπρότερον ἔτι τυφλὸς ἦν, εἶπεν· Οὐχ οὕτως ἔστιν ὁ καθήμενος καὶ προσκῆτον;

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

VER. 9.

* Ἄλλ' ἔλεγον· Ὅτι οὗτός ἐστιν ἄλλος ἢ· Ὅτι ἕμοις αὐτῷ ἔστιν. Ἐκείνος ἔλεγον· Ὅτι ἴσως εἰμι.

Some said, This is he: other said, He is like him: but he said, I am he.

VER. 10.

* Ἐλεγον δὲ αὐτῷ· Πᾶς ἀπέχθυσεν σου ὁ ἡμέτερος;

Therefore said they unto him, How were thine eyes opened?

VER. 11.

* Ἀπεκρίθη ἰσχυρῶς, καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πλῆθ' ἐποίησε, καὶ ἐπέχρησέν μοι τοὺς ὀφθαλμούς, καὶ ἐπέχρησέν μοι· Ὑπάγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ ἴψαι. Ἀπελθὼν δὲ καὶ ἠψάμην, καὶ εἶδον.

He answered and said, * A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

* See on ver. 7.

VER. 12.

Εἶπεν δὲ αὐτῷ· Πῶ ἴσως ἰσχυρῶς; εἶπεν· Οὐκ οἶδα.

Then said they unto him, Where is he? He said, I know not.

VER. 13.

* Ἀγούσιν αὐτὸν πρὸς τοὺς φαρισαίους, τὸν αὐτὸν τυφλόν.

They brought to the Pharisees him that aforetime was blind.

VER. 14.

* Ἦν δὲ σάββατον ἔτι τὸν πλῆθ' ἐποίησε ὁ Ἰησοῦς, καὶ ἀπέχθη αὐτῷ τοὺς ὀφθαλμούς.

And * it was the sabbath day when Jesus made the clay, and opened his eyes.

* See on Matt. xii. ver. 2.

VER. 15.

Πάλιν δὲ ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι πῶς ἐβίβληψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πλῆθ' ἐπέχρησέν μοι ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐπίψαμον, καὶ εἶδον.

Then again * the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

* See on Matt. v. ver. 20. clause 1.

VER. 16.

* Ἐλεγον οὖν ἐν τῶν φαρισαίων τινῶν· Οὐτως ὁ ἀνθρώπος οὐκ ἔστιν παρὰ τοῦ Θεοῦ, ἔτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτανεῖν ταῦτα σημεῖα ταῦτα; καὶ σχίσμα ἦν ἐν αὐτοῖς.

Therefore said some of the Pharisees, * This man is not of God, because he keepeth not the sabbath day. Others

said, ^bHow can a man that is a sinner do such miracles? And there was a division among them.

^a See on Matt. xii. ver. 2.

^b See on chap. iii. ver. 2. clause 2.

VER. 17.

Αἰνοῦσι τῷ τυφλῷ πάλιν ὅτι τί λέγεις ἐπὶ αὐτοῦ, ὅτι ἠνοιξί σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν Ὅτι προφήτης ἴσται.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

VER. 18.

Οἱ αὖ ἐπίστησαν οὖν οἱ Ἰουδαῖοι ἐπὶ αὐτοῦ ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἵνα ὅταν ἐφάσταν τοὺς γονεῖς αὐτοῦ τοῦ ἀνακάψαντος.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

VER. 19.

Καὶ ἐρώτων αὐτοὺς, λέγοντες Οὐδέ τις ἴσται ἢ υἱὸς ἡμῶν, ἢ ἡμεῖς λέγοις ὅτι τυφλὸς ἦν; καὶ εἶπεν ὅτι ἴσται;

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

VER. 20.

Ἀπεκρίθασιν αὐτοῖς οἱ γονεῖς αὐτοῦ, καὶ εἶπεν Οἴδαμεν ὅτι ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἦν.

His parents answered them and said, We know that this is our son, and that he was born blind:

VER. 21.

Πῶς δὲ εἴν ἄλλως, εἰς οἴδαμεν ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς; ἡμεῖς οὖν οἴδαμεν αὐτὸς ἠκούει ἡμῶν, αὐτὸν ἐρωτῶντες αὐτὸς ἐπὶ αὐτοῦ λαλῶν.

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

VER. 22.

Ταῦτα εἶπεν οἱ γονεῖς αὐτοῦ, ὅτι ἐφροβήσαντο τοὺς Ἰουδαίους ἵνα γὰρ συνετίθασιν οἱ Ἰουδαῖοι, ἵνα μὴ τις αὐτὸν ἠμολογήσῃ Χριστὸν, ἀποκρινόμενος γένους.

These words spake his parents, because they feared the Jews: ^afor the Jews had agreed already, that if any

man did confess that he was Christ, he should be put out of the synagogue.

^a See on chap. vii. ver. 13.

VER. 23.

Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπεν ἔτι ἡλικίαν ἔχει, αὐτὸν ἐρωτῶντα.

Therefore said his parents, He is of age; ask him.

VER. 24.

Ἐρώτησαν οὖν ἐν συντίσει τὸν ἀδελφόν ἑς τὸ τυφλὸς, καὶ εἶπεν αὐτῷ Δὲς τίς σε ἠμῶν οἴδαμεν ὅτι ὁ ἀδελφός σου οὗτος ἀμαρτωλὸς ἴσται.

Then again called they the man that was blind, and said unto him, Guess God the praise: ^awe know that this man is a sinner.

^a Which of you convinced me of sin? John viii. 46.

VER. 25.

Ἀπεκρίθη οὖν εὐθὺς, καὶ εἶπεν Εἰ ἀμαρτωλὸς ἴσται, εἰς ὅσα ἦν εἶδα, ἔτι τυφλὸς ἴν, ἔπει βλάσω.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

VER. 26.

Εἶπεν δὲ αὐτῷ πάλιν Τί ἐκράβησεν; καὶ εἶπεν ἠνοιξί σου τοὺς ὀφθαλμούς;

Then said they to him again, What did he to thee? how opened he thine eyes?

VER. 27.

Ἀπεκρίθη αὐτοῖς Εἶπον ἡμῶν ἴδω, καὶ εἰς ἡκούσαμεν τί πάλιν εἶπες ἡμῶν; καὶ οὐκ ἠκούσαμεν αὐτὸν ἠμολογῆσαι ὅτι ἡμεῖς οἴδαμεν αὐτὸν μαθητὴν γενέσθαι;

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

VER. 28.

Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπεν ὅτι εἰ μαθητὴς ἐκείνων ἡμῶν; δὲ τοῦ Μωϋσεῖος ἱμῶν μαθητὴν.

Then they reviled him, and said, Thou art his disciple; ^bbut we are Moses' disciples.

^a See on Matt. v. ver. 11. clause 1. ^b Do not think that I will accuse you to the Father: there is one that

accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 45—47.

VER. 29.

Ἡμεῖς οἴδαμεν ὅτι Μωσὴ λέλαλυκε ἰ Θεός· τούτων δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

^a We know that God spake unto Moses: as for this fellow, we know not from whence he is.

^b For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. And he said, Hear now my words, If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, Numb. xii. 6—8. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, Deut. xxxiv. 10. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments, Mal. iv. 4.

VER. 30.

Ἀπεκρίθη ἰ Ἰσθραήλ, καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ἡμεῖς οὐκ οἴδαμεν πόθεν ἐστίν, καὶ ἀπέκλειψεν τοὺς ὀφθαλμοὺς.

The man answered and said unto them, Why ^a herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

^b See on Matt. xi. ver. 5. clause 1.

VER. 31.

Οἴδαμεν δὲ ὅτι ἀγαπᾷ τὸν ἰ Θεός· οὐκ οἴδαμεν δὲ λέγει τις Ἰσραήλ ἰ, καὶ τὸ θέλημα αὐτοῦ ποιῶ, τούτῳ λέγουσι.

^a Now we know that God heareth not sinners : but if any man be a worshipper of God, ^b and doeth his will, ^c him he heareth.

^b The sacrifice of the wicked is an abomination unto the Lord : but the prayer of the upright is his delight, Prov. xv. 8. The sacrifice of the wicked is abomination : how much more, when he bringeth it with a wicked

mind? xxi. 27. He that turneth away his ear from hearing the law, even his prayer shall be abomination, xxviii.

9. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood, Isa. i. 15. Then shall they cry unto the Lord, but he will not hear them : he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 4.

^b See on Matt. vii. ver. 21. clause 3.

^c And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me, John xi. 42. The prayer of the upright is his delight, Prov. xv. 8. See also on Matt. vii. ver. 7. clause 1.

VER. 32.

Ἐκ τῶν ἀρχῶν οὐκ ἐγένετο ὅτι ἐκλείψῃ τις ὀφθαλμοὺς σωματικῶς γεννημένους.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

VER. 33.

Ἢ μὴ ἐν ἄλλῳ παρὰ Θεοῦ, οὐκ ἐδύνατο ποιεῖν αὐτόν.

^a If this man were not of God, he could do nothing.

^b See on chap. iii. ver. 9. clause 2. and chap. v. ver. 36. clause 2.

VER. 34.

Ἀπεκρίθη δὲ, καὶ εἶπεν αὐτοῖς, Ἐν ἀμαρτίας οὐ ἐγενήθητι ἰσος, καὶ οὐκ ἐδίδασκεν ἡμεῖς ; καὶ ἔβησαν αὐτὸν ἔξω.

They answered and said unto him, ^a Thou wast altogether born in sin, and dost thou teach us? ^b And they ^c cast him out.

^c Or, excommunicated him.

^a See on chap. vii. ver. 49.

^b For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, ver. 23. Hear the word of the Lord, ye that tremble at his word ; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified : but he shall appear to your joy, and they shall be ashamed, Isa. lxxvi. 5.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22.

VER. 35.

Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ ἐπέβαν αὐτῷ, ἔλεγον αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

* See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Ἀπεκρίθη ἰσχυρῶς, καὶ εἶπεν· Τίς ἐστί, Κύριε, ἵνα πιστεύω εἰς αὐτόν;

He answered and said, Who is he, Lord, that I might believe on him?

VER. 37.

Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἰσχυρῶς αἶψά, καὶ ὁ λαλοῦν μὲν ἐστὶν, ἰσχυρῶς ἐστίν.

And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

* See on chap. iv. ver. 26.

VER. 38.

Ὁ δὲ Ἰσὴρ Πιλωτῶς, Κύριε· καὶ προσκύνων αὐτῷ.

And he said, Lord, I believe. * And he worshipped him.

* See on Matt. ii. ver. 2. clause 3.

VER. 39.

Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτων ἔλθω, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

* And hath given him authority to execute judgment also, because he is the Son of man, John v. 27. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34.

Then spake Jesus again unto them, saying, I am the light of the

world: he that followeth me shall not walk in darkness, John viii. 12. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46.

* See on Matt. xiii. ver. 13.

VER. 40.

Καὶ ἕκαστος ἐκ τῶν Φαρισαίων ταῦτα εἰς ἑστῆς μετ' αὐτοῦ, καὶ εἶπεν αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

VER. 41.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, εἰς ἂν εἰχέρη ἀμαρτίαν ἦν δὲ λέγετε ὅτι βλέπομεν ὁ ὅτι ἀμαρτία ἱμῶν μένει.

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

* If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father, John xv. 23—24. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 47.

CHAP. X.—VER. 1.

Ἄμην ἀμὲν λέγω ἱμῶν, ὁ μὴ εἰσέλθωντες διὰ τῆς θύρας εἰς τὸν αἴλιον τῶν ἀγελάων, ἀλλὰ ἀνέβησεν ἀλλοτρίως, ἰσχυρῶς κλέπτεις ἐστί καὶ ληστὴς.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

* Therefore thus saith the Lord concerning the prophets that prophecy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed, Jer. xiv. 16. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophecy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.

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xiii. 16. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, 21. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Ezek. xiii. 2-7. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15.

^a All that ever came before me are thieves and robbers: but the sheep did not hear them, ver. 8. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine: and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant, Isa. lvi. 10-12. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost;

but with force and with cruelty have ye ruled them, Ezek. xxiv. 2-4. Thus saith the Lord my God; Feed the flock of the slaughter: Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not, Zech. xi. 4, 5. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 2.

^a Ο δὲ στοιχοῦμενος διὰ τῆς θύρας, ἐπιπέτω ἐκείνους τὸν ποιμένας.

But he that entereth in by ^a the door ^b is the shepherd of the sheep.

^a I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, ver. 9.

^b I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, ver. 11-14. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 10, 11. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25. And when the chief Shepherd

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shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 3.

Τὸ πύρι δὲ ὑποπέσῃ ἀνοίξῃ, καὶ τὰ ἐπι-
 κόρη τῆς φωνῆς αὐτοῦ ἀκούσῃ: καὶ τὰ ἴδια
 ἐπιφώνησάκει αὐτῷ ὄνομα, καὶ ἴσχύσει αὐτὰ.

To him the porter openeth; ^a and the sheep hear his voice: and he calleth his own sheep by name, ^b and leadeth them out.

^a See on chap. viii. ver. 47. clause 1.

^b The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 2, 3. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies, lxxviii. 52, 53. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth, lxxx. 1. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and

upon the high mountains of Israel shall their fold be: there shall they lie on a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment, Ezek. xxxiv. 11—16.

VER. 4.

Καὶ ἔσται τὰ ἴδια ἐπιφώνησάκει, ἐπι-
 φωνῶν αὐτοῦ ὑποπέσῃ: καὶ τὰ ἐπιφώνη-
 αὐτῷ ἀκούσῃ, ὅτι ὄνομα τῆς φωνῆς αὐτοῦ.

And when he putteth forth his own sheep, ^a he goeth before them, and the sheep follow him: for they know his voice.

^a For I have given you an example, that ye should do as I have done to you, John xiii. 15. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, xiv. 2, 3. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, Deut. i. 30. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them, Mic. ii. 12, 13. Be ye followers of me, even as I also am of Christ, 1 Cor. xi. 1. Be ye therefore followers of God, as dear children, Eph. v. 1. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 20. For even heretofore were

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ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. ii. 21. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 38.

VER. 5.

· Ἄλλοτρίος δὲ οὐ μὲν ἀκολουθήσονται, ἀλλὰ φεύγονται ἀπ' αὐτοῦ ὅτι οἱα ὄντας τῶν ἀλλοτρίων τῶν φωνῶν.

And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

VER. 6.

Ταῦτα τὸν παραβολὰς εἶπεν αὐτοῦ· ὁ Ἰησοῦς ἰκάνως δὲ οἱα ἔγνωσαν τίνα ἦ ἡ ἐλάλη αὐτοῦ.

· This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

· See on Matt. xiii. ver. 13.

VER. 7.

Ἐπειὰ ὅτι εἶπεν αὐτοῦ· ὁ Ἰησοῦς· Ἄμην λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

· Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me, John xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20.

VER. 8.

Ἐάντις ἦεν πρὸ ἡμεῶν ἔλθον, κλέπταις εἰσι καὶ ληστές· ἀλλ' οἱα ἠκουσας αὐτῶν τὰ πρόβατα.

All that ever came before me are thieves and robbers : but the sheep did not hear them.

VER. 9.

Ἐγὼ εἰμι ἡ θύρα· δὲ ἡμεῶν ἴδον τις εἰ-

σάθη, σωθίσαντας· καὶ εἰσαλάσσοντας· καὶ ἰσχυαίνοντας, καὶ ἡμεῖς ἀφίκομαι.

· I am the door : ^b by me if any man enter in, he shall be saved, ^c and shall go in and out, and find pasture.

· See on ver. 7.

· See on Mark xvi. ver. 16. clause 1 :

· See on ver. 3. clause 2.

VER. 10.

Ὁ κλέψτης οἱα ἔρχεται· εἰ μὲν ἦεν κλέψτης καὶ θύρας καὶ ἀπολάττω· ἐγὼ ἔλθω ἵνα ζωῆς ἔχωσι, καὶ περισσὸν ἔχωσι.

The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

· See on chap. vi. ver. 51. clause 5.

VER. 11.

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τῶν προβάτων αὐτῶν τίθειεν ἑαυτὸν τῶν προβάτων·

· I am the good shepherd : ^b the good shepherd giveth his life for the sheep.

· See on ver. 2. clause 2.

· See on Matt. xx. ver. 28. clause 3.

VER. 12.

Ὁ μισθωτός δὲ, καὶ οἱα ἐν ποιμῶνι, οὐ οἱα εἰσι τὰ πρόβατα· οὐα, διακρί τὸν λύκον ἔρχόμενον, καὶ ἀφίσει τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάξῃ αὐτὰ, καὶ σκορπίξῃ τὰ πρόβατα.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

· See on Matt. ix. ver. 36. clause 2.

VER. 13.

Ὁ δὲ μισθωτός φεύγει, ὅτι μισθωτός ἐστιν, καὶ οὐ μίλει αὐτῶν ἐπὶ τῶν προβάτων.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

VER. 14.

Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκου τὰ ἡμέα, καὶ γινώσκουμαι ὑπὸ τῶν ἡμεῶν.

· I am the good shepherd, ^b and know my sheep, ^c and am known of mine.

· See on ver. 2. clause 2.

· My sheep hear my voice, and I know them, and they follow me,

ver. 27. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

^cHis disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God, John xvi. 29, 30. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 15.

Καθὼς γινώσκω με ὁ πατήρ, καὶ ἃ γινώσκω τὸν πατέρα καὶ τὴν φύσιν μου πείθωμι διὰ τὴν ἀγάπην.

^aAs the Father knoweth me, ^beven so know I the Father: ^cand I lay down my life for the sheep.

^a See on Matt. xi. ver. 27. clause 2.

^b See on Matt. xi. ver. 27. clause 3.

^c See on Matt. xx. ver. 28. clause 3.

VER. 16.

Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστειν ἐν τῆς αἰλῆς ταύτης· ἐπεὶ ἀνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι καὶ γινώσκονται μία πόλις, εἰς ποιμῆν.

^aAnd other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^band there shall be one fold, and one shepherd.

^a See on Matt. viii. ver. 11. clause 1.

^b And say unto them, Thus saith

the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, Esek. xxxvii. 21, 22. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 14—17.

VER. 17.

Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ἵτι ἐγὼ τίθημι τὸν ψυχῆς μου, ἵνα πάλιν λάβω αὐτήν.

Therefore doth ^a my Father ^b love me, because I lay down my life, that I might take it again,

^a See on Matt. vii. ver. 21. clause 4.

^b See on Matt. iii. ver. 17. clause 2.

VER. 18.

Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμαυτοῦ· ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἐμαυτοῦ· ἕξουσις ἔχω δοῦναι αὐτήν, καὶ ἕξουσις ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐπιτολήν ἔλαβον παρὰ τοῦ πατρὸς μου.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

^aThis commandment have I received of my Father.

^a See on chap. ii. ver. 19. clause 3.

^b For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26. As the living Father hath sent me, and I live by the Father, etc. vi. 57.

VER. 19.

Σχίσμα οὐκ ἔστιν ἐν ἡμῶν· τῶν Ἰουδαίων δὲ διὰ τοὺς λόγους ταύτους.

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^a There was a division therefore again among the Jews for these sayings.

^a See on Matt. x. ver. 34.

VER. 20.

Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαίμονες ἔχου, καὶ μαθητὰς τί αὐτοῦ ἀκούεις;

And many of them said, ^a He hath a devil, and is mad; why hear ye him?

^a See on Matt. x. ver. 25.

VER. 21.

Ἄλλα ἔλεγον ταῦτα τὰ ῥήματα οὗτοι ὅτι δαιμονίζονται καὶ δαίμονες ἔχουσιν τυφλῶν ὀφθαλμοὺς ἀνοίγει;

Others said, These are not the words of him that hath a devil. ^a Can a devil open the eyes of the blind?

^a See on chap. iii. ver. 2. clause 2.

VER. 22.

Ἐγένετο δὲ τὰ ἑσπέρια ἐν ταῖς Ἱερουσαλήμοις, καὶ χειμὼν ἦν.

And it was at Jerusalem the feast of the dedication, and it was winter.

VER. 23.

Καὶ περιπατεῖν ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῷ σταθῷ τοῦ Σολομῶντος.

And Jesus walked in the temple in Solomon's porch.

VER. 24.

Ἐκύκλιοντες οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ Ἔως πότε τὸν ψυχρὸν ἡμῶν ἀλγεις; εἰ οὐ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῆρα.

Then came the Jews round about him, and said unto him, How long dost thou ^a make us to doubt? If thou be the Christ, tell us plainly.

^a Or, hold us in suspense.

VER. 25.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἐἶπον ἡμεῖν, καὶ οὐ πιστεύετε τὰ ἔργα ἃ ἔγὼ ποίω ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἡμεῶν.

Jesus answered them, I told you, and ye believed not: ^a the works that I do in my Father's name, they bear witness of me.

^a See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 26.

Ἄλλ' ἡμεῖς οὐ πιστεύομεν· οὐ γὰρ ἐστὶ ἐν τῶν προβάτων τῶν ἡμεῶν, καθὼς εἶπον ἡμεῖν.

^a But ye believe not, because ye are not of my sheep, as I said unto you.

^a How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God, viii. 47.

VER. 27.

Τὰ πρόβατα τὰ ἡμέτερά μου ἀκούει, καὶ γινώσκουσιν αὐτὰ, καὶ ἀκολουθοῦσιν μοι·

^a My sheep hear my voice, ^b and I know them, ^c and they follow me:

^a See on chap. viii. ver. 47. clause 1.

^b See on ver. 14. clause 2.

^c See on ver. 4.

VER. 28.

Καὶ ἐγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀρῶσιν οὐκ ἐν αἰῶνα, καὶ οὐκ ἀρῶσιν τις αὐτὰ ἐκ τῆς χειρὸς μου.

^a And I give unto them eternal life; ^b and they shall never perish, ^c neither shall any man pluck them out of my hand.

^a See on Matt. xix. ver. 16. clause 3.

^b That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day, 54. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth

of this bread shall live for ever, 58. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off, Paal. xxxvii. 28. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, cxxv. 1—3. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee, Jer. xxxi. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. For false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if it were possible, even the elect. But take ye heed: behold, I have told you all things, Mark xiii. 22, 23. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ, Phil. i. 6. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. They went out from us, but they were not of us: for if they

had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 19. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 13. See also on Matt. xviii. ver. 14. clause 1.

^c And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 11, 12. Yea, he loved the people: all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words, Deut. xxxiii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32.

VER. 29.

^a Ὁ πατήρ μου ὃς ἔδωκεν μοι, καὶ ἔσωσεν ἵνα ἴσῃς ἐν τῇ χειρὶ τοῦ πατρὸς μου.

^a My Father, ^b which gave them me, ^c is greater than all; and no man is able to pluck them out of my Father's hand.

^b See on Matt. vii. ver. 21. clause 4.

^c See on chap. vi. ver. 37. clause 1.

^c Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them, Exod. xviii. 11.

VER. 30.

^a Ἐγὼ καὶ ὁ πατήρ ἓν ἔσμεν.

^a I and my Father are one.

^a But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him, ver. 38. He that hath seen me hath seen the Father; and how sayest thou *tham*, Shew us the Father? Believest thou not that I am in the Father, and the Fa-

ther in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works's sake, xiv. 9—11. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 25. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, xvi. 15. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: xvii. 21, 22. See also on chap. i. ver. 1. clause 4.

VER. 31.

Ἐλάσσαν ἐν πέτραις λέγουσιν οἱ Ἰουδαῖοι, ἡνὰ λίθισιν αὐτοῦ.

^aThen the Jews took up stones again to stone him.

^bSee on chap. viii. ver. 59, clause 1.

VER. 32.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καὶ ἔργα ἰδοῦσα ὑμεῖς ἡνὰ τοῦ πατρὸς μου διὰ τοῦτον αὐτοῦ ἔργον λιθάρετέ μοι;

Jesus answered them, Many good works have I showed you from my Father; for which of these works do ye stone me?

VER. 33.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες Περὶ καλοῦ ἔργου οὐ λιθάρεμέν σοι, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι εὐ ἄθεωτος εὐ ποιῶς σεαυτοῦ θεός.

The Jews answered him, saying, For a good work we stone thee not; ^abut for blasphemy; and because that thou, being a man, makest thyself God.

^bSee on ver. 30.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οἷα λέγουσιν γογγυσμαίνοντες ἐν τῷ νόμῳ ἡμεῶν· Ἐγὼ εἶπα, θεὸς εἰμι;

Jesus answered them, ^aIs it not written in your law, I said, Ye are gods?

^bThou shalt not revile the gods, VOL. II.

nor curse the ruler of thy people, Exod. xxii. 28. God standeth in the congregation of the mighty: he judgeth among the gods, Psal. lxxiii. 1. I have said, Ye are gods; and all of you are children of the Most High, 6.

VER. 35.

Ἐὶ λέγουσιν εἰς τὸν θεόν, ὅτι εἰς ἄλλους τοῦ θεοῦ ἕβησαν, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

If he called them gods, ^aunto whom the word of God came, and ^bthe Scripture cannot be broken;

^aBut the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight, 1 Chron. xxii. 6. But the word of the Lord came to Shtemajah the man of God, saying, 2 Chron. xi. 2.

^bSee on Matt. xxvi. ver. 54, clause 1.

VER. 36.

Ὅτι ἡ πατὴρ ἠγάπησεν, καὶ ἐπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημία ἐστὶ εἶπαι, οὗτος τοῦ θεοῦ υἱός·

Say ye of ^ahim, whom the Father hath sanctified, ^band sent into the world, Thou blasphemest; because I said, ^cI am the Son of God?

^aSee on Luke iv. ver. 18, clauses 1, 2.

^bSee on chap. viii. ver. 42, clause 3.

^cSee on Matt. xiv. ver. 33, clause 2.

VER. 37.

Ἐὶ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

If I do not the works of my Father, believe me not.

^aSee on chap. v. ver. 36, clause 2. and chap. iii. ver. 2, clause 2.

VER. 38.

Ἐὶ δὲ ποιῶ, καὶ ὑμεῖς μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε· ἢνα γινώσκῃτε καὶ πιστεύετε ὅτι ἐν ἡμῶν ὁ πατὴρ, κηρὸν ἐν αὐτῷ.

But if I do, though ye believe not me, believe the works: that ye may know, and believe, ^bthat the Father is in me, and I in him.

^aSee on chap. v. ver. 36, clause 2.

^bSee on ver. 30.

A. D. 33.

JOHN X. 39—42.—XI. 1—8.

A. B. 33.

VER. 39.

Ἔβησαν ἄν πάλιν αὐτὸν πιάσαι· καὶ ἔφυγον ἐκ τῆς χειρὸς αὐτοῦ.

Therefore they sought again to take him: but he escaped out of their hand,

See on chap. viii. ver. 59.

VER. 40.

Καὶ ἀπῆλθεν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ἔπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἱμῖνεν ἐκεῖ.

And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

These things were done in Bethabara, beyond Jordan, where John was baptizing, John i. 28.

VER. 41.

Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημείωσεν ἱεροῦσιν οὕτως πᾶντα διὰ τὸ εἶναι Ἰωάννης πρὸ τούτου, ἀληθὴ ἦν.

And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

See on chap. i. ver. 29, 30, 34.

VER. 42.

Καὶ ἠπίστεισαν πολλοὶ ἐκεῖ εἰς αὐτὸν.

And many believed on him there.

CHAP. XI.—VER. 1.

Ἦν δὲ τις ἀσθενῶν λέζαρος ἀπὸ Βεθαβάραι, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, Luke x. 38, 39.

VER. 2.

(Ἦν δὲ Μαρία ἡ ἀδελφίστρα τὸν Κύριον κύριον, καὶ ἠμαρτῶσα τῶς πόδες αὐτοῦ ταῖς θριξίν αὐτῆς ἔς τὸ ἀδελφὸν Λέζαρον ἰσθῆναι.)

(It was that Mary which anointed the Lord with ointment, and wiped his

feet with her hair, whose brother Lazarus was sick.)

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment, John xii. 3.

VER. 3.

Ἀπίστεισαν δὲ αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ἴδη, ὅτι φιλῶς, ἀσθενῶν.

Therefore his sisters went unto him, saying, Lord, behold, he whom thou lovest is sick.

VER. 4.

Ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν· αὐτὸν ἡ ἀσθένεια οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ἵνα τῆς δόξης τοῦ Θεοῦ, ἵνα δεξασθῆ ἡ εἰς τοῦ Θεοῦ δι' αὐτοῦ.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

See on chap. ix. ver. 3. clause 2.

VER. 5.

ἠγάπων δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὴν Λέζαρον.

Now Jesus loved Martha, and her sister, and Lazarus.

VER. 6.

Ὡς ὂν ἔμενον ἔτι ἀσθενῶν, τότε μὲν ἴμενον ἦν ὁ ἦν τόπος οὗ ἐκεῖνος.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

VER. 7.

Ἐπειτα μετὰ τούτων λέγει τῆς μαθηταῖς· Λέγουσιν εἰς τὸν Ἰουδαίαν εἶλα.

Then after that saith he to his disciples, Let us go into Judaea again.

VER. 8.

Λέγουσιν αὐτῷ ἡ μαθηταὶ· Ραββί, τὸν ἔχοντες σε λιθάσαι τοιοῦται, καὶ εὐλόγησεν ἡμεῖς ἐκεῖ;

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Then the Jews took up stones again to stone him, John x. 31.

VER. 9.

Ἰησοῦς δὲ ἰσχυρῶς οὐχὶ δαδανά σπον-
δαί τις ἡμέρας; λέει τις ἀπεκρίθη ἐν τῇ
ἡμέρᾳ, εὐ προσηύδα· ὅτι τὸ φῶς τοῦ
σκότου ταύτου θλίβει.

Jesus answered, Are there not twelve
hours in the day? If any man walk in
the day, he stumbleth not, because he
seeth the light of this world.

VER. 10.

Ἐάν τις περιπατῇ ἐν τῇ νυκτὶ, προ-
σπίπτει· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῇ.

But if any man walk in the night, he
stumbleth, because there is no light in
him.

VER. 11.

Ταῦτα εἶπε καὶ μετὰ ταῦτα λέγει ἀ-
ποστό· Λάζαρος, ὁ φίλος ἡμῶν κοιμώμενος·
ἀλλὰ ἀγρεύμενος. ἵνα ἐγείρωμαι αὐτόν.

These things said he: and after that
he saith unto them, Our friend Lazarus
sleepeth; but I go, that I may awake
him out of sleep.

*See on Matt. ix. ver. 24.

Verily, verily, I say unto you,
The hour is coming, and now is, when
the dead shall hear the voice of the
Son of God: and they that hear shall
live. For as the Father hath life in
himself, so hath he given to the Son
to have life in himself; And hath
given him authority to execute judg-
ment also, because he is the Son of
man. Marvel not at this: for the
hour is coming, in the which all that
are in the graves shall hear his voice,
And shall come forth; they that have
done good, unto the resurrection of
life; and they that have done evil,
unto the resurrection of damnation,
John v. 25—29.

VER. 12.

Ἐπει ὅτι ἐμαθόντες αὐτόν· Κύριε, εἰ
ἐπιβουλεύεις, ἐγείρωσαι.

Then said his disciples, Lord, if he
sleep, he shall do well.

VER. 13.

Ἐλέηται δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου
αὐτοῦ· ἵνα οὐκ ἐλπίσας ὅτι περὶ τῆς κοιμώ-
σεως τοῦ θανάτου λέγει·

Houbert Jesus spake of his death: but

they thought that he had spoken of tak-
ing of rest in sleep.

VER. 14.

Τότε οὖν εἶπεν αὐτοῖς· ὁ Ἰησοῦς ψαψα-
σίου· Λάζαρος, ἀπέθανεν,

Then said Jesus unto them plainly,
Lazarus is dead.

VER. 15.

Καὶ χαίρει δὲ ἡμεῖς, (ἵνα πιστεύσωσι,
ὅτι οὐκ ἔμελλεν ἐκεῖ· ἀλλ' ἀγρεύμενος πρὸς αὐτόν.)

And I am glad for your sakes that I
was not there, to the intent ye may be-
lieve; nevertheless let us go unto him.

VER. 16.

ἔπειτα οὖν Θωμᾶς, ὁ λεγόμενος Διδύμος,
τοῖς συμμαθηταῖς· Ἀγρεύμενος καὶ ἡμεῖς, ἵνα
ἀποθάνωμεν μετ' αὐτοῦ.

Then said Thomas, which is called
Didymus, unto his fellow disciples, Let
us also go, that we may die with him.

VER. 17.

Ἐπιβὰς δὲ ὁ Ἰησοῦς, εὗρεν αὐτοὺς τέσσα-
ρας ἡμέρας ὅπου ἔχραται ἐν τῇ μνημείῳ.

Then when Jesus came, he found that
he had lain in the grave four days al-
ready.

VER. 18.

Ἦν δὲ ἡ Βεθαθα ἑπτὰ τῶν ἰσχυροτά-
των, ἕως ἀπὸ σταδίων δεκαπέντε.

Now Bethany was nigh unto Jerusa-
lem, about fifteen furlongs off.

* i. e. about two miles.

VER. 19.

Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων βλασφημῶσαν
περὶ τῆς ἀφ' ἧς Μάρθα καὶ Μάρυ, ἵνα
ἐπαρημολογῶνται ἀδελφὸς περὶ τοῦ ἀδελφοῦ
αὐτῶν.

And many of the Jews came to Mar-
tha and Mary, to comfort them concern-
ing their brother.

VER. 20.

Ἢ ὅτι Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς
ἔρχεται, ἐπέστησεν αὐτῇ· Μαρία δὲ ἐν τῇ
οἴκῳ ἕκαθίστητο.

Then Martha, as soon as she heard
that Jesus was coming, went and met
him: but Mary sat still in the house.

VER. 21.

Ἐπει οὖν ὁ Μάρθα περὶ τὸν Ἰησοῦν
Κύριε, εἰ ἦς ἄρα, ὁ ἀδελφός μου οὐκ ἂν
ἔπνευσε.

Then said Martha unto Jesus, ^a Lord, if thou hadst been here, my brother had not died.

^a And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died, ver. 37. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke xii. 2, 3.

VER. 22.

Ἄλλα καὶ νῦν οἶδα ὅτι ἦρα ἀν ἀνθρώπων τὸ θεοῦ, διότι οὐκ ἔστι θεός.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

VER. 23.

Ἀφηγῶ αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφεός σου.

Jesus saith unto her, Thy brother shall rise again.

VER. 24.

Ἀφηγῶ αὐτῇ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἡμέρᾳ ἡμετέρᾳ.

Martha saith unto him, ^a I know that he shall rise again in the resurrection at the last day.

^a See on Matt. xxii. ver. 30. clause 1.

VER. 25.

Ἐγὼν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, οὐκ ἀποθνήσκει, ζήσεται.

Jesus saith unto her, ^a I am the resurrection ^b and the life: ^c he that believeth in me, though he were dead, yet shall he live;

^a For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20—22. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that

it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. ii. 30, 31. I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death, Rev. i. 18. See also on chap. v. ver. 21. clause 2.

^b See on chap. i. ver. 4. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

VER. 26.

Καὶ πάλιν ἔφη καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τούτῳ;

And ^a whosoever liveth and believeth in me shall never die. Believest thou this?

^a See on chap. x. ver. 26. clause 2.

VER. 27.

Ἀφηγῶ αὐτῇ· Καὶ λέγει ἕως οὗ πιστεύωσα ἔτι ἐν εἰ ὁ Χριστός ἐστι εἰς τὴν ἡμέραν ἡμετέραν.

She saith unto him, Yea, Lord: ^a I believe that thou art the Christ, the Son of God, ^b which should come into the world.

^a See on Matt. xvi. ver. 16.

^b See on Matt. xi. ver. 3.

VER. 28.

Καὶ ταῦτα εἰπύσα ἀνῆλθε, καὶ ἐπηρώτησεν Μαρθὰν τὸν ἀδελφὸν αὐτῆς λέγουσα· Ὁ διδάσκαλος πάτερ μου, καὶ ταῦτά σοι.

And when she had so said, she went her way, and called Mary her sister secretly, saying, ^a The Master is come, and calleth for thee.

^a See on Matt. xxiii. ver. 3. clause 2.

VER. 29.

Ἐνῶστί μοι ἰκουσέναι, ἡδύστερον ταχὺ καὶ ἡγήσεται πρὸς αὐτόν.

As soon as she heard that, she arose quickly, and came unto him.

VER. 30.

Οὐκ ἦν ἐκεῖθεν ὁ Ἰησοῦς εἰς τὸν τόπον ἀλλ' ἔτι ἐν τῷ τόπῳ ἔκειτο ἡ Μάρθα.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

VER. 31.

Οι οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραρμυθολογῶντες αὐτὴν, ἰδόντες τὴν Μαρίας ὅτι ταχέως ἐκίστην καὶ ἔβηθεν, ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ἠέτι οὐκ ἐστὶν τὸ μνημεῖον, ἵνα κλαιώσῃ ἐκεῖ.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

VER. 32.

Ἡ οὖν Μαρία ἐκ βάλων ἔκειτο ἐν ὁ Ἰησοῦς, ἰδύσα αὐτὸν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ ἔς αὐτὸ, οὐκ ἂν ἀπέθανε μου ἀδελφεῖ.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

* See on ver. 21.

VER. 33.

Ἰησοῦς οὖν, ἃς εἶδεν αὐτὴν κλαίονσαν, καὶ τοὺς συνοδούοντας αὐτῇ Ἰουδαίους κλαιόντας, ἐβεβήθησαν τῇ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

* Gr. he troubled himself.

VER. 34.

Καὶ εἶπεν Πρὸς τοὺς αὐτοὺς·

And said, Where have ye laid him? They said unto him, Lord, come and see.

VER. 35.

Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδέξατο δὲ Ἰησοῦς.

* Jesus wept.

* And when he was come near, he beheld the city, and wept over it, Luke xix. 41. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

VER. 36.

Ἐπών οὖν οἱ Ἰουδαῖοι· Ἰδοὺ πῶς ἐβόλαι αὐτόν.

Then said the Jews, Behold how he loved him!

VER. 37.

Τοὺς δὲ ἔβ αὐτῶν εἶπεν· Οἷα ἰδύσατο ὄντες ἡ ἀνοχλας τοὺς ἐφθαλμοὺς τοῦ τυφλοῦ, πῶς οὐκ ἴνα καὶ οὗτος μὴ ἀποθάνῃ;

And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

* See on Matt. xi. ver. 5. clause 1.

VER. 38.

Ἰησοῦς οὖν πάλιν ἑμετρεμολογῶντες ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον, ἔν δὲ στήλαιον καὶ λίθος ἐτίκειεν ἐπ' αὐτῷ.

Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

VER. 39.

Ἄφηκε ὁ Ἰησοῦς· Ἄρατε τὴν λίθον. Ἄφηκε αὐτῷ ἡ ἀδελφὴ τοῦ τυφλοῦτος, Μάρθα· Κύριε, ἴδο ἔξου· τετραπταῖς γὰρ ἔστιν.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

VER. 40.

Ἄφηκε αὐτῇ ὁ Ἰησοῦς· Οἷα εἶπὼν σοι ἐστὶν ἵνα πιστεύσῃς, ἔφη· τὴν ἔξου τοῦ Θεοῦ;

Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

VER. 41.

Ἦσαν οὖν τὴν λίθον, εἶ ἔν ἡ τοῦ τυφλοῦτος καὶ ματος. Ὁ δὲ Ἰησοῦς ἔφη τοὺς ἐφθαλμοὺς αὐτοῦ, καὶ εἶπεν· Πάτερ, ἐβχαριστήσῃ σοι ὅτι ἠκουσῆς μου.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

* See on Matt. vii. ver. 21. clause 4.

* At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. and Luke xi. 21.

VER. 42.

Ἐγὼ δὲ ἴδω ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὴν ἔχλω τὴν πιστευόντα εἶπαι, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέθυσσας.

A. D. 33.

JOHN XI. 42—49.

A. D. 33.

And I know that thou hearest me always: ^a but because of the people which stand by I said it, ^b that they may believe ^c that thou hast sent me.

^a Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, John xii. 28—30.

^b These things I say that ye might be saved, John v. 54. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31.

^c See on chap. viii. ver. 42. clause 3.

VER. 43.

Καὶ ταῦτα λέγων, φωνὴ μεγάλη ἐπαύσατο λέξασθαι, εἰπὼς ἔφη.

And when he thus had spoken, he cried with a loud voice, ^a Lazarus, come forth.

^a See on Matt. viii. ver. 3. clause 2.

VER. 44.

Καὶ ἔβληεν ὁ τρῦνῶν, δεδεμαίνον τῶν πόδεσσι καὶ τοῖς χερσίν περιβλήτων· καὶ ὁ ὤφθαλμοῦ ἐκείνου περιεβλήθη. Λέγει αὐτοῖς ὁ Ἰησοῦς· Διὸς αὐτῶν, καὶ ἀπερὶ ἑνὸς γὰρ.

^a And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

^a See on Matt. xi. ver. 5. clause 5.

VER. 45.

Πολλοὶ δὲ ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὸν Μάρτυρα, καὶ θεωσάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπιστρέψαντες εἰς αὐτὸν.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

VER. 46.

Τινὲς δὲ ἐκ αὐτῶν ἀπηλθόντες πρὸς τοὺς Φαρισαίους, καὶ λέγοντες αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

VER. 47.

Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ ὁ φαρισαῖος συνεδριῶν, καὶ ἔλεγον· τί ποιῶμεν; ἔτι ὅτις ὁ θεράπων οὗτος ἔχει σημεῖα πολλά.

^a Then gathered the Chief Priests and the Pharisees a council, and said, ^b What do we? for this man doeth many miracles.

^a See on Matt. xii. ver. 14.

^b But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name, Acts iv. 15—17.

VER. 48.

Ἐὰν ἀρῶμεν αὐτὸν ὅτις, πάντες ἐπιστρέψουσιν εἰς αὐτόν καὶ ἑαθήσονται οἱ τόποι καὶ ἡ πόλις.

^a If we let him thus alone, ^b all men will believe on him: and the Romans shall come, and take away both our place and nation.

^a And when they had brought them, they set them before the council: and the High Priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 27, 28.

^b Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered, Luke xi. 52.

VER. 49.

Ἐκ δὲ τις ἔξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὄν τοῦ ἑταίου ἐταίου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴσθε ὅτις.

And one of them, ^a named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,

^a See on Luke iii. ver. 2. clause 1.

A. D. 33,

JOHN XI. 50—57.—XII. 1.

A. D. 33.

VER. 50.

Οὐδὲ διαλογίζεσθε ἔτι συμφέρον ἡμῶν ἢνα εἰς ἀθρώπους ἀποθῆμι ἵνα ἴσῃ τοῦ λαοῦ, καὶ μὴ ἵνα τὸ ἔθνος ἀποθῆται.

Nor consider ^a that it is expedient for us that one man should die for the people, and that the whole nation perish not.

^a See on ver. 48.

VER. 51.

Τότε δὲ εἶπ' ἑαυτῷ οἷα εἶπεν· ἀλλὰ ἀρχαῖος ἦν τοῦ ἑνιαυτοῦ ἐκείνου, προσφύτωντος ἔτι ἡμελλῶν ἰ' ἱεροῦ ἀποθῆσαν ἵνα ἴσῃ τοῦ ἔθνους·

^a And this spake he not of himself: but, being High Priest that year, he prophesied, ^b That Jesus should die for that nation;

^a Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22.

^b See on Matt. xx. ver. 28. clause 3.

VER. 52.

Καὶ οὐχ ἵνα ἴσῃ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διασκορπισμένα συναγάγῃ εἰς ἑν.

^a And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

^a See on Matt. viii. ver. 11. clause 1.

VER. 53.

Ἄνω ἑταίους οὖν τὴν ἡμέραν συνβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

^a Then from that day forth they took counsel together for to put him to death.

^a See on Matt. xii. ver. 14.

VER. 54.

Ἰησοῦς οὖν οἷα ἔτι καθῆστο περιπατῶν ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπέβηκεν ἑκείθεν εἰς τὴν χώραν βρυγῆς τῆς βήμου, εἰς Ἐφραίμ λεγομένην πόλιν κρημῖ ἕτερον μετὰ τῆς μαδθητῶν αὐτοῦ.

^a Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

^a After these things Jesus walked

in Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand; And went away again beyond Jordan, into the place where John at first baptized; and there he abode, x. 39, 40.

VER. 55.

Ἦν δὲ ἡγῆς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀπέβησαν πολλοὶ εἰς Ἱερουσόλωνα ἵνα ἴσῃ χόρας πρὸ τοῦ πάσχα, ἵνα ἀγιάσωσιν ἑαυτοὺς.

^a And the Jews' Passover was nigh at hand: ^b and many went out of the country up to Jerusalem before the Passover, to purify themselves.

^a See on Matt. xvi. ver. 2. clause 8.

^b For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Heskiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary, 1 Chron. xxx. 17—19.

VER. 56.

Ἐζήτων οὖν τὴν ἰουδαίαν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἱσχυρίζεσθαι· τί δυνάμει ἡμῶν, ἔτι οὐ μὴ ἔλθῃ εἰς τὸν ἱερόν;

Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

VER. 57.

Διδάσκουσιν δὲ καὶ οἱ ἀρχιερεῖς, καὶ οἱ Φαρισαῖοι ἰσχυρίζεσθαι, ἵνα ἴδῃ τις γινῆσθαι ἰσχυρῶς, ὅπως κτείνωσιν αὐτόν.

Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.—VER. 1.

Ὁ οὖν Ἰησοῦς πρὸ ἔξ ἡμερῶν τοῦ πάσχα

A. D. 33.

JOHN XII. 1—11.

A. D. 33.

ἔλαβ' εἰς Βεθανίας, ὅπου ἦν Ἀδάραχος, ἡ τοῦ Πηδάρου, ἢ ἡγιατοῦ ἐν νεκροῖς.

Then Jesus six days before the Passover^a came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

^a See on chap. xi. ver. 43, 44.

VER. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα συνεβήκει· ἡ δὲ Ἀδάραχος εἰς τὴν συνουσίαν αὐτοῦ.

^a There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

^a Now it came to pass, as they went, that he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, Luke x. 38—41.

VER. 3.

Ἡ οὖν Μάρθα, λαβούσα λίτρον μύρου κέριου σπιθαμῆς ἀρωματιστοῦ, ἔθηκε τοῦς πόδας τοῦ Ἰησοῦ, καὶ ἔξημαξε ταῖς τρίχας αὐτοῦ τοῦς πόδας αὐτοῦ· ἡ δὲ αἰαία ἐπληροῦσα ἐν τῷ ἱερῷ τοῦ μύρου.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

VER. 4.

Ἀβιμὸν οὖν εἰς ἐν τῶν μαθητῶν αὐτοῦ, Ἰσκαριὸς Σίμωνος Ἰσκαριώτης, ὃ μάλιστα αὐτὸν παραδίδεται.

Then with one of his disciples, Judas Iscariot, Simon's son, which should betray him,

^a See on Matt. x. ver. 4. clause 2.

VER. 5.

Διατί τοῦτο τὸ, μύρου οὐκ ἐπράξθη σπυραειῶν δυσαίων, καὶ ἐβίβη σπυραειῶν;

Why was not this ointment sold for three hundred pence, and given to the poor?

VER. 6.

Ἔλεγ' οὖν τοῦτο, οὐχ ὅτι ἐπὶ τῶν πτωχῶν κέλευσ' αὐτοῦ, ἀλλ' ὅτι κλέπτεις ἦν, καὶ τὸ γλαυκόμενον εἶχε, καὶ τὰ βαλλόμενα ἐκείσεταί σοι.

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

VER. 7.

Ἔλεγε οὖν ὁ Ἰησοῦς· Ἄφες αὐτὴν εἰς τὸν κρείμας τοῦ ἐπιταφιασμοῦ μου τετιμένην αὐτῷ.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

VER. 8.

Τοῦς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐγὼ δὲ οὐ πάντοτε ἔχω.

^a For the poor always ye have with you; but me ye have not always.

^a See on Matt. xxvi. ver. 11.

VER. 9.

Ἔγινε οὖν ἔχλας πάλιν ἐν τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστι· καὶ ἔβησαν οὐκ οὐκ τὸν Ἰησοῦν μόνον, ἀλλ' ἦσαν καὶ τὸν Ἀδάραχον ἰδούσαν, ὃ ἡγιατοῦ ἐν νεκροῖς.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

VER. 10.

Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς ἦσαν καὶ τὸν Ἀδάραχον ἀποκτείνωσιν.

But the Chief Priests consulted that they might put Lazarus also to death;

VER. 11.

Ὅτι πολλοὶ ἐκ' αὐτῶν ἰσθῆσαν τὸν Ἰουδαίων, καὶ ἐπίστευσαν εἰς τὸν Ἰησοῦν.

^a Because that by reason of him many of the Jews went away, and believed on Jesus.

^a Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him, John xi. 45.

A. D. 33.

JOHN XXI. 19-23.

A. D. 33.

VER. 12.

Τῇ ἑπομένῃ ἔχθης πάλιν ἰδόντες αὐτὸν ἐπὶ τῷ ἑσπέρας, ἀναίσωτος ἐστὶ ἔρχεται ἰσχυρῶς εἰς Ἱερουσόλαν.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

VER. 13.

Ἐλάσαν τὰ βλάτα τῶν φοινίκων, καὶ ἤψαλλον αὐτὸν ἐπιφωνοῦντες, καὶ ἰσχυρῶς ὠσανθά, ἀλογημένους ἰσχυρῶς ἐν ὀνόματι Κυρίου, ἡ βασιλεία τοῦ Ἰσραὴλ.

Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

See on Matt. xxi. ver. 8, 9.

VER. 14.

Ἐβρίον δὲ ἰσχυρῶς ἰσάριον, ἐπέδωκεν ἑαυτῷ, καθὼς ἐστὶ γεγραμμένον

And Jesus, when he had found a young ass, sat thereon; as it is written,

See on Matt. xxi. ver. 7.

VER. 15.

Μὴ φοβῆθι θυγάτηρ Σιών Ἰδοὺ, ἡ βασιλεία σου ἔρχεται, καθήμενος ἐπὶ πῶλον ἄνου.

Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

See on Matt. xxi. ver. 5.

VER. 16.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ πρῶτον· ἀλλ' ὅτε ἰδοῦσθαι ἰσχυρῶς, τότε ἐμνησθήσαν ὅτι ταῦτα ἦν ἑαυτῶν γεγραμμένα, καὶ ταῦτα ἐπέδωκεν αὐτῷ.

These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 17.

Ἐπεσφύρισε αὐτὸν ἰσχυρῶς ἡ δόξα μου· αὐτῷ, ἐπὶ τὸν ἀδελφόν ἐπέδωκεν ἑαυτὸν ἐν τῷ ἑσπέρας, καὶ ἔγραψε αὐτῷ ἐν ταῖς ἐπιτομῆς.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

VER. 18.

Ἐπὶ ταῦτα καὶ ἐπέδωκεν αὐτῷ ἰσχυρῶς, ἐπὶ ἡμέρας ταῦτα αὐτῷ πεπενημένους ἐπιτομῆς.

For this cause the people also met him, for that they heard that he had done this miracle.

VER. 19.

Οἱ οὖν φαρισαῖοι εἶπον πρὸς ἑαυτοὺς· Θεωροῦμεν ὅτι οὐκ ἐφάρατρε αὐτῷ; ἤ, ἡ δόξα μου ἐπέδωκεν αὐτῷ ἀποδοῦναι.

The Pharisees therefore said among themselves, Percussive ye how ye proceed nothing? behold, the world is gone after him.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Acts xvii. 6

VER. 20.

Ἦσαν δὲ τινες Ἕλληνας ἐκ τῶν ἀποβαίνοντων ἐν τῷ ἑσπέρας ἐπὶ τῷ ἑσπέρας.

And there were certain Greeks among them that came up to worship at the feast:

VER. 21.

Οὗτοι οὖν προσέβησαν φιλιππον τῷ ἀδελφῷ θεοβασιδῆ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτόν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

See on Matt. x. ver. 3. clause 1.

VER. 22.

Ἐρχεται φίλιππος, καὶ λέγει τῷ Ἀνδρῶν καὶ πάλιν Ἀνδρῶν καὶ φίλιππος λέγουσι τῷ Ἰησοῦ.

Philip cometh and telleth Andrew: and again Andrew and Philip told Jesus.

Simon, who is called Peter, and Andrew his brother, Matt. x. 2.

VER. 23.

Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτοῖς, λέγων· Ἐλάθετε ἰσχυρῶς ἐπὶ τὸν ἀδελφόν μου ἵνα ἐπέδωκεν ἑαυτὸν ἐν ταῖς ἐπιτομῆς.

And Jesus answered them, saying,

The hour is come, that the Son of man should be glorified.

• See on chap. vii. ver. 30. clause 2.

VER. 24.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν μὴ ὁ κόμωστος τοῦ σίνου σπέρσῃ εἰς τὴν γῆν ἀποθάσῃ, ἀποθάσῃ μόνος μόνος: ἂν δὲ ἀποθάσῃ, πολλὸν καρπὸν φέρει.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

a Thou fool! that which thou sowest is not quickened, except it die, 1 Cor. xv. 36.

b But now is Christ risen from the dead, and become the firstfruits of them that slept, 1 Cor. xv. 20.

VER. 25.

Ὁ φιλοῦν τὴν ψυχὴν αἰσού, ἀπολλύσκει αὐτήν καὶ ὁ μισοῦν τὴν ψυχὴν αἰσού ἵνα τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξῃ αὐτήν.

a He that loneth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

• See on Matt. x. ver. 39.

VER. 26.

Ἐάν ἕμω διακονῶ σις, ἕμω δουλοῦσθε καὶ ἔστω ἀγαθὸν ὑμῖν, ἕμω καὶ ὁ δίδωστος ὁ ἕμωσ ἔστωσ: καὶ ἂν σις ἕμω διακονῶ, σι μόνος σις ὁ σις.

If any man serves me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

a See on Rom. i. ver. 1. clause 2.

b See on chap. x. ver. 4.

c And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xiii. 32, 43.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, Wherefore comfort one another with these words, 1 Thess. iv. 17, 18.

d He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21-23.

VER. 27.

Νῦν ἡ ψυχὴ μου ταρασσεται καὶ τί εἴπωσ: Πάτερ, σῶσόν με ἵνα τῆσ ἕρας ταρασσῃσ: ἀλλὰ διὰ τούτῳ ἔλθω εἰς τὴν ἕρας ταύτησ.

a Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

a See on Matt. xvi. ver. 38. clause 1.

b See on Matt. vii. ver. 21. clause 4.

c See on Matt. xvi. ver. 39. clause 5.

d But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, 14. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said

I, I.e., I come (in the volume of the book it is written of me) to do thy will, O God, Heb. x. 4-7.

VER. 28.

Πατερ, δόξα σοι το ἕως. Ἦδεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἰδοὺ αὐτὸν, καὶ ἠλάλησεν.

Father, glorify thy name, Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

See on Matt. iii. ver. 17. clause 1. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. See also on chap. iii. ver. 2. clause 2.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him, John xiii. 31, 32.

VER. 29.

Ὁ οὖν ἄρχος ὁ ἑστὸς καὶ ἀκούσας, ἔλεγεν ἑαυτῷ γυμνῶν· Ἄλλὰ εἶπεν Ἄγγελος ὑπὸ ἡλίου.

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

See on Matt. xvii. ver. 5. clause 3.

VER. 30.

Ἀπεκρίθη ὁ ἱεροῦς, καὶ εἶπεν· Οὐδὲ ἐγὼ εἶπα ὁ φωνὴ γέγονεν, ἀλλὰ δι' ἑμοῦ.

Jesus answered and said, This voice came not because of me, but for your sakes.

But I receive not testimony from man: but these things I say, that ye might be saved, John v. 34.

VER. 31.

Ἦν ἄρα ἐστὶν τῷ κόσμῳ τούτῳ ἡ κρίσις τοῦ κόσμου τούτου ἐκτελέσθη.

Now is the judgment of this world: now shall the prince of this world be cast out.

Of judgment, because the prince of this world is judged, John xvi. 11. And he said unto them, I beheld Satan

as lightning fall from heaven; Luke x. 18.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, vi. 12. See also on Matt. iv. ver. 9. See on Luke x. ver. 18. clause 2.

VER. 32.

Ἐγὼ δὲ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, κενώσω ἑαυτὸν ἵνα ἴμωσθῶν.

And I, if I be lifted up from the earth, will draw all men unto me.

See on chap. iii. ver. 14. No man can come unto me, except the Father which hath sent me draw him, John vi. 44. See on chap. i. ver. 7. clause 2.

VER. 33.

Τούτο δὲ ἔλεγεν, σημαίνων πῶς θανάτου ἑαυτὸν ἀποθήσασκεν.

This he said, signifying what death he should die.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ ἄρχος· Ἡμεῖς ἰσχυροί ἐσμ' ἐν τῷ κόσμῳ ὅτι ὁ Χριστὸς μὴ εἰς τὸν αἶωνα· καὶ πῶς εὖ λέγουσιν οἱ πατέρες· τὸν υἱὸν τοῦ ἀδελφοῦ; τίς ἔσται οὗτος ὁ υἱὸς τοῦ ἀδελφοῦ;

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou; The Son of man must be lifted up? who is this Son of man?

See on Matt. ii. ver. 2. clause 1.

VER. 35.

Ἔειπεν οὖν αὐτοῖς ὁ ἱεροῦς· Ὅτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί· ἀποστάντες δὲ ἐκ τοῦ φῶς ἔχετε, ἔτι μὴ σκοτία ἡμεῖς καταλάβῃ· καὶ ὁ σκοπιώτης ἐν τῇ σκοτίᾳ, οὐκ οἶδε πῶς θανάτου.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

A. D. 33.

JOHN XII. 35--43.

A. D. 33.

- ^a See on chap. vii. ver. 38. clause 1.
- ^b See on chap. i. ver. 4. clause 2.
- ^c See on Matt. vi. ver. 23. clause 2.

VER. 36.

Ἐσὶ τὸ φῶς ἔχοντι, πιστεύουσι εἰς τὸ φῶς, ἢ αἰὶν φαιτός γένοσθαι. Ταῦτα εἰλάλει αὐτῷ, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

- ^a See on Luke xvi. ver. 8.

VER. 37.

Τοσαῦτα ἔδ' αὐτῷ σημεῖα ποιησάντες, ἰμπερὶθεν αὐτῶν, οἷα ἐπίστανον εἰς αὐτόν.

But though he had done so many miracles before them, yet they believed not on him:

- ^a See on Matt. xi. ver. 21. clause 2.

VER. 38.

Ἰνα δ' ἄραγε Ἡσαίου τοῦ προφήτου πληροῦσθαι, ὃν εἶπεν· Κύριε, τίς ἐπίστανται τῇ ἀσὶ ἡμῶν, καὶ ὁ βραχίον Κυρίου τίς ἀπεκάλυψεν;

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

- ^a See on Matt. i. ver. 22.

Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? Rom. x. 16.

VER. 39.

Διὰ τοῦτο οἷα ἤθελαν πιστεῦσαι, ἔτι πάλιν εἶπεν Ἡσαίας·

Therefore they could not believe, because that Esaias said again,

VER. 40.

Τητύφλωσαν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ σκώρηναν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοὺς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστρέψωσιν, καὶ ἰδοῦμαι αὐτούς.

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with

their heart, and be converted, and I should heal them.

- ^a See on Matt. xiii. ver. 14, 15.

VER. 41.

Ταῦτα εἶπεν Ἡσαίας ἔτι αἰὼν τὸν ἔξω αὐτοῦ, καὶ ἐλάλει περὶ αὐτοῦ.

These things said Esaias, when he saw his glory, and spake of him.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts, Isa. vi. 1-5. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, 9, 10.

- ^b See on chap. i. ver. 14. clause 2.

VER. 42.

Ὅμως μόντοι καὶ ἐν τῶν ἀρχόντων πολλοὶ ἐπίστανον εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους ἐκχέθησαν, ἵνα μὴ ἀποστρέψωσιν γένοισθαι.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

- ^a See on chap. vii. ver. 13.

VER. 43.

Ἐγάπησαν γὰρ τὸν ἔξω τῶν ἀδρόμων μᾶλλον ἢ τὴν ἔξω τῶ Θεοῦ.

For they loved the praise of men more than the praise of God.

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VER. 44.

Ἰησοῦς εἶπεν ἰσαράς καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὴν, οὐ πιστεύει εἰς ἐμὴν, ἀλλ' εἰς τὸν πέμψαντά με.

Jesus cried and said, ^a He that believeth on me, believeth not on me, but on him that sent me.

^a See on chap. vii. ver. 16. and Matt. x. ver. 40.

VER. 45.

Καὶ ὁ δευρὸν ἐμὴν, δευρὸν τὸν πέμψαντά με.

^a And he that seeth me, seeth him that sent me.

^a See on chap. x. ver. 30.

VER. 46.

Ἐγὼ φῶς εἰς τὸν κόσμον ἐλάλησα, ἅς τις ὁ πιστεύων εἰς ἐμὴν, ἢ τῆς σκοτίας μὴ μένη.

^a I am come a light into the world, that whosoever believeth on me should not abide in darkness.

^a See on chap. i. ver. 4. clause 2.

VER. 47.

Καὶ εἰς τις μὴ ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἰὴν οὐ κρίνω αὐτόν· οὐ γὰρ ἔλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

And if any man hear my words, and believe not, ^a I judge him not; ^b for I came not to judge the world, ^c but to save the world.

^a See on chap. viii. ver. 15. clause 2.

^b See on chap. iii. ver. 17. clause 1.

^c See on Matt. i. ver. 21. clause 3.

VER. 48.

Ὁ ἀθετῶν ἐμὴν, καὶ μὴ λαμβάνων τὰ ῥήματα μου, ἔχει τὸν κριτὴν αὐτοῦ ὁ λόγος ὃν ἐλάλησα, ἡσθὺς κρινεῖ αὐτὸν ἢ τῆς ἡμέρας ἡμετέρας.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

VER. 49.

Ὅτι ἰὴν ἐξ ἑμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μου ἐπέταξε ἵνα κτῆσω καὶ τί λαλήσω.

For ^a I have not spoken of myself; but

^b the Father which sent me, ^c he gave me a commandment, what I should say, and what I should speak.

^a See on chap. iii. ver. 32. clause 1.

^b See on chap. viii. ver. 42. clause 3.

^c The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works, John xiv. 10. For I have given unto them the words which thou gavest me: and they have received them and have known surely that I came out from thee, xvii. 8.

VER. 50.

Καὶ οἶδα ἔτι ἢ ἐπελθὼν αὐτοῦ (ὅτι αἰώνιος ἔστιν ὁ εἰς λαλῶν ἰὴν, καθὼς ἔειπεν μου ὁ πατήρ, ὅτιν λαλήσῃ).

And I know that ^a his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^a And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. See also on chap. vi. ver. 63. clause 3.

CHAP. XIII.—VER. 1.

Προ εἰ τῆς ἑορτῆς τοῦ πάσχα, ἀθὺς ὁ Ἰησοῦς ἔτι ἐλάλησεν αὐτοῦ ἢ ἔτιν ἵνα μεταβῆ εἰς τοῦ κόσμου τοῦτου πρὸς τὸν πατέρα, ἀγνωστὸς τοῖς ἰδοῦσι τοὺς ἢ τῆς λέγουσι, εἰς τίνας ὑδάτους αὐτοῦ.

Now before ^a the feast of the Passover, when Jesus knew that ^b his hour was come that he should ^c depart out of this world unto the Father, ^d having loved his own which were in the world, ^e he loved them unto the end.

^a See on Matt. xxvi. ver. 2. clause 2.

^b See on chap. vii. ver. 30. clause 2.

^c See on chap. vii. ver. 33.

^d A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another, ver. 34. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, 12—14. Nay, in all these things we are more than

conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 37-39. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, Eph. v. 25; 26. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

* I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them, John xvii. 9, 10. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, 12-20. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them; 26.

VER. 2.

Και δείξαι γενομένου, (του διαβλου ηδη

βεβλημένου εις την καρδιαν του Ιουδαου Ισκαριωτου, του αυτου παραδου.)

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

* See on Matt. iv. ver. 1. clause 4.
 † See on Matt. x. ver. 4. clause 2.

VER. 3.

Εδωκε ο Ιησους εις ταυτα διακειρας αυτου ο νευρις εις τας χειρας, και εις αυτου θεου εβλου, και απησ τον θεου εβλου.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

* See on Matt. xxviii. ver. 18.
 † See on chap. iii. ver. 13. clause 1.
 ‡ See on chap. vii. ver. 33.

VER. 4.

Εξεγεννησεν εις τον δευτερον, και εβλου και ιμματα: και λαβων λαιμου, διεζωωνε εαυτον.

* He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

* Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? xvii. 7, 8. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, xvii. 27. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 5-7.

VER. 5.

Ετρα βαλλων νευρις εις τον νευριον, και εβλου νευριον τωσ εβουσ τον μαθεωσδε,

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καὶ ἔλασεν αὐτὸν ὡς ἄσπετον ὁ Ἰησοῦς· καὶ ἤρξατο ἵνα τοὺς μαθητὰς πλύνῃ.

² After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

² See on Matt. xx. ver. 28. clause 2.

VER. 6.

Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἰακώβ· Κύριε, σὺ μου πλύνεις τοὺς πόδας;

Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

² Gr. he.

VER. 7.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· ὅτι ἢ γὰρ οὐκ οἶδαι αὐτὰς ἀπὸ νῦν, γὰρ οὐκ οἶδαι αὐτὰς ἀπὸ νῦν, γὰρ οὐκ οἶδαι αὐτὰς ἀπὸ νῦν.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

VER. 8.

Ἀπεκρίθη αὐτῷ Πέτρος· οὐ μὴ τίψω ποδὸς σου πρὸς ἐγὼ ἄνωγος. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ τίψω σοι, οὐκ ἔξεις μέρος μετ' ἐμοῦ.

Peter saith unto him, Thou shalt never wash my feet: Jesus answered him; If I wash thee not, thou hast no part with me.

² Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God, John iii. 5.

VER. 9.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μόνον πλύνῃς, ἀλλὰ καὶ τὰς χεῖρας καὶ τὰς κεφαλὰς.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

VER. 10.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λεγουμένος οὐ χρεῖται τίψαι ἑ τὸν πόδα τίψασθαι, ἀλλ' ἵνα καθαρὸς ᾖ· καὶ ἡμεῖς καθαροὶ ὄντες, ἀλλ' οὐχ ἅπαντες.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

VER. 11.

Ἦσθη γὰρ οὐκ ἠσπασμένοι αὐτοὶ· ἀλλὰ τοῦτο εἶπεν· ὅχι ὅτι πάντες καθαροὶ ὄντες.

For he knew who should betray him; therefore said he, Ye are not all clean.

VER. 12.

Ὅτι ὅτι ἔτι τὰς ἑσθίας αὐτῶν, καὶ ἔλασεν τὰ ἱμάτια αὐτῶν, ἀνακλιθεὶς πάλιν, πλύνει αὐτοὺς ἑπιβοῶντι τὴν περικεφαλαίαν ἑαυτοῦ;

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

VER. 13.

Ἔμεις φωνήσῃς με, ὁ Διδάσκαλος καὶ ὁ Κύριος καὶ καλῶς λέγεται αὐτῷ γὰρ.

Ye call me Master and Lord: and ye say well; for so I am.

² See on Matt. xxiii. ver. 8. clause 2.

VER. 14.

Εἰ ὅτι ἢ γὰρ ἑαυτῶν τοὺς πόδας, ὁ πῖφος καὶ ὁ διδάσκαλος, καὶ ἡμεῖς ἑαυτὰς ἀλλήλων πλύνουσιν τοὺς πόδας.

If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

² But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Matt. xx. 26, 27; Mark x. 43, 44; Luke xiii. 26, 27. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fall on me, xv. 1-3. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Likewise ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 15.

Ἐπίδειξα γὰρ ἕνεκα ὑμῶν, ἵνα καθὼς ἔβη ἐπέσται ὑμῶν, καὶ ἴσως ποῦτος.

For I have given you an example, that ye should do as I have done to you.

See on chap. x. ver. 4.

VER. 16.

Ἀμὲν ἀμὲν λέγω ὑμῶν, οὐκ ἔστι δούλος μᾶλλον τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστολὸς μᾶλλον τοῦ ἀποψέλλοντός αὐτόν.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

See on Matt. x. ver. 24.

VER. 17.

Εἰ ταῦτα οἴσασθε, μακάριον ἔσται ἰδὲν ὑμῶν αὐτά.

If ye know these things, happy are ye if ye do them.

See on Matt. vii. ver. 24. clauses 1, 2.

VER. 18.

Οὐκ εἶπα πάντων ὑμῶν λέγων· Ἐγὼ οἶδα ὅτι ἐξουσιάζετε· ἀλλ' ἵνα ἢ γρηγορῶ ἀπαρθεῖν· Ὁ πῶτος μὲν αὐτοῦ τὸν ἄρτον, ἐπέστη ἐν' ἐκείνῳ τὸν ἄρτον αὐτοῦ.

I speak not of you all: but I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

For he knew who should betray him; therefore said he, Ye are not all clean, ver. 11. None of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, 19. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

See on Matt. i. ver. 22.

Yea, mine own familiar friend, in

whom I trusted, which did eat of my bread, hath lifted up his heel against me, Psal. xli. 9.

VER. 19.

Ἄν' ἄρτι λέγω ὑμῶν πρὸ τοῦ πασεῖν, ἵνα ἔρω γένηται πιστεύοντες ἐνὶ ἐμοί αἰμα.

Now I tell it you before it come, that, when it is come to pass, ye may believe that I am he.

Or, from henceforth.

And now I have told you before it come to pass; that when it is come to pass, ye might believe, John xiv. 29. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you, xvi. 4.

See on Matt. xi. ver. 3.

VER. 20.

Ἀμὲν ἀμὲν λέγω ὑμῶν· Ὁ λαμβάνων ἐνὶ τῷ σίμῳ, ἐκεῖ λαμβάνει· ἢ ἐν ἐκείνῳ λαμβάνων, λαμβάνει τὸν σίμῳ-πῶρτόν μου.

Verily, verily, I say unto you, He that receiveth whatsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

See on Matt. x. ver. 40.

VER. 21.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν, καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῶν, ἐνὶ αἷς ἐξ ὑμῶν παραδόσει με.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

See on chap. xi. ver. 35.

See on Matt. xxvi. ver. 31.

VER. 22.

Ἐβλεπον οὖν εἰς ἀλλήλους ἡ μαθηταί, ἀποφασίζοντες ἐπὶ τίνος λόγου.

Then the disciples looked one on another, doubting of whom he spake.

See on Matt. xxvi. ver. 32.

VER. 23.

Ἦν δὲ ἀνακείμενος εἰς τὸν μαθητὴν αὐτοῦ ἐν τῷ κόλῳ τοῦ Ἰησοῦ, ὃς ἦν Ἰσκαριώτης.

Now there was leaning on Jesus' be-

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^aon one of his disciples, ^bwhom Jesus loved.

^a See on chap. i. ver. 18. clause 3.

^b When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, xx. 3. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord, xxi. 7. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 20. This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true, 24.

VER. 24.

ἤκουσεν οὖν ταύτην Σίμων Πέτρος κλιθεὶς τις ἀνὰ εὐὴ παρὰ αὐτοῦ.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

VER. 25.

Ἐπιτιθεὶς δὲ ἑαυτὸς ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστις;

He then lying on Jesus' breast saith unto him, Lord who is it?

VER. 26.

Ἀποκριθεὶς δὲ Ἰησοῦς· Ἐαυτὸς ἐστιν ὃ λέγει Βήθσαϊ τὸ φομιλιν, Ἰωάννης. Καὶ ἐμὲ κάλεσας τὸ φομιλιν, ἵδωσιν Ἰωάνης Σίμωνος Ἰσκαριώτη.

Jesus answered, He it is, to whom I shall give ^a a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

^a Or, morsel.

VER. 27.

Καὶ μετὰ τὸ φομιλιν τότε εἰσῆλθεν εἰς ἑαυτὸν ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ σάβας, ἠκούσω τήχην.

And after the sop ^aSatan entered into him. Then said Jesus unto him, That thou doest, do quickly.

^a See on Matt. iv. ver. 1. clause 4.

VER. 28.

Ταῦτα δὲ εἰδὼς ἔβη τῶν ἀνακειμένων εὐρὺς εἰς εἶπὸν αὐτῶν.

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Now no man at the table knew for what intent he spake this unto him.

VER. 29.

Τοὺς γὰρ ἰδόντες, ἦσαν τὸ γλαυκώματι λέγει ὁ Ἰωάννης, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγάρων ἀνὰ χεῖρας ἔχουσι εἰς τὸν ἕσπρον ὁ τοῦ πτωχοῦ ἵνα τὸ δοῖ.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

VER. 30.

Ἀκούων οὖν τὸ φομιλιν ἑαυτὸς, εὐθέως ἐξῆλθεν ἐν δὲ νύξ ὅτι οὐκ ἔβη.

He then having received the sop went immediately out: and it was night.

VER. 31.

Λέγει ὁ Ἰησοῦς· Νῦν ἰδοῦσθε ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἰδοῦσθε ἐν αὐτῷ.

Therefore, when he was gone out, Jesus said, ^aNow is the Son of man glorified, ^b and God is glorified in him.

^a See on chap. vii. ver. 39. clause 3.

^b And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, xvii. 1. I have glorified thee on earth: I have finished the work which thou gavest me to do, 4. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Εἰ ὁ Θεὸς ἰδοῦσθε ἐν αὐτῷ, καὶ ὁ Θεὸς δεξιῶν αὐτοῦ ἐν ἑαυτῷ, καὶ εὐθέως δεξιῶν αὐτοῦ.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Y

VER. 33.

Ταῦτα ἔτι μικρὸν μετ' ὑμῶν εἰμι ζῶ-
ντωντί με, καὶ καθὼς εἶπα τοῖς Ἰουδαίοις·
Ὅτι ἔγωγ ὀψέσθε ἔνδ, ἡμεῖς δὲ ἀνασθε
ἀλλήτρ καὶ ἡμεῖς λέγω ἄρτι.

^a Little children, ^b yet a little while I
am with you. Ye shall seek me: and as
I said unto the Jews, ^c Whither I go, ye
cannot come; so now I say to you.

^a My little children, of whom I tra-
vail in birth again until Christ be
formed in you, Gal. iv. 19. My little
children, these things write I unto
you, that ye sin not, 1 John ii. 1. Ye
are of God, little children, and have
overcome them: because greater is
he that is in you, than he that is in
the world, iv. 4.

^b See on chap. vii. ver. 33. clause 1.

^c Ye shall seek me, and shall not
find me: and where I am, thither ye
cannot come, John vii. 34. Then
said Jesus again unto them, I go my
way, and ye shall seek me, and shall
die in your sins: whither I go, ye
cannot come. Then said the Jews, Will
he kill himself? because he saith, Whi-
ther I go, ye cannot come, viii. 21, 22.

VER. 34.

Ἐτολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγα-
πᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα
καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

^a A new commandment I give unto
you, ^b That ye love one another; ^c as I
have loved you, that ye also love one
another.

^a Again, a new commandment I
write unto you; which thing is true
in him and in you: because the dark-
ness is past, and the true light now
shineth. He that saith he is in the
light, and hateth his brother, is in
darkness even until now. He that
loveth his brother abideth in the light,
and there is none occasion of stum-
bling in him. But he that hateth his
brother, is in darkness, and walketh
in darkness, and knoweth not whither
he goeth, because that darkness hath
blinded his eyes, 1 John ii. 8—11. And
now I beseech thee, lady, not as
though I wrote a new commandment
unto thee, but that which we had
from the beginning, that we love one
another, 2 John 5.

^b See on Mark ix. ver. 50. clause 3.

^c See on ver. 1. clause 4.

VER. 35.

Ἐν τούτῳ γνώσεται πάντες ὅτι ἡμεῖς
μαθηταὶ ἴσμε, ἅν ἀγάπησιν ἔχητε ἐν ἀλλή-
λοις.

By this shall all men know that ye
are my disciples, if ye have love one to
another.

VER. 36.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ
ὀπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου
ὀπάγω, οὐ δύνασαι μεεὶ νῦν ἀκολουθεῖσαι,
ὅτι οὐκ ἀκολουθήσεις μεεὶ.

Simon Peter said unto him, Lord,
whither goest thou? Jesus answered
him, Whither I go, thou canst not fol-
low me now; ^a but thou shalt follow me
afterwards.

^a Verily, verily, I say unto thee,
When thou wast young, thou girdedst
thyself, and walkedst whither thou
wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and
another shall gird thee, and carry thee
whither thou wouldest not. This spake
he, signifying by what death he should
glorify God. And when he had spoken
this, he saith unto him, Follow me,
John xxi. 18, 19. Knowing that shortly
I must put off this my tabernacle,
even as our Lord Jesus Christ hath
shewed me, 2 Pet. i. 14.

VER. 37.

Λέγει αὐτῷ ὁ Πέτρος· Κύριε, δευρὶ ὃ
δυναμῶσαι ἀκολουθεῖσαι ἄρτι; εὐδὲ φοβή-
σομαι ὑπὲρ σου θῆσω.

Peter said unto him, Lord, why can-
not I follow thee now? ^a I will lay
down my life for thy sake.

^a See on Matt. xxvi. ver. 33, 35.

VER. 38.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὸν φόβον
σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὲν λέγω ὑμῖν,
εἰ μὴ ἄλλως φοβήσεται ἄρτι ὁ καρ-
πὸς μου τρεῖς.

Jesus answered him, With thou lay
down thy life for my sake? ^a Verily,
verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice.

^a See on Matt. xxvi. ver. 34.

CHAP. XIV.—VER. 1.

Καὶ παραστήθη ἡμεῖς ὁ κερθὶς· ἀνα-
τίσθη εἰς τὸν Θεόν, καὶ εἰς ἡμᾶς πικρῶτατα.

A. D. 33.

JOHN XIV. 1—7.

A. D. 33.

^a Let not your heart be troubled: ye believe in God, ^b believe also in me.

^a Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, ver. 27.

^b See on chap. v. ver. 25. and Mark xvi. ver. 16. clause 1.

VER. 2.

Ἐν τῇ οἰκῇ τοῦ πατρὸς μου πολλὰ οἴκηται ἄλλοι· εἰ δὲ μὴ, ἔγωγε ἂν ἦμην κενώσαι τρυφεροῦ τόπον ὑμῶν.

^a In my Father's house are many mansions; if it were not so, I would have told you. ^b I go to prepare a place for you.

^a For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; ⁹ Cor. v. 1. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name, Rev. iii. 12.

^b Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 19, 20. See also on chap. xii. ver. 26. clause 3.

VER. 3.

Ἴ καὶ ἄν πορεύσῃ, καὶ τρυφερῶν ὀικήσῃ ὑμῶν, ἔγωγε ἔρχομαι, καὶ παραλήψομαι ὑμᾶς ἑαυτῶν· ἵνα ἔσω ὑμᾶς ὑδὸν καὶ ἔσθῃ ἔγωγε.

And if I go and prepare a place for you, ^a I will come again, and receive you unto myself; that where I am, there ye may be also.

^a See on chap. xii. ver. 26. clause 3.

VER. 4.

Καὶ ἔγωγε ὑδὸν ἰσχύω, ἄλλα, καὶ τὸν ἄνδρα ἄλλοον.

^a And whither I go ye know, ^b and the way ye know.

^a See on chap. vii. ver. 33.

^b See on chap. vi. ver. 45.

VER. 5.

Ἀπεῖπε αὐτῷ Θεομάρκ· Κύριε, οὐκ ὄπισθεν σου ἰσχύω; καὶ πᾶς ἀνέμελλε τὸν ἄνδρα ἄλλοον;

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

VER. 6.

Ἀπεῖπε αὐτῷ ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

Jesus saith unto him, ^a I am the way, ^b the truth, and ^c the life: ^d no man cometh unto the Father, but by me.

^a See on Matt. xi. ver. 27. clause 3.

^b And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, 17, 18. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice, xviii. 37. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us, 2 Cor. i. 19, 20.

^c See on chap. i. ver. 4. clause 1.

^d See on chap. x. ver. 7.

VER. 7.

Εἰ ἴστανται ὑμεῖς, καὶ τὸν πατέρα μου ἰσχύνατε ἄν καὶ ἄν ἔπει ὑμεῖς αὐτὸν, καὶ ἰσχύνατε αὐτόν.

^a If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

^a See on chap. x. ver. 30.

VER. 8.

Λέγει αὐτῷ φίλιππος Κύριε, δίδξω ἡμῖν τὸν πατέρα, καὶ ἕρῃαι ἡμῖν.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

VER. 9.

Λέγει αὐτῷ ὁ Ἰησοῦς Τοσούτου χρόνου μεθ' ἡμῶν εἰμι, καὶ οὐκ ἔγνωνάς με, φίλιππε; ὁ ἰσχυρῶς ἐμὲ, ἴσχυρας τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δίδξω ἡμῖν τὸν πατέρα;

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

^a See on chap. x. ver. 30.

VER. 10.

Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἵσται; τὰ ῥήματα δὲ ἐγὼ λαλῶ ἡμῖν, ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς πρῶς τὰ ἔργα.

^a Believest thou not that I am in the Father, and the Father in me? ^b the words that I speak unto you I speak not of myself: ^c but the Father that dwelleth in me, ^d he doeth the works.

^a See on chap. x. ver. 30.

^b See on chap. v. ver. 19. clause 1.

^c And the Word was made flesh, and dwelt among us, John i. 14. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation, 2 Cor. v. 19. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

^d See on chap. v. ver. 36. clause 2.

VER. 11.

Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτῶν πιστεύετε μοι.

^a Believe me that I am in the Father, and the Father in me: ^b or else believe me for the very works sake.

^a See on chap. x. ver. 30.

^b See on chap. v. ver. 36. clause 2.

VER. 12.

Ἀμὲν ἀμὲν λέγω ἡμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα δὲ ἐγὼ ποιῶ, κἀγαθῶς ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

Verily, verily, I say unto you, ^a He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; ^b because I go unto my Father.

^a See on Matt. xvii. ver. 20.

^b See on chap. vii. ver. 39. clause 2.

VER. 13.

Καὶ ὁ, ὅτι ἂν ἀνέρωτη ἐν τῷ ὀνόματι μου, τούτου ποιήσει· ἢν θέλησθῆ ὁ πατὴρ ἐν τῷ υἱῷ.

^a And whatsoever ye shall ask ^b in my name, that will ^c I do, that ^d the Father may be glorified in the Son.

^a See on Matt. vii. ver. 7, 8.

^b For through him we both have access by one Spirit unto the Father, Eph. ii. 18. According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him, iii. 11, 12. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen, 21. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, v. 20. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For there is one God, and one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, xiii. 15. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

^c Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give

x See also 1 Pet. 3:18 - Heb. 4:14-16 - 9:15. Rom 8:34. - 11:2:192. - 9:11

A. D. 32.

JOHN XIV. 13—16.

A. D. 39.

me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, 14. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

^d See on chap. xiii. ver. 31. clause 2.

VER. 14.

Ἐάν τι ἀητήσῃτε ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω.

If ye shall ask any thing in my name, I will do it.

VER. 15.

Ἐάν ἀγαπήσῃτε με, τὰς ἐντολάς τὰς ἡμετέρας τηρήσατε.

If ye love me, keep my commandments.

^a See on Matt. vii. ver. 21. clause 3.

VER. 16.

Καὶ ἐγὼ ἱκετεύω τὸν πατέρα, καὶ ἄλλον ἀπεσταλῆναι ὑμῖν, ὃν μετὰ μεθ' ὑμῶν εἰς τὸ αἰῶνα.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

^a Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with

the Father, Jesus Christ the righteous, 1 John ii. 1.

^b But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, ver. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, xvi. 7—15. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. And the disciples were filled with joy, and with the Holy Ghost, xiii. 52. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, viii. 15, 16. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of

hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen, Matt. xxviii. 20. See also on chap. iv. ver. 14. clause 2.

VER. 17.

Τὸ πνεῦμα τῆς ἀληθείας, ἃ ὁ ἀκόσμος οὐ δύναται λαβῆναι· ὅτι οὐ δεῦρθε ἀπέβη, ἀλλὰ γενόμενος ἀπὸ τοῦ πατρὸς διὰ τὴν αἰωνίαν ἀπέβη, ὅτι συμπάσκει μετὰ υἱοῦ, καὶ ἐν υἱῷ ἠώρα.

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, xvi. 13.

For it is not ye that speak, but the Spirit of your Father, which speaketh in you, Matt. x. 20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 9-11. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, John iv. 4.

VER. 18.

Οὐκ ἀφήσω ὑμᾶς ἵπποκρίτους ἕξωσθε ἀπὸ ὑμῶν.

I will not leave you comfortless: I will come to you.

Or, orphans.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, ver. 3. I in them, and thou in me, that they may be made perfect in me; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 23. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, even unto the end of the world. Amen, xviii. 20. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, Rom. viii. 10. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. See also on chap. vi. ver. 56.

VER. 19.

Ἐτι μικρόν, καὶ ὁ κόσμος με οὐκ ἔτι δεύσει· ἵνα διὰ τὴν αἰωνίαν ζήσωμεν.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

See on chap. vii. ver. 53. clause 1. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. See also on chap. x. ver. 20. clause 2.

VER. 20.

Ἐν ἡμέρῃ τῇ ἑσπέρῃ γνώσεσθε ἵνα ἐν ἐμῷ εἶμι καὶ ὑμεῖς ἐν ἐμῷ, καὶ ὑμεῖς ἐν ἐμῷ, καὶ ἐγὼ ἐν ὑμῖν.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

See on chap. x. ver. 30.

A. D. 33.

JOHN XIV. 20—23.

A. D. 33.

^b See on chap. vi. ver. 56.^c See on ver. 18.

VER. 21.

Ὁ ἔχει τὰς ἐντολάς μου, καὶ τῶν αὐτῶν, ἑαυτὸς ἔσται ὁ ἀγαπῶν με· ὁ δὲ ἀγαπᾷ με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἑμφανήσω αὐτῷ ἑμαυτὸν.

^a He that hath my commandments, and keepeth them, he it is that loveth me: ^b and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

^a If ye love me, keep my commandments, ver. 15. Jesus answered and said unto him, If a man love me, he will keep my words: He that loveth me not keepeth not my sayings, 23, 24. Ye are my friends if ye do whatsoever I command you, xv. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 13—24. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, v. 2, 3.

^b Jesus answered and said unto him, If a man love me, he will keep my

words: and my Father will love him, and we will come unto him, and make our abode with him, ver. 23. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour, xii. 26. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God, xvi. 27. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2.

VER. 22.

Ἄκουε αὐτῷ ἰσθῆαι· (οὐχ ὁ Ἰσκαριώτης) κίε, τί γέγονεν ἔτι ἡμῶν μάλῳς ἡμερῶν σου τῶν, καὶ οὐχὶ τῷ κόσμῳ;

^a Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

^a Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 23.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ ἐγὼ αὐτὸν ἐμφανήσωμαι, καὶ μετὶ πατρός αὐτοῦ κείσομαι.

Jesus answered and said unto him, ^a If a man love me, he will keep my words: ^b and my Father will love him, and ^c we ^d will come unto him, and make our ^e abode with him.

^a See on ver. 21. clause 1.

^b See on ver. 21. clause 2.

^c See on chap. v. ver. 17. clause 2.

^d See on ver. 18. and chap. vi. ver.

55.

A. D. 33.

JOHN XIV. 23—26.

A. D. 33.

And I will dwell among the children of Israel, and will be their God, Exod. xix. 45. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xvii. 11, 12. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 16. God is love; and he that dwelleth in love dwelleth in God, and God in him, 1 John iv. 16.

VER. 24.

Ὁ μὴ ἀγαπᾷ με, τοὺς λόγους μου οὐ κηρύττει· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἡμέας, ἀλλὰ τοῦ πατρὸς μου καὶ τοῦ υἱοῦ.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

^a See on chap. vii. ver. 16.

^b See on chap. viii. ver. 42. clause 3.

VER. 25.

Ταῦτα λέλαθεκα ὑμῶν, ἵνα ἡμῶν μὴ ᾤσθητε.

These things have I spoken unto you, being yet present with you.

VER. 26.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ ἀποσταλεί μετὰ ὑμῶν εἰς τὴν πόλιν ἡμετέραν, καὶ ἐπιμαρτυρήσει ὑμῶς πάντα ἃ εἶπον ὑμῶν.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

^a See on ver. 16. clause 2.

^b And I will pray the Father and

he shall give you another Comforter, ver. 16. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 49. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, Ye have heard of me, Acts i. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 4. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maids I will pour out, in those days, of my Spirit; and they shall prophesy, 16—18. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33.

^c But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. See also on chap. vi. ver. 45. clauses 1, 2.

^d When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said, John ii. 22. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they

that these things were written of him, and that they had done these things unto him, xii. 16.

VER. 27.

Ἐπίστευ ἄφρατος ἰστίων ἐπίστευ τὸν ἰστίων
 ἰστίων ἰστίων ὡς καθὼς ἰ ἀνάμοις ἰστίων,
 ἰστί ἰστίων ἰστίων, μὴ ταρασσέσθω ἰστίων ἰ
 καθὼς, μὴδὲ ἐπιδιδάτω

^a Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

^a These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 19—21. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 23—27. The Lord will give strength unto his people; the Lord will bless his people with peace, Psal. xxix. 11. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth, lxxii. 7. Mercy and truth are met together; righteousness and peace have kissed each other, lxxiv. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy founda-

tions with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, liv. 10—13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off, lv. 12, 13. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. See also on Luke ii. ver. 14. clause 2.

VER. 28.

Ἰσαίωσατε ἐντὶ ἐμοῦ εἰπὼν ἰστίων ἰστίων
 καὶ ἰστίων: ἰστίων ἰστίων: ἰστίων ἰστίων
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Ye have heard how I said unto you, ^aI go away, ^band come again unto you, If ye loved me, ye would rejoice, because I said, I go unto the Father: ^cfor my Father is greater than I.

^a See on chap. vii. ver. 33.

^b See on ver. 18.

^c But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God, 1 Cor. xi. 3. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, xv. 24. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 28. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things

in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 8—11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house, Heb. iii. 1—3. Compare chap. x. ver. 30.

VER. 29.

Καὶ νῦν εἶπα ὑμῖν ὅτι ἡμεῖς οὐκ ἐσμεν ἰσχυροὶ, ὡς οὐκ ἐστε.

And now I have told you before it come to pass; that when it is come to pass, ye might believe.

See on chap. xiii. ver. 19.

VER. 30.

Οὐκ ἐπιθυμῶ λαλῆσαι μὲν ὑμῶν ἕνεκα; γὰρ ἐὰν τὸ πρῶτον οὗτος ἔρχεται, καὶ ἐγὼ οὐκ ἔρχομαι ὀπίσω.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

See on chap. xii. ver. 31. clause 2.

See on chap. viii. ver. 46.

VER. 31.

Ἄλλ' ἵνα γινῆ ἡ πίστις ὑμῶν ἐν τῷ υἱῷ τοῦ πατρὸς, καὶ ἵνα οὐκ ἐκταλασθῆτε ἐκ τῆς ἐπιτομῆς, ὅτι ἐγὼ πέμψω ἱεροδούλον.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence.

CHAP. XV.—VER. 1.

Ἐγὼ εἰμὶ ἡ ἀμπελὶς ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.

I am the true vine, and my Father is the husbandman.

VER. 2.

Πᾶς κλάδος ὃς ἠκούσῃ μὴ φέρει καρπὸν, αὐτὸν ἀρῶ καὶ αὐτὸ τὸ κενεῖν φέρει, καὶ ἑαλέω αὐτὸν, ἵνα φέρῃ καρπὸν ἐφ' ἐμοῦ.

Every branch in me that beareth not fruit he takeeth away: and every

branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

See on chap. xiv. ver. 18.

See on Matt. iii. ver. 10. clause 4.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 7—13. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged, Isa. xxvii. 4—9. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,

Rom. v. 2—5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal, 2 Cor. iv. 17, 18. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thes. v. 23. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 6—11. And as many as I love, I rebuke and chasten: be zealous therefore, and repent, Rev. iii. 19.

VER. 3.

Ἦδη ἱμαίς καθαροὶ ἔστε διὰ τὸν λόγον ἐν λαλήσειν ἱμαίν.

Now ye are clean through the word which I have spoken unto you.

VER. 4.

Μεῖνεντι ἐν ἑμοί, κήρῳ ἐν ἑαυτῷ καὶ οὐδὲν τὸ κληῖμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μένη ἐν τῷ ἄμπελῳ, ὅστις οὐδὲν ἱμαίς, ἐὰν μὴ ἐν ἑμοί μένητι.

Abide in me, and I in you. ^aAs the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

^a Without me ye can do nothing, ver. 5.

VER. 5.

Ἔγώ εἰμι ἡ ἄμπελος, ἱμαίς τὰ κληῖμα· ὁ μένων ἐν ἑμοί, κήρῳ ἐν αὐτῷ, ὅστις φέρει καρπὸν πολὺν ἔτι χωρὶς ἑμοῦ οὐ δύναται καρπὸν εἶναι.

I am the vine, ^a ye are the branches: he that abideth in me, and I in him, ^b the same bringeth forth much fruit: for ^a without me ye can do nothing.

^a Or, severed from me.

^a For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well: because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? Rom. xi. 16—24.

^b See on Matt. vii. ver. 17. clause 1.

VER. 6.

Ἐὰν μὴ τις μένη ἐν ἑμοί, ἐκλήθει ἔξω ἐκ τοῦ κληῖμας, καὶ ἔξερθήσεται· καὶ συνθροῦσιν αὐτὸν, καὶ εἰς τὴν ἕρῃ βιάσονται, καὶ αἰσθήσονται.

^a If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, ^b and cast them into the fire, and they are burned.

^a See on Matt. iii. ver. 10. clause 4.

^b See on Matt. iii. ver. 12. clause 5.

VER. 7.

Ἐὰν μένητι ἐν ἑμοί, καὶ τὰ φέροντά

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JOHN XV. 7—10.

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ἢ μου ἐν ἡμῖν μένει, ὃ λέει ὁ κύριος, ἀκούσατε, καὶ γρηγορήσατε ἡμῖν.

If ye abide in me, *and my words abide in you, *ye shall ask what ye will, and it shall be done unto you.

*And these words, which I command thee this day, shall be in thine heart, Deut. vi. 6. Thy word have I hid in mine heart, that I might not sin against thee, Psal. cxix. 11. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and life, Prov. iv. 4. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 14.

*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. Delight thyself also in the Lord; and he shall give thee the desires of thine heart, Psal. xxxvii. 4. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted, Prov. x. 24. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity, Isa. lviii. 9. See also on Matt. vii. ver. 7, 8.

VER. 8.

Ἐν ταύτῃ ἰδοῦσθε ὃ φέρει ὁ κύριος μου, ἵνα καρπὸν πολλὸν φέρητε, καὶ γρηγορήσῃτε ἡμῖν μακάριον.

*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

*Thy people also shall be all righteous: they shall inherit the land for

ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. li. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men, 2 Cor. x. 13. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. See also on Matt. v. ver. 16. clause 2.

VER. 9.

Καθὼς ἠγάπησέν με ὁ πατήρ, καθὼς ἠγάπησεν ὑμᾶς: μενεῖτε ἐν τῇ ἀγάπῃ τῆ ἡμέρᾳ.

As the Father hath loved me, so have I loved you: *continue ye in my love.

*And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, 1 John ii. 28. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 80, 21. See also on chap. viii. ver. 31.

VER. 10.

Ἐάν τις ἠκολούθῃ μου τηρήσονται, μενεῖτε ἐν τῇ ἀγάπῃ μου: καθὼς ἠγάπησεν τὸν πατέρα μου τετήρηκα, καὶ μένει αἰῶνι ἐν τῇ ἀγάπῃ.

*If ye keep my commandments, ye shall abide in my love; *even as I have kept my Father's commandments, and abide in his love.

*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound

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more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. ii. 21. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him, 1 John ii. 5. Beloved, if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, iv. 21, 22. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24.

^bSee on chap. viii. ver. 29. clause 2.

VER. 11.

Ταῦτα λαλάωμαι ὑμῖν, ἵνα ἡ χαρὰ ἡ ἡμῶν ἴσῃ τῇ ὑμῶν μέτρῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

^aHitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, John xvi. 24. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, xvii. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 15.

VER. 12.

Αὐτὸν ἔσθιν ἡ ἐπιτολὴ ἡ ἡμῶν, ἵνα ἀγαπήσῃτε ἀλλήλους καθὼς ἐγάπησα ὑμᾶς.

^aThis is my commandment, That ye love one another, as I have loved you.

^bSee on Mark ix. ver. 50. clause 3.

^cSee on chap. xiii. ver. 1. clause 4.

VER. 13.

Μαίψαται ταύτης ἀγάπης οὐδαίς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

^aGreater love hath no man than this, that a man lay down his life for his friends.

^bSee on Matt. xx. ver. 28. clause 5.

VER. 14.

Ἔμοῖς φίλοι μου ἑστέ, ἵαν ποῦτα ἐσθ ἐγὼ ἐπιτάλωμαι ὑμῖν.

^aYe are my friends, if ye do whatsoever I command you.

^bSee on Matt. xii. ver. 50.

VER. 15.

Οὐκ ἐστὶ ὑμᾶς λόγος δούλου, ἐστὶ δὲ δούλος οὐκ οἶδε τί προσῆ αὐτοῦ ἡ κτίσις ὑμᾶς διὰ ἀγάπην φίλους, ἐστὶ πάντα ἃ ἠκούσα παρὰ τοῦ πατρὸς μου, ἐγγέγραφα ὑμῖν.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

^aSee on chap. vii. ver. 16.

VER. 16.

Οὐκ ἔμοῖς με ἐξελέξατε, ἀλλ' ἐγὼ ἐξελέξαμαι ὑμᾶς, καὶ ἔδωκα ὑμᾶς, ἵνα ὑμεῖς ἐσθάρητε, καὶ καρπὸν φέρητε, καὶ ἡ καρπὸς ὑμῶν μένη ἵνα ὁ, τὶ ἀναιτήσῃτε τὴν πατέρα ἐν τῷ ὀνόματι μου, ὅτι ἡμῖν.

^aYe have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

^bSee on Mark iii. ver. 14. clause 1.

^cTherefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his

word were baptized : and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 36—42. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; Delivering thee from the people, and from the Gentiles, unto whom now I send thee ; to open their eyes and to turn them from darkness to light, and from the power of Satan unto God ; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God : so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 17—19. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel ; Which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost ; So that ye were examples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

^a See on ver. 7. clause 2.

VER. 17.

Ταῦτα ἐπιτάσσω ὑμῖν, ἵνα ἀγαπήτε ἀλλήλους.

^a These things I command you, that ye love one another.

^a See on Mark ix. ver. 50. clause 3.

VER. 18.

Εἰ ἡ κόσμος ὑμᾶς μισοῦσιν, γινώσκετε ὅτι ἐμὲ ἠμίσησαν ὑμῶν ἕνεκα.

If the world hate you, ye know that it hateth me before it hateth you.

VER. 19.

Εἰ ἐν τῷ κόσμῳ ἐστὶν, ἡ ἀγάπη ἐν τῷ κόσμῳ ἐστὶν διὰ ἐμοῦ οὐκ ἐστὶν, ἀλλ' ἵνα ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τούτου μισοῦσιν ὑμᾶς ὁ κόσμος.

^a If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

^a I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world, John xvii. 14—16. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries : Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. iv. 3—4. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 20.

Μνημονεύετε τοῦ λόγου οὗ ἔγω εἶπον ὑμῖν· Οὐκ ἐστὶν δούλος μείζων τοῦ κυρίου αὐτοῦ. Ἐὰν ὑμεῖς ἐμίσητε, καὶ ὑμεῖς διέφυγετε ἐκ τοῦ λόγου μου ἐκείνου, καὶ τὸ ἐμίστην ἐβόησαν.

Remember the word that I said unto you, ^a The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept any saying, they will keep yours also.

^a See on Matt. x. ver. 24.

VER. 21.

Ἄλλὰ ταῦτα πάντα ποιοῦσιν ὑμῖν διὰ τὸ ἰσχυρᾶ μου, ὅτι οὐκ ἔδειξά τινος σήμερτά με.

^aBut all these things will they do unto you for my name's sake, ^bbecause they know not him that sent me.

^a See on Matt. v. ver. 10. clause 1.
^b See on chap. vii. ver. 28. clause 4.

VER. 22.

Ἐι μὴ ἔθεον καὶ ἔλάλησα αὐτοῖς, ἁμαρτιαν οὐκ εἴχοι τῶν δι' ἐφάρμοσιν οὐκ ἔχουσι ἐπὶ τῆς ἁμαρτίας αὐτῶν.

^aIf I had not come and spoken unto them, they had not had sin: but now they have no ^cexcuse for their sin.

^c Or, excuse.

^a See on chap. iii. ver. 19. clause 1.

VER. 23.

Ὁ ἰμὲ μισῶν καὶ τὸν πατέρα μου μισῶ.

^aHe that hateth me hateth my Father also.

^a See on chap. x. ver. 30.

VER. 24.

Ἐὶ τὰ ἔργα μὴ ἔποιεσα ἐν αἰνοῖς, ἂ ἔδειξά ἄλλος πιστοῦμαι, ἁμαρτιαν οὐκ εἴχοι τῶν δι' καὶ ἐφάρμοσιν, καὶ μαρτυροῦμαι καὶ ἰμῶ καὶ τὸν πατέρα μου.

^aIf I had not done among them the works which none other man did, they had not had sin: ^bbut now have they both seen ^cand hated both me and my Father.

^a See on chap. iii. ver. 19. clause 1.
^b See on chap. x. ver. 30.
^c See on chap. iii. ver. 30.

VER. 25.

Ἄλλ', ἵνα πληρωθῆ ὁ λόγος ὁ γεγραμμένος ἐν τῷ βιβλίῳ αὐτῶν. Ὅτι ἠμιστοιῶν με δοξαίεν.

^aBut this cometh to pass, that the word might be fulfilled that is written in their law, ^bThey hated me without a cause.

^a See on Matt. i. ver. 22.
^b Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause, Psal. xxxv. 19. They that hate me without a cause are more than the hairs of mine head:

they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away, Lxix. 4. They compassed me about also with words of hatred; and fought against me without a cause, cix. 3. The following passages may also be consulted in the Greek: Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. Rev. xxi. 8. xxii. 17.

VER. 26.

Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ ἀπέμειψάμην παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἑαίνεν μαρτυροῦμαι περὶ ἰμοῦ.

But when ^athe Comforter is come, ^bwhom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, ^che shall testify of me:

^a See on chap. xiv. ver. 16. clause 2.
^b See on chap. xiv. ver. 26. clause 2.
^c Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, John xvi. 13—15. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, Acts v. 30—32.

VER. 27.

Καὶ ὑμεῖς; δι' μαρτυροῦστέ, ὅτι ἀπ' ἀρχῆς μισοῦ ἰμοῦ ἔσται.

^aAnd ye also shall bear witness, because ye have been with me from the beginning.

^a See on Luke xxiv. ver. 38.

CHAP. XVI.—VER. 1.

Ταῦτα λέγειντα ἰμῶν, ἵνα μὴ σκανδαλισθῆτε.

word were baptized : and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 36—42. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; Delivering thee from the people, and from the Gentiles, unto whom now I send thee ; to open their eyes and to turn them from darkness to light, and from the power of Satan unto God ; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God : so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 17—19. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel ; Which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost ; So that ye were examples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

See on ver. 7. clause 2.

VER. 17.

Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπήνῃτε ἀλλήλους.

These things I command you, that ye love one another.

See on Mark ix. ver. 50. clause 3.

VER. 18.

Εἰ ὁ κόσμος ἠγάπησέν με, ἡγάπησεν ἔτι ἡμᾶς ἄρτιον ἡμῶν μισήσαντων.

If the world hate you, ye know that it hated me before it hated you.

VER. 19.

Εἰ ἐν τῷ κόσμῳ ἔστι, ὁ κόσμος ἀγαπᾷ τὸ ἴδιον ἰσχυρῶς ἔτι διὰ ἐν τῷ κόσμῳ οὐκ ἔστι, ἀλλ' ἔγωγε ἐξελέχθην ἡμᾶς ἐν τῷ κόσμῳ, διὰ τὸ ἔσθαι μετὰ ἡμῶν ὁ κόσμος.

If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world, John xvii. 14—16. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries : Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. iv. 2—4. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 20.

Μνημονεύετε τὸ ἄγγελμα ὃ ἐγὼ εἶπον ὑμῶν οὐκ ἔστι δούλος μισθῶν τοῦ κερτοῦ αἰνῶν. Ἐὰν ἐπιβλέψω, καὶ ὁρᾷς διδύκωναι εἰ τὸ ἄγγελμα μου ἐπίστανται, καὶ τὸ ἐπιβλεπὼν κατανοήσω.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep yours also.

See on Matt. x. ver. 24.

VER. 21.

Ἄλλα ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ἠγαθὸν μου, ὅτι οὐκ ὄπισθ' ἐγὼ πέτασα με.

^aBut all these things will they do unto you for my name's sake, ^bbecause they know not him that sent me.

^aSee on Matt. v. ver. 10. clause 1.
^bSee on chap. vii. ver. 28. clause 4.

VER. 22.

Ἐὰν μὴ ἦλθον καὶ ἠλάλιθα αὐτοῖς, ἁμαρταν οὐκ εἶχον τῶν δι' ὑμῶν οὐκ εἶχον· ἀμαρτίας αὐτῶν.

^aIf I had not come and spoken unto them, they had not had sin: but now they have no ^cexcuse for their sin.

^cOr, excuse.

^aSee on chap. iii. ver. 19. clause 1.

VER. 23.

Ὁ ἰμὸς μουσὺν καὶ τὸν πατέρα μου μουσῶν.

^aHe that hateth me hateth my Father also.

^aSee on chap. x. ver. 30.

VER. 24.

Ἐὰν τὰ ἔργα μὴ ἔποιεσαν ἢ αὐτοῖς, ἂ ἄλλοι ἄλλοι πτωχίσαν, ἁμαρταν οὐκ εἶχον τῶν δι' ἐγὼ καὶ ἠαρέσκασιν, καὶ μαμμοσίνας καὶ ἰμὸν καὶ τὸν πατέρα μου.

^aIf I had not done among them the works which none other man did, they had not had sin: ^bbut now have they both seen ^cand hated both me and my Father.

^aSee on chap. iii. ver. 19. clause 1.

^bSee on chap. x. ver. 30.

^cSee on chap. iii. ver. 20.

VER. 25.

Ἄλλ', ἢνα πληρωθῆ ὁ λόγος ὁ γεγραμμένος ἢ τῷ ῥήματι αὐτῶν· Ὅτι ἠμισήσαν με διαβόλῳ.

^aBut this cometh to pass, that the word might be fulfilled that is written in their law, ^bThey hated me without a cause.

^aSee on Matt. i. ver. 22.

^bLet not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause, Psal. xxxv. 19. They that hate me without a cause are more than the hairs of mine head:

they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away, lxx. 4. They compassed me about also with words of hatred; and fought against me without a cause, cix. 3. The following passages may also be consulted in the Greek: Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. Rev. xxi. 8. xxii. 17.

VER. 26.

Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἔγω ἀπέπεμψα ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἑαυτοῦ μαρτυρήσει καὶ ἐμῶν.

But when ^athe Comforter is come, ^bwhom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, ^che shall testify of me:

^aSee on chap. xiv. ver. 16. clause 2.

^bSee on chap. xiv. ver. 26. clause 2.

^cHowbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, John xvi. 13—15. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, Acts v. 30—32.

VER. 27.

Καὶ ὑμεῖς δι' μαρτυρίαν, ὅτι ἄν' ἀρχῆς μετ' ἐμοῦ ἔσση.

^aAnd ye also shall bear witness, because ye have been with me from the beginning.

^aSee on Luke xxiv. ver. 38.

CHAP. XVI.—VER. 1.

Ταῦτα λέθησκον ὑμῖν, ἢνα μὴ στανδαλωθῆτε.

A. D. 33.

JOHN XVI. 1—10.

A. D. 33.

These things have I spoken unto you, that ye should not be offended.

VER. 2.

Ἀποσταθήσεως ποιήσεως ὑμῶν· ἀλλ' ἔρχεται ἡρα ἡνὰ τῆς ἡμετέρας ἡμέρας, ἧς λατρίαν προσφέρεται τῷ Θεῷ.

^a They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

^a See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ταῦτα ποιήσουσι ὑμῖν, ὅτι οὐκ ἔγνωσαν τὴν πατέρα, οὐδὲ ἑμέ.

And these things will they do unto you, ^a because they have not known the Father, nor me.

^a See on chap. vii. ver. 28. clause 4.

VER. 4.

Ἀλλὰ ταῦτα λαλάσθη ὑμῖν, ἡνὰ ἦρα ἡλθὺ ἢ ἡρα, μεμνημένον αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἤμην.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

VER. 5.

Ἔτι δὲ ἰσάγω πρὸς τὸν ἀτίμωτον ἑμέ, καὶ οὐδὲς ἐξ ὑμῶν ἐρωτᾷ με, σὺ ἰσάγωγος;

^a But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

^a See on chap. vii. ver. 33.

VER. 6.

Ἄλλ' ὅτι ταῦτα λαλάσθη ὑμῖν, ἢ λύπη πνευμάτωσιν ὑμῶν τὴν καρδίαν.

But because I have said these things unto you, sorrow hath filled your heart.

VER. 7.

Ἄλλ' ἐγὼ τὸν ἀλάσθη λόγος ὑμῖν, συμφέρον ὑμῖν ἡνὰ ἐγὼ ἀπέλθω· ἐγὼ γὰρ μετ' ἀπέλθω, ἢ Πατέρα ἁγίου οὐκ ἐλαίσθη πρὸς ὑμᾶς· ἐγὼ δὲ ἀπεστέθω, ἀτίμωτον αὐτὸν πρὸς ὑμᾶς.

Nevertheless I tell you the truth; It is expedient for you that I go away;

for if I go not away, ^a the Comforter will not come unto you; but if I depart, ^b I will send him unto you.

^a See on chap. xiv. ver. 16. clause 2.

^b See on chap. xiv. ver. 26. clause 3.

VER. 8.

Καὶ ἰδὼν ταῦτος ἰδύξην τὸ πνεῦμα ἀπὸ ἀμαρτίας καὶ ἀπὸ δικαιοσύνης καὶ ἀπὸ ἁλίστης.

And when he is come, he will ^a reprove the world of sin, and of righteousness, and of judgment:

^a Or, convince.

VER. 9.

Παρ' ἀμαρτίας μὲν, ὅτι οὐκ ἀνομιάνουσιν ἐμέ.

^a Of sin, because they believe not on me;

^a See on chap. iii. ver. 18. clause 2.

VER. 10.

Παρ' δικαιοσύνης δὲ, ὅτι ἀπὸ τῆς πατέρος μου ἰσάγω, καὶ οὐκ ἐστὶ διακριτὴ μετ'

^a Of righteousness, ^b because I go to my Father, and ye see me no more;

^a Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xiv. 24, 25. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. and xxiii. 15—17. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith, Rom. i. 16, 17. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, iii. 21, 22. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 17—21. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

^b See on chap. vii. ver. 33.

VER. 11.

Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκρηται.

VOL. II:

^a Of judgment, because ^b the prince of this world is judged.

^a See on Luke x. ver. 18. clause 2.

^b See on chap. xii. ver. 31. clause 2.

VER. 12.

Ἔτι πολλά ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.

I ^a have yet many things to say unto you, but ye cannot bear them now.

^a And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 11—14.

VER. 13.

Ὅταν δὲ ἴδῃτε τὸ πνεῦμα τῆς ἀληθείας, ἰσακούσατε ἑαυτοὺς εἰς τὰς ἀλήθειαις ἃς λαλοῦνται ὑμῖν, ἀλλ' ὅσα ἂν ἀκούσῃτε, λαλοῦνται καὶ τὰ ἔρχομενα ἀναγγελλοῦν ὑμῖν.

Howbeit when he, ^a the Spirit of truth, is come, ^b he will guide you into all truth: ^c for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: ^d and he will shew you things to come.

^a See on chap. xiv. ver. 17. clause 1.

^b But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that

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we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 10—13. See also on chap. xiv. ver. 26. clause 3.

^c See on chap. vii. ver. 16.

^d And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. and Acts ii. 17. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar, xi. 27, 28. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, xxi. 9—11.

VER. 14.

Ἐξουίο; ἡμεῖς δοξάσει, ἔτι ἐν τῷ ἡμῶν λήφεται, καὶ ἀναγγελεῖ ἡμῖν.

^a He shall glorify me: for he shall receive of mine, and shall shew it unto you.

^b See on chap. xv. ver. 26. clause 3.

VER. 15.

Πάντα ἃ ἐγὼ εἶπα ὑμῖν, ἐγὼ εἶπα διὰ τοῦτο εἶπον, ἔτι ἐν τῷ ἡμῶν λήφεται, καὶ ἀναγγελεῖ ἡμῖν.

^a All things that the Father hath are mine: therefore said I, That he shall take of mine, and shew it unto you.

^a See on chap. x. ver. 30. and Matt. xviii. ver. 18.

VER. 16.

Μικρὸν, καὶ οὐ διακριτῶς με: καὶ πάλιν με, καὶ ἄνωθεν με: ἔτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

^a A little while, and ye shall not see me: and again, ^b a little while, and ye shall see me, ^c because I go to the Father.

^a See on chap. vii. ver. 33. clause 1.

^b See on chap. xiv. ver. 18.

^c See on chap. vii. ver. 33. clause 2.

VER. 17.

Ἐἶπον οὖν ἐν τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους: Τί ἔστι τοῦτο ὃ λέγει ἡμῶν μικρὸν, καὶ οὐ διακριτῶς με: καὶ πάλιν με, καὶ ἄνωθεν με; Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, because I go to the Father?

VER. 18.

Ἔλεγεν οὖν: τοῦτο τί ἔστιν ὃ λέγει, ὃ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

VER. 19.

Ἔγνων οὖν ὁ Ἰησοῦς ἔτι ἵδεναι αὐτῶν ἔρωτας, καὶ εἶπεν αὐτοῖς: Περὶ τοῦτου ἐπηρώτα μου ἀλλήλους, ἔτι εἶπον μικρὸν, καὶ οὐ διακριτῶς με: καὶ πάλιν με, καὶ ἄνωθεν με;

Now ^a Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me?

^a See on Matt. ix. ver. 4. clause 1.

VER. 20.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ἔτι κλαίσετε καὶ θρηνήσετε ἡμεῖς, ὃ δὲ πόρρωθεν χαρήσεται: ἡμεῖς δὲ λυπεθήσομεν, ἀλλ' ὃ ἔστιν ἡμῶν εἰς χαρὰν γινώσκοντες.

Verily, verily, I say unto you, ^a That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful,

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^b but your sorrow shall be turned into joy.

^a See on Matt. ix. ver. 15. clause 2.

^b See on Matt. v. ver. 4. clause 2.

VER. 21.

Ἡ γυνὴ ἔταν τίστη, λόγῳ ἔχει, ἔταν ἔλθῃ ἡ ἡμέρα αὐτῆς· ἔταν δὲ γέννησιν τὸ παιδίον, οὕτως ἔτι μετὰ τὴν τίστην, διὰ τὸν χαρὰν, ἔτι ἐγενήθη ἀδελφὸς αἰς τὸν κόσμον.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

VER. 22.

Καὶ ἡμεῖς οὖν λόγῳ μὲν τὸν ἔχοντες· πάλαι δὲ ἔφομα ἡμῶν, καὶ χαρήσεται ἡμῶν ἡ καρδία, καὶ τὴν χαρὰν ἡμῶν οὐδεὶς αἶψα ἀφ' ἡμῶν.

And ye now therefore have sorrow: ^a but I will see you again, and your heart shall rejoice, ^b and your joy no man taketh from you.

^a Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord, John xx. 19, 20. and Luke xxiv. 41. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, Matt. xxviii. 8—10.

^b See on chap. x. ver. 23. clause 2.

VER. 23.

Καὶ ἐν ἡμέρῃ τῇ ἡμέρῃ ἡμεῖς οὕτως ἔσται οὐδὲν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἔτι ἔσται ἐν αἰτήσῃ τὴν πατέρα ἐν τῷ ὄνοματί μου, ὥσπερ ἡμεῖς.

^a And in that day ye shall ask me nothing. Verily, verily, I say unto you,

^b whatsoever ye shall ask the Father ^c in my name, he will give it you.

^a Now Jesus knew that they were desirous to ask him, and said unto them, ver. 19.

^b See on Matt. vii. ver. 7, 8.

^c See on chap. xiv. ver. 13. clause 2.

VER. 24.

Ἔως ἄρτι οὐκ ἤτήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτῆσαι, καὶ λήψετε, ἔτι ἡ χαρὰ ἡμῶν ἔτι σπουδαυμένη.

Hitherto have ye asked nothing in my name: ^a ask, and ye shall receive, ^b that your joy may be full.

^a See on Matt. vii. ver. 7. clause 1.

^b See on chap. xv. ver. 11.

VER. 25.

Ταῦτα ἐν παραβολαῖς λαλάσα ἡμεῖς ἀλλ' ἔρχεται ἡμέρα ἔτι οὐκ ἔτι ἐν παραβολαῖς λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ πρὸς τὸν πατέρα ἀναγγελοῦ ὑμῖν.

These things have I spoken unto you in ^a parables: but the time cometh when I shall no more speak unto you in ^b parables, but I shall show you plainly of the Father.

^a Or, parables.

VER. 26.

Ἐν ἡμέρῃ τῇ ἡμέρῃ ἐν τῷ ὀνόματί μου αἰτήσασθε καὶ οὐ λέγω ὑμῖν ἔτι ἕνδ' ἑαυτῶν τὸν πατέρα πρὸς ἡμῶν.

At that day ^a ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

^a See on chap. xiv. ver. 13. clause 2.

VER. 27.

Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ἡμᾶς, ἔτι ἡμεῖς ἡμεῖς φιλοῦμεν αὐτόν, καὶ πιστεύομεν ἔτι ἕνδ' ἑαυτῶν τῷ Θεῷ ἰσθῆναι.

^a For the Father himself loveth you, because ye have loved me, and have believed ^b that I came out from God.

^a See on chap. xiv. ver. 21. clause 2.

^b See on chap. viii. ver. 42. clauses 2, 3.

VER. 28.

Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλάλησα αἰς τὸν κόσμον· πάλαι ἀφῆκα τὸν κόσμον, καὶ παρεῖμαι πρὸς τὸν πατέρα.

^a I came forth from the Father, and

am come into the world : again, ^b I leave the world, and go to the Father.

^a See on chap. viii. ver. 42. clauses 2, 3.

^b See on chap. vii. ver. 33.

VER. 29.

Αἰγουν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἰδοὺ νῦν παρήσια λαθεῖς, καὶ παροιμίαν οὐδέμιαν λέγεις.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no ^a proverb.

^a Or, parable.

VER. 30.

Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἑρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθεις.

Now are we sure that ^a thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

^a See on Matt. ix. ver. 4. clause 1.

VER. 31.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε;

Jesus answered them, Do ye now believe?

VER. 32.

Ἰδοὺ, ἔρχεται ἡ ὥρα, καὶ νῦν ἐκλύθη, ἵνα σκοπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔστι.

Behold, the hour cometh, yea, is now come, ^a that ye shall be scattered, every man to his ^b own, and shall leave me alone : and ^b yet I am not alone, because the Father is with me.

^a Or, own home.

^a See on Matt. xxvi. ver. 31.

^b See on chap. viii. ver. 16. clause 2.

VER. 33.

Ταῦτα λαλάσκα ὑμῖν, ἵνα ἐν ἡμέρῳ εἰρήνης ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θάρσειτε, ἰσὺν νικῶμαι τὸν κόσμον.

These things I have spoken unto you, that ^a in me ye might have peace. ^b In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

^a See on chap. xiv. ver. 27.

^b That no man should be moved by

these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that it should suffer tribulation ; even as it came to pass, and ye know, ¹ Thess. iii. 3, 4. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, ¹ Pet. v. 9. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, Rev. vii. 14. See also on Matt. v. ver. 10. clause 1.

CHAP. XVII.—VER. 1.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ᾤψατο τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπεν· Πάτερ, ἐκλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξασῇ σε.

These words spake Jesus, and lifted up his eyes to heaven, and said, ^a Father, ^b the hour is come ; ^c glorify thy Son, ^d that thy Son also may glorify thee :

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. vii. ver. 30. clause 2.

^c See on chap. vii. ver. 39. clause 3.

^d See on chap. xiii. ver. 31. clause 2.

VER. 2.

Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

^a As thou hast given him power over all flesh, ^b that he should give ^c eternal life ^d to as many as thou hast given him.

^a See on Matt. xi. ver. 27. clause 1.

^b See on 1 Cor. xv. ver. 45. clause 2.

^c See on Matt. xix. ver. 16. clause 3.

^d See on chap. vii. ver. 57. clause 1.

VER. 3.

Αὕτη δὲ ἔστιν ἡ αἰώνιος ζωὴ, ἵνα γνώσκωσι σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἔπεμψαι Ἰησοῦν Χριστόν.

^a And this is life eternal, that they might know thee the only true God, and Jesus Christ, ^b whom thou hast sent.

^a And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true : and we are in him that that is true, even in his Son Jesus Christ.

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This is the true God, and eternal life, 1 John v. 20. See also on Mark xvi. ver. 16. clause 1.

^b See on chap. viii. ver. 32. clause 3.

VER. 4.

Ἔγὼ εὐλόγησα κατὰ τῆς γῆς· τὸ ἔργον ἐπιτέλεσα ὃ δίδακός μου ἔτα στείλω·

^a I have glorified thee on earth: I have finished the work which thou gavest me to do.

^a See on chap. iv. ver. 34.

VER. 5.

Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σεαυτῶ· τῷ δόξῃ ἢ ἰσχύω, πρὸ τοῦ τὸν κέμον εἶναι, παρὰ σὺν.

And now, O ^a Father, glorify thou me with thine own self ^b with the glory which I had with thee before the world was.

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. iii. ver. 13. clause 1.

VER. 6.

Ἐφανέρωσά σου τὸ ὄνομα τοῦ ἀνθρώπου οὗ ἐδίδακός μου ἐκ τοῦ κέμου· σὺ ἦσθαι, καὶ ἡμεῖς αὐτοῦ ἐδίδακός· καὶ τὸν λόγον σου τητήρηκασι.

^a I have manifested thy name unto the men ^b which thou gavest me ^c out of the world: thine they were, and thou gavest them me; and they have kept thy word.

^a See on Matt. xi. ver. 27. clauses 2, 3.

^b See on chap. vi. ver. 37. clause 1.

^c See on chap. xv. ver. 19.

VER. 7.

Νῦν ἴσθησαν ὅτι πάντα ἔρα δίδακός μου, παρὰ σοῦ ἴσθη, σὺν.

^a Now they have known that all things whatsoever thou hast given me are of thee.

^a See on chap. vii. ver. 16, 17.

VER. 8.

Ὅτι τὰ ἴμματα ἃ δίδακός μου, δίδωσα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἔβησαν, καὶ ἐπίστευσαν ὅτι σὺ μὲ ἀπέστειλας.

^a For I have given unto them ^b the words which thou gavest me; and they have received them, and have known surely that ^c I came out from thee, and they have believed that ^d thou didst send me.

^a See on Matt. xiii. ver. 11. clause 1.

^b See on chap. vii. ver. 16.

^c See on chap. iii. ver. 13. clause 1.

^d See on chap. viii. ver. 32. clause 3.

VER. 9.

Ἐγὼ περὶ αὐτῶν ἱερῶν· οὐ περὶ τοῦ κέμου ἱερῶν, ἀλλὰ περὶ ὧν δίδακός μου, ὅτι σὺ ἔδωκας.

^a I pray for them: I pray not for the world, but for them ^b which thou hast given me; for they are thine.

^a See on chap. xiii. ver. 1. clause 5.

^b See on chap. vi. ver. 37. clause 1.

VER. 10.

Καὶ τὰ ἴμαθ πάντα σά ἴσθαι, καὶ τὰ σά ἴμαθ· καὶ διδδξασμαι ἐν αὐτοῖς.

^a And all mine are thine, and thine are mine; and I am glorified in them.

^a See on chap. x. ver. 30.

VER. 11.

Καὶ ἄρτι ἔτι εἰμὶ ἐν τῷ κέμῳ, καὶ αὐτοὶ ἐν τῷ κέμῳ ἔσθαι, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἄγιε, τήρσον αὐτοὺς ἐν τῷ ὀνόματι σου, οὗ ἐδίδακός μου, ἵνα ὁσὺ ἐν καθεὶς ἡμέρῃ.

And now I am no more in the world, but these are in the world, and ^a I come to thee. ^b Holy ^c Father, ^d keep through thine own name ^e those whom thou hast given me, ^f that they may be one, & as we are.

^a See on chap. vii. ver. 33.

^b But thou art holy, O thou that inhabitest the praises of Israel, Psal. xxii. 3. Exalt ye the LORD our God, and worship at his footstool; for he is holy, xcix. 5. The LORD is righteous in all his ways, and holy in all his works, cxlv. 17. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, Isa. xxix. 23. To whom then will ye liken me, or shall I be equal? saith the Holy One, xl. 25. I am the LORD, your Holy One, the Creator of Israel, your King, xliii. 15. As for our Redeemer, the LORD of hosts is his name, the Holy One of Israel, xlvii. 4. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the

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Lord, the Holy One in Israel, xxix. 7. And they rest not day and night, saying, Holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8.

^c See on Matt. vii. ver. 21. clause 4.

^d Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

^e See on chap. vi. ver. 37. clause 1.

^f Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body,

which we think to be less honourable, upon these we bestow more abundant honour; and our uncensured parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular, xii. 12—27. Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, Eph. iv. 3—5. See also on chap. x. ver. 16. clause 2.

^g See on chap. x. ver. 30.

VER. 12.

Ἄρα ἔμνησέν με αὐτῶν ἐν τῷ κόσμῳ, ἐπὶ τῆς ὀνόματός ἐν τῷ ὀνόματί σου ὃς ἀδικίας μοι ἐπέλαξα, καὶ οὐδὲν ἐξ αὐτῶν ἀπέλασεν, εἰ μὴ ὁ υἱὸς τῆς ἀδικίας: ἵνα ἡ γραφὴ πληρωθῇ.

While I was with them in the world, I kept them in thy name: ^a those that thou gavest me I have kept, ^b and none of them is lost, but the son of perdition; ^c that the Scripture might be fulfilled.

^a See on chap. vi. ver. 37. clause 1.

^b See on chap. vi. ver. 39. clause 3.

^c See on Matt. i. ver. 22.

VER. 13.

Νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ τὰ ἅπαντα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχησι τὸν χαρῆν τὸν ἐμὸν πληρωμένον ἐν αἰσίαις.

And ^a now come I to thee; and these things I speak in the world, ^b that they might have my joy fulfilled in themselves.

^a See on chap. vii. ver. 33.

^b See on chap. xv. ver. 11.

VER. 14.

Ἐγὼ δίδωμι αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμισσησεν αὐτοὺς, ὅτι ἦν ἔσθλα ἐν τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἶμι ἔσθλα ἐν κόσμῳ.

^a I have given them ^b thy word; ^c and the world hath hated them, ^d because they

are not of the world, even as I am not of the world.

- ^a See on Matt. xiii. ver. 11. clause 1.
- ^b See on chap. vii. ver. 16.
- ^c See on Matt. v. ver. 10. clause 1.
- ^d See on chap. xv. ver. 19.

VER. 15.

Οὐκ ἱερῶν ἢ αἰσῶν αὐτῶν ἐκ τοῦ κόσμου ἄλλ' ἢ αὐτῶν τυχόντων αὐτῶν ἐκ τοῦ κακοῦ.

I pray not that thou shouldst take them out of the world, ^abut that thou shouldst keep them from the evil.

- ^a See on Matt. vi. ver. 13. clause 2.

VER. 16.

Ἐκ τοῦ κόσμου οὐκ εἰμι, καθὼς ἦν ἐκ τοῦ κόσμου οὐκ εἶμι.

^a They are not of the world, even as I am not of the world.

- ^a See on chap. xv. ver. 19.

VER. 17

Ἀγιασθῶ αὐτοὺς ἐν τῇ ἀληθείᾳ σου ἡ ἀλήθεια ἡ ἐν ἐμοὶ.

^a Sanctify them through thy truth: ^bthy word is truth.

- ^a See on Luke i. ver. 75.

^b The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times, Psal. xii. 6. Concerning thy testimonies, I have known of old that thou hast founded them for ever, cxix. 152. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, as that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 22, 23.

VER. 18.

Καθὼς ἦν ἐκ τοῦ κόσμου εἰς τὸν κόσμον, καὶ ἡμεῖς ἐκ τοῦ κόσμου εἰς τὸν κόσμον.

^a As thou hast sent me into the world, even ^bso have I also sent them into the world.

- ^a See on chap. viii. ver. 32. clause 3.
- ^b See on Matt. ix. ver. 38. clauses 2, 3.

VER. 19.

Καὶ ἵνα αὐτοὶ ἦν ἁγιασμένοι ἢ καὶ αὐτοὶ ἴσως ἁγιασμένοι ἐν ἀληθείᾳ.

And for their sakes ^aI sanctify myself, ^bthat they also might be ^csanctified through the truth.

- ^c Or, truly sanctified.

^a See on chap. iv. ver. 34. clause 1.

^b Sanctify them through thy truth, ver. 17. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 20.

Οὐκ ἵνα ἅπαντες οὖν ἐκ τῶν μόνων, ἀλλὰ καὶ ἵνα τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἡμᾶς.

Neither pray I for these alone, but for them also which shall believe on me through their word;

VER. 21.

Ἴνα ὁ πατήρ ἢ ἐμοί, καθὼς οὖν πατήρ ἢ ἐμοί, καὶ ἐν σοί, ἢ καὶ αὐτοὶ ἢ ἐμῶν ἢ ἐστί: ἢ αὐτοὺς πιστεύοντες ἐν σοὶ καὶ ἐκρίνω.

^a That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: ^bthat the world may believe that thou hast sent me.

- ^a See on ver. 11. clause 6.

^b See on chap. x. ver. 30.

^c But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xi. 31.

VER. 22.

Καὶ ἵνα τὴν δόξαν ἢ δέδωκάς μοι, δίδῃς αὐτοῖς: ἢ ἐστί ἢ, καθὼς ἦν ἐκ τοῦ κόσμου.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

VER. 23.

* Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσι
τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος
ὅτι σὺ με ἀπέστειλας, καὶ ἠγάπησας
αὐτοὺς, καθὼς ἐμεὶ ἠγάπησας.

^a I in them, ^b and thou in me, ^c that
they may be made perfect in one; and
that the world may know that thou hast
sent me, ^d and hast loved them, as thou
hast loved me.

^a See on chap. vi. ver. 56.

^b See on chap. x. ver. 30.

^c See on ver. 11. clause 6.

^d See on chap. xiv. ver. 21. clause 2.

VER. 24.

Πάτερ, οὗς ἔδωκάς μοι, θέλω ἵνα ἔσω
ἐμεὶ ἐγὼ, καὶ οἱ οἵμοι ᾧσι μετ' ἐμοῦ ἵνα γνω-
ρῶσι τὴν δόξαν τὴν ἑμὴν ἣν ἔδωκάς μοι, ὅτι
ἠγάπησάς με πρὸ καταβολῆς κόσμου.

^a Father, I will that they also, ^b whom
thou hast given me, ^c be with me where I
am; ^d that they may behold my glory,
which thou hast given me: for thou
lovest me before the foundation of the
world.

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. vi. ver. 37. clause 1.

^c See on chap. xii. ver. 26. clause 3.

^d And now, O Father, glorify thou
me with thine own self with the glory
which I had with thee before the
world was, ver. 5.

VER. 25.

Πάτερ ἄκουε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ
με ἀπέστειλας.

O ^a righteous ^b Father, ^c the world
hath not known thee: ^d but I have known
thee, ^e and these have known that thou
hast sent me.

^a See on ver. 11. clause 2.

^b See on Matt. vii. ver. 21. clause 4.

^c See on chap. vii. ver. 28. clause 3.

^d See on Matt. xi. ver. 27. clause 3.

^e Now are we sure that thou know-
est all things, and needest not that
any man should ask thee; by this we
believe that thou camest forth from
God, John xvi. 30.

VER. 26.

Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ
γαλήνη ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἴν
αὐτοῖς ᾗ, καθὼς ἴν αὐτοῖς.

And ^a I have declared unto them thy
name, and will declare it: ^b that the love
wherewith thou hast loved me may be in
them, ^c and I in them.

^a See on Matt. xi. ver. 27. clauses
2, 3.

^b See on chap. xiv. ver. 21. clause 2.

^c See on chap. vi. ver. 56.

CHAP. XVIII.—VER. 1.

Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἔβη εἰς τὴν
μαθηταῖς αὐτοῦ ὡς ἦν τῷ χειμῆτι τῶν
Κιδρὼν, ἔσω ἦν κήπος, εἰς ἃν εἰσῆλθεν αὐ-
τὸς καὶ οἱ μαθηταὶ αὐτοῦ.

When Jesus had spoken these words,
^a he went forth with his disciples over
the brook Cedron, where was a garden,
into the which he entered, and his disci-
ples.

^a See on Luke xiii. ver. 39.

VER. 2.

Ἦδει δὲ καὶ Ἰούδας, ὁ παραδίδως αὐ-
τὸν, τὸν τόπον, ὅτι πολλὰκις συνέβη ὁ
Ἰησοῦς καὶ μετὰ τῶν μαθητῶν αὐτοῦ.

And Judas also, which betrayed him,
knew the place: for Jesus oft-times re-
sorted thither with his disciples.

VER. 3.

Ὁ οὖν Ἰούδας λαβὼν τὸν στυβῆρα, καὶ
ἐκ τῶν Ἀρχιερέων καὶ Φαρισαίων ὑπερέ-
τας, ἔρχεται καὶ μετὰ φανῶν καὶ λαμπά-
δων καὶ ὄπλων.

Judas then, ^a having received a band
of men, and officers from the Chief
Priests and Pharisees, cometh thither with
lanterns and torches and weapons.

^a See on Matt. xxvi. ver. 47.

VER. 4.

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
ἐπ' αὐτὸν, ἔβη εἰς τὴν αὐτοῖς. Τίνα ζη-
τεῖτε;

Jesus therefore, ^a knowing all things
that should come upon him, went forth,
and said unto them, Whom seek ye?

^a See on Matt. xvi. ver. 21. clause 1.

VER. 5.

Ἀπεκρίθησαν αὐτῷ Ἰησοῦς τὸ Ναζα-
ρεθ. Ἀλεγεί αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμ
Εἰστίμις δὲ καὶ Ἰούδας ὁ παραδίδως αὐ-
τὸν, μετ' αὐτῶν.

They answered him, Jesus of Naza-
reth. Jesus saith unto them, I am he.

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And Judas also, which betrayed him, stood with them.

VER. 6.

Ἦς ὃν εἶπεν αὐτοῖς· Ὅτι ἔγωγ εἰμι ἀπίθων εἰς τὰ ὀπίσω, καὶ ἔπιστον χερμαί.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

VER. 7.

Πάλιν ὄν αὐτοῖς ἐπαρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

VER. 8.

Ἀπεκρίθη ὁ Ἰησοῦς· Εἰπον ἡμεῖς ὅτι ἔγωγ εἰμι· εἰ ὄν ἡμεῖς ζητεῖτε, ἀφεῖτε τούτους ὑπάγειν.

Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

VER. 9.

Ἦνα πληρωθῆ ὁ λόγος ὃν εἶπεν· Ὅτι οὗς ἔδωκάς μοι, οὐκ ἀπώλιστα εἰς αἰνῶν ὑμῶν.

^aThat the saying might be fulfilled, which he spake, ^bof them which thou gavest me have I lost none.

^a See on Matt. i. ver. 22.

^bThose that thou gavest me I have kept, and none of them is lost, but the son of perdition, John xvii. 12.

VER. 10.

Σίμων ὢν Πέτρος ἔχων μάχαιραν, εἴλπισεν αὐτὸν, καὶ ἔπαυσε τὸν τοῦ Ἀρχιερέως δούλου, καὶ ἀπέκοψεν αὐτοῦ τὸ ἄριον τὸ δεξιὸν ἢ δὲ ὄνομα τῷ δούλῳ· Μάλχος.

^a Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus.

^a See on Luke xxiii. ver. 50.

VER. 11.

Εἶπεν ὢν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν σου εἰς τὴν θύκην· τὸ ποτήριον ὃ δέδωκά μοι ὁ πατήρ, οὐ μὲ πῖω αὐτό;

^a Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

^a See on Matt. xxvi. ver. 52.

VER. 12.

Ἦ ὢν σωτῆρα καὶ ὁ χιλιάρχος καὶ ὁ ὑπηρέτης τῶν Ἰουδαίων συνήλασαν τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,

Then the band and the captain and officers of the Jews took Jesus, and bound him,

VER. 13.

Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἢ γὰρ σωτῆρὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἱερατοῦ ἐκείνου.

^a And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year.^b

^c And Annas sent Christ bound unto Caiaphas the High Priest, ver. 24.

^a See on Luke xxiii. ver. 54.

VER. 14.

Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἡν ἀνθρώπων ἀπολείσθαι ὑπὲρ τοῦ λαοῦ.

^a Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

^a And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 49—52.

VER. 15.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητὴς ὁ δὲ μαθητὴς ἐκείνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεσθλθ τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως.

^a And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.

^a See on Matt. xxvi. ver. 58.

VER. 16.

Ὁ δὲ Πέτρος εἰσῆλθαι πρὸς τῇ θύρᾳ ἔβω. Ἐβλθθη ὢν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνω-

στὸς τῶ Ἀρχιερέω, καὶ εἶπε τῇ θυγατρὶ, καὶ ἀπέστραψε τὴν Πέτρον.

But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

VER. 17.

Ἄφησ' εἴη ἡ δαμάσκη ἡ θυγατρὶς τοῦ Πέτρον· μή καὶ σὺ ἐκ τῶν μαθητῶν αἰ τοῦ ἀδελφοῦ τούτου; Ἄφησ' ἑσθιέτω· οὐκ εἶπαί.

* Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

* See on Matt. xxvi. ver. 69, 70.

VER. 18.

Ἐστράφησαν δὲ οἱ δούλοι καὶ οἱ θυγατέρας ἀδελφικῶν πεποικισμέναι, ὅτι ψύχος ἦν, καὶ ἔθρηναν ἑαυτὰς· ἦν δὲ μετ' αὐτῶν ὁ Πέτρον ἑστὸς καὶ θερμαινόμενος.

* And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

* See on Luke xxiii. ver. 55.

VER. 19.

Ὁ οὖν Ἀρχιερεὺς ἠρώτησα τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς αὐτοῦ.

The High Priest then asked Jesus of his disciples, and of his doctrine.

VER. 20.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρήγοσα ἐλάλησα τῷ κόσμῳ ἕνα πάντοτε ἐλάλησα ἐν τῇ συναγωγῇ, καὶ ἐν τῇ ἱερῇ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνήρχονται, καὶ ἐν κρυπτῇ ἐλάλησα οὐδὲν.

Jesus answered him, * I speak openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

* See on Matt. iv. ver. 23. clause 2.

VER. 21.

Τί με ἐρωτᾷς; ἐπαρώτησον τοὺς ἀκούοντας, τί ἐλάλησα αὐτοῖς· ἴδε, οὐτὰ ἐλάλησα ἢ εἶπον ἕναί.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

VER. 22.

Ταῦτα δὲ αὐτῷ ἀφέντων, εἰς τῶν ὑπαρῶντων παραστάδων Ἰδαν ἰσχυρίσθη τῷ Ἰησοῦ, εἰπὼν Ὀρθῶς ἀπεκρίθη τῷ Ἀρχιερεὶ;

And when he had thus spoken, one of the officers which stood by * struck Jesus with * the palm of his hand, saying, Answerest thou the High Priest so?

* Or, a rod.

* See on Matt. xxvi. ver. 67. clause 2.

VER. 23.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με θέμις;

Jesus answered him, If I have spoken evil bear witness of the evil: but if well, why smitest thou me?

VER. 24.

Ἀπίστειλαι αὐτὸν ὁ Ἄνας δεδεμένον περὶ Καϊάφην τὸν Ἀρχιερέα.

Now Annas had sent him bound unto Caiaphas the High Priest.

VER. 25.

Ἦν δὲ Σίμων Πέτρον ἑστὸς καὶ θερμαινόμενος· εἶπεν οὖν αὐτῷ· μή καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρῆσαντο ἑαυτοῦ, καὶ εἶπεν· οὐκ εἶπαί.

* And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

* See on Matt. xxvi. ver. 71, 72.

VER. 26.

Ἄφησ' εἰς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγνώμης ἦν αὐτῷ ἀπέκοψε Πέτρον τὸ ὄτιον· οὐκ ἔγωγε εἶδον ἐν τῇ κήρῳ μετ' αὐτοῦ;

One of the servants of the High Priest, being his kinsman * whose ear Peter cut off, saith, Did not I see thee in the garden with him?

* Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, ver. 10.

VER. 27.

Πάλιν οὖν ἠρῆσαντο ὁ Πέτρον, καὶ εἶδεν ἀκούοντας ἰφθίμους.

* Peter then denied again: and immediately the cock crew.

* See on Matt. xxvi. ver. 74.

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VER. 28.

ἄγουσιν αὐτὸν τὴν ἑσπέρην ἀπὸ τοῦ Καϊάφα εἰς τὸ σπραιτόριον ἵνα δὲ σπραιτὸν καὶ αὐτὸν οὐκ ἐπέδωκεν εἰς τὸ σπραιτόριον, ἵνα μὴ μιανῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover.

Or, Pilate's house.

See on Matt. xvii. ver. 2. See on Matt. xxvi. ver. 2. clause 2.

VER. 29.

Ἐξέλεθον αὖ ἐπιλόδοι πρὸς αὐτοὺς, καὶ εἶπεν τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀδικήσαντος τούτου;

Pilate then went out unto them, and said, What accusation bring ye against this man?

VER. 30.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἵνα ἴδωμεν καινοποιεῖς, οὐκ αὖ σοι παραδώσαμεν αὐτόν.

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

VER. 31.

Ἔπυν αὖν αὐτοὺς ὁ ἐπιλόδοι· Ἀδίκους ἀπὸν ἡμεῖς, καὶ κατὰ τὸν νόμον ἡμεῶν κηρύττει αὐτόν. Εἶπον αὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖν οὐκ ἔστιν ἐπιτιμῆσαι οὐδένα.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

VER. 32.

Ὅσα ἡ λέξις τοῦ Ἰησοῦ πληρωθεῖ, ὃν εἶπα, ἀμφότεροι πρὸς διασῶν ἡμελλεν ἀποθνήσκειν.

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

See on Matt. i. ver. 22. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified, Matt. xxvi. 2.

VER. 33.

Ἐπεδῶκεν αὖν εἰς τὸ σπραιτόριον πάλιν ὁ ἐπιλόδοι, καὶ ἐρόντα τὸν Ἰησοῦν καὶ εἰπὼν αὐτῷ· Σὺ εἶ βασιλεὺς τοῦ Ἰουδαίου;

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

See on Luke xiii. ver. 8.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ οὐ λέγω, ἀλλὰ οὐκ εἶπον περὶ ἐμοῦ;

Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me?

VER. 35.

Ἀπεκρίθη ὁ ἐπιλόδοι λέγων ἑβραῖοι καὶ ἰουδαῖοι εἰμι; τὸ ἴδιόν τὸ σὺν καὶ οἱ ἀρχιερεῖς παρεδόναν σοι ἡμεῖς τί ἐρωτῶμαι;

Pilate answered, Am I a Jew? This own nation and the Chief Priests have delivered thee unto me: what hast thou done?

See on Matt. xvii. ver. 1, 2.

VER. 36.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστίν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ δουλοῦνται ἂν οἱ ἐμὸι ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· τὸν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἐστίν ἐκ τούτου.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

See on chap. vi. ver. 15.

VER. 37.

Ἔπυν αὖν αὐτῷ ὁ ἐπιλόδοι· Οὐκ εἶν βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ὑγὼν ἑβραῖοις καὶ εἰς τοῦτο ἐδόθησα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῷ λαῷ· τίς εἶ δὲ ἐγὼ τοῦ λαοῦ, ἀκούει μὲν τοῦ φωνῆ.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

See on Matt. xviii. ver. 11. See on chap. i. ver. 4. clause 2. See on chap. vi. ver. 45.

VER. 38.

Λίγει αὐτῷ ὁ Πιλάτος· Τί ἔστιν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἔξῃλθε πρὸς τοὺς Ἰουδαίους, καὶ λίγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρον ἐν αὐτῷ.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^a I find in him no fault at all.

^a See on chap. viii. ver. 46.

VER. 39.

Ἔστι δὲ συνήθεια ὑμῶν, ἵνα ἕνα ὑμῶν ἀπολύσω ἐν τῷ πάσχα· βούλοσθε οὖν ὑμῶν ἀπολύσει τὸν βασιλέα τῶν Ἰουδαίων;

^a But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?

^a See on Matt. xxvii. 15.

VER. 40.

Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν ἢ δὲ ὁ Βαραββᾶς ληστής.

^a Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

^a And they cried out all at once, saying, Away with this man, and release unto us Barabbas, Luke xxiii. 18.

CHAP. XIX.—VER. 1.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστίγησεν.

^a Then Pilate therefore took Jesus, and scourged him.

^a See on Matt. xxvii. ver. 26.

VER. 2.

καὶ ὁ στρατιῶται κλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῷ κεφαλῇ, καὶ ἰμάτιον πορφυροῦ περιέβαλον αὐτόν.

^a And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

^a See on Matt. xxvii. ver. 27—29.

VER. 3.

καὶ ἔλεγεν· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων καὶ ἵδον αὐτῷ βαπτίσματα.

^a And said, Hail, King of the Jews! and they smote him with their hands.

^a See on Matt. xvii. ver. 29, 30.

VER. 4.

Ἐξῃλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λίγει αὐτοῖς· Ἴδε, ἄγε ὑμῶν αὐτὸν ἔξω, ἵνα γινῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὗρον.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that ^a I find no fault in him.

^a See on chap. viii. ver. 46.

VER. 5.

Ἐξῃλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸ ἀκανθῶνον στέφανον, καὶ τὸ πορφυροῦν ἰμάτιον. καὶ λίγει αὐτοῖς· Ἴδε ὁ ἀνθρώπος.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

VER. 6.

Ὅτι οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λίγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταύρωσατε· ἵνα γὰρ οὐχ εὗρον αἰτίαν ἐν αὐτῷ.

^a When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.

^a See on Matt. xxvii. ver. 30.

VER. 7.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμεῖς ὀφθαίμε ἀποθανεῖν, ὅτι λατρεύομε τὸ θεοῦ ἰσχύοντος.

The Jews answered him, ^a We have a law, and by our law he ought to die, because he made himself ^b the Son of God.

^a See on chap. viii. ver. 59. clause 1.

^b See on Matt. xiv. ver. 35. clause 2.

VER. 8.

Ὅτι οὖν ἤκουσεν ὁ Πιλάτος ταῦτα τὸ ἐλπίον, μᾶλλον ἐφοβήθη.

When Pilate therefore heard that saying, he was the more afraid;

VER. 9.

καὶ εἰσῆλθεν εἰς τὸ κριτήριον πάλιν, καὶ λίγει τῷ Ἰησοῦ· Πόθεν εἶ σὺ; Ὁ δὲ Ἰησοῦς ἀπέκρισεν εἰς ἕκαστον αὐτῶν.

And went again into the judgment-

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hall, and saith unto Jesus, Whence art thou? * But Jesus gave him no answer.

* See on Matt. xxvii. ver. 14.

VER. 10.

Λέγει ὁν αὐτῷ ὁ Πιλάτος· Ἐμεῖ οὐ λαλοῦμεν; οὐκ ἴδως ἐν ἰξουσίᾳ ἔχω σταυρῶσαι σε; καὶ ἰξουσίαν ἔχω ἀπολύσαι σε;

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

VER. 11.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἰξουσίαν αὐθάμελιν κατ' ἑμεῖ, εἰ μὴ ἢν σοὶ δεδομένον ᾖσθην διὰ τούτου, ὃ παραδιδούς με σοὶ, μείζονα ἁμαρτίαν ἔχει.

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: * therefore he that delivered me unto thee hath the greater sin.

* See on chap. iii. ver. 2. clause 2.

VER. 12.

Ἐκ τούτου ἐζήτησεν ὁ Πιλάτος ἀπολύσαι αὐτὸν οἱ δὲ Ἰουδαῖοι ἐκράζουσιν, λέγοντες· Ἐὰν τούτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar.

VER. 13.

Ὁ ὢν Πιλάτος ἀκούσας τούτων τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρατον, Ἑβραϊστί δὲ Γαββαθα.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

VER. 14.

Ἦν δὲ παρασκευὴ τοῦ πάσχα, ἕξα δὲ ὥρᾳ ἔσται· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

And it was the * preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

* See on Matt. xxvii. ver. 62.

VER. 15.

Οἱ δὲ ἐκραύησαν ἄρον, ἄρον, σταυρῶσον αὐτὸν· λέγει αὐτοῖς ὁ Πιλάτος· Τὴν βασιλείαν ὑμῶν σταυρῶσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλείαν εἰ μὴ Καίσαρα.

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.

* See on Matt. xxvii. ver. 22.

VER. 16.

Τότε ὢν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παράλαζον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.

* Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

* See on Luke xxiii. ver. 25.

VER. 17.

Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται· Ἑβραϊστί Γολγοθα.

* And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

* See on Luke xxiii. ver. 26.

VER. 18.

Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐκτεῦθεν καὶ ἐκτεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

* Where they crucified him, b and two other with him, on either side one, and Jesus in the midst.

* See on Matt. xxvii. ver. 35. and 35. clause 1.

b See on Matt. xxvii. ver. 38.

VER. 19.

Ἐγραφε δὲ καὶ τίτλος ὁ Πιλάτος, καὶ ἴστανεν ἐπὶ τοῦ σταυροῦ ἵνα δὲ γεγραμμένον ἦσθε ὁ ΝΑΖΩΡΑΙΟΣ ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

* And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

* See on Luke xxiii. ver. 38.

VER. 20.

Τούτοι οὖν τὸν τίτλον πολλὰ ἀθήνησαν τῶν Ἰουδαίων ἐπὶ ἑγγύς ἢ τῆς πόλεως ἰσχυρῶς ἐπὶ ἰσχυροῦ ἐ Ἰουδαίῳ καὶ ἐν γαλαθῶν ἐβραϊστὶ, ἑλληνιστὶ, ῥωμαιστὶ.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

VER. 21.

Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων μὴ γράφῃ Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ', ἐπὶ ἑαυτοῦ εἰπὶ βασιλεὺς εἰμι τῶν Ἰουδαίων.

Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

VER. 22.

Ἀπεκρίθη δὲ Πιλάτος· Ὁ γράφα, γέγραφα.

Pilate answered, What I have written I have written.

VER. 23.

Οἱ δὲ στρατιῶται, ἐπὶ ἰσχυροῦσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν, τέσσαρα μέρη, ἐκάστη στρατιῶτῃ μέρος· καὶ τὴν χιτῶνα· ἣν δὲ οὐ χιτῶν ἀπέφευγε, ἐκ τῶν ἀνωθεν ἰφαντικῶς ἐκείνου.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

Or, wrought.

See on Matt. xvii. ver. 35.

VER. 24.

Ἐἶπον οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτὸν, ἀλλὰ λέγωμεν ἐπὶ αὐτῷ, τίς ἐστιν ἢ γράψῃ πικραθῆν ἢ λέγωσα· διημερίσωμεν τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τῷ ἱματισμῷ μου ἔβαλον ἄλλω. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for

my portion they did cast lots. These things therefore the soldiers did.

See on Matt. xvii. ver. 35.

VER. 25.

Ἐστῆκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπά, καὶ Μαρία ἡ Μαγδαλένη.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Or, Cleopas.

See on Matt. xvii. ver. 55, 56.

VER. 26.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ᾧ ἠγάπησεν, λέγει τῇ μητρὶ αὐτοῦ· Γυναί, ἰδοὺ ὁ υἱός σου.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

See on chap. xiii. ver. 23. clause 2.

See on chap. ii. ver. 4. clause 1.

VER. 27.

Ἐἶπε λέγει τῷ μαθητῇ ἰδὼ, ἢ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ἡμέρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

VER. 28.

Μετὰ τοῦτο εἶδεν ὁ Ἰησοῦς ἐπὶ πάντων ἡμῶν τετελειῶσθαι, ἦν τελευτήσθῃ ὁ γράφῃ, λέγει Δετβ.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

See on Luke xxiv. ver. 46.

VER. 29.

Ἐκείνος οὖν ἕσθῃ ἕως μαστίου οἷοῦ. πλῆσαντες οὖν αὐτὸν ἕως, καὶ ἰσοῦσαν περιδίδοντες, προσέθηκαν αὐτῷ τῷ σπόγγῳ.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

See on Matt. xxvii. ver. 34. 48.

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JOHN XIX. 30—37.

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VER. 30.

Ἵτι οὐ ἔλαβε τὸ ξίφος ὁ Ἰησοῦς, ἀλλὰ Τρώϊοντα καὶ κλίνας τὸν κεφαλῆν, κενώσας τὸ πνεῦμα.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

See on Matt. xxvii. ver. 50.

VER. 31.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείη ἐπὶ τοῦ σταυροῦ τὰ σῶματα ἐν τῷ σαββάτῳ, ἐπει κατεσκευάσθη, (ὅτι γὰρ μέγαλον ἔη ἡμέρα ἐκείνη τοῦ σαββάτου,) ἤρτησαν τὸν Πιλάτου ἵνα καταγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθώσων.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day,) brought Pilate that their legs might be broken, and that they might be taken away.

And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance, Deut. xxi. 22, 23.

VER. 32.

Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρῶτου κατῆλθον τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτοῦ.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

VER. 33.

Ἐπὶ δὲ τὸν Ἰησοῦν ἰδόντες, ὡς εἶδον αὐτὸν ἤδη τεθνήσκοντα, οὐ κατῆλθον αὐτοῦ τὰ σκέλη.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

See on ver. 36. clause 2.

VER. 34.

Ἄλλ' εἰς τῶν στρατιωτῶν λόγῳ αὐτοῦ τοῦ πλεῖστον ἵναξ, καὶ ὡς οὐκ ἐξέβη αἷμα καὶ ὕδωρ.

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 6—8.

VER. 35.

Καὶ ὁ μαρτυρῶν μαρτυροῦνται, καὶ ἄλλοι τινὲς αὐτοῦ ἵσταν ἡ μαρτυρία: κηρύσσοντες εἶδον ὅτι ἀληθεῖ λέγει ἵνα ὑμεῖς πιστεύσωτε.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! ver. 26. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, xxi. 24.

VER. 36.

Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ: Ὅτι οὐκ ὀστέον αὐτοῦ σπασθῆναι αὐτῷ.

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

See on Matt. i. ver. 22. In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof, Exod. xii. 46. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12.

VER. 37.

Καὶ πάλιν ἑτέρα γραφὴ λέγει: Ὁ ἴσταναι εἰς ὃ ἐξέμνησαν.

And again another Scripture saith, They shall look on him whom they pierced.

For dogs have compassed me; the assembly of the wicked have in-

closed me: they pierced my hands and my feet, Psal. xxii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born, Zech. xii. 10.

VER. 38.

Μετὰ δὲ ταῦτα ἤρώτησε τὸν Πιλάτου ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὃν μαθητὴς τοῦ Ἰησοῦ, κρυπτομένους δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἑπέτερεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἤρε τὸ σῶμα τοῦ Ἰησοῦ.

And after this, ^a Joseph of Arimathea being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

^a See on Matt. xxvii. ver. 57—59.

VER. 39.

Ἦλθε δὲ καὶ Νικοδήμους (ὁ ἔλθων πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρον μίχμα μίχματος καὶ ἀλῆος ὡσεὶ λίτρας ἑκατὸν.

And there came also ^a Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

^b There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 40.

Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔθυσαν αὐτὸ ἰδωτικῶς μετὰ τῶν ἀρωμάτων, καθὼς ἰδὼς ἐστὶ τὰς Ἰουδαίαις ἐπιταφιάζων.

^a Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

^b And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. Gen. i. 2. And Asa slept with his fathers, and died in the one and

fortieth year of his reign. And they buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 13, 14. And when Joseph had taken the body, and wrapped it in a clean linen cloth, Matt. xxvii. 59.

VER. 41.

Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐταφιάζον κήπος, καὶ ἐν τῷ κήπῳ μνηματίον κτισθὲν, ἃ οὐδεὶς οἶδεν ἐπίσθιν.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

VER. 42.

Ἐστὶ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ἔτι ἕγγις ἦν τὸ μνηματίον, ἔστινα τὸν Ἰησοῦν.

^a There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

^a See on Matt. xxvii. ver. 60.

CHAP. XX.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἤρχεται πρῶτα, σωτῆρις ἑπτά: σὺς, εἰς τὸ μνηματίον, καὶ εὗρε τὸν ἄθῃν ἡρῆσιν ἐν τῷ μνηματίῳ.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

VER. 2.

Τρέχει οὖν καὶ ἤρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἠγάπησεν ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς ἕως τὸν Κύριον ἐκ τοῦ μνηματίου, καὶ οἷα ἀμωρ ποῦ ἔθυσαν αὐτὸν.

Then she runneth, and cometh to Simon Peter, and to ^a the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

^a See on chap. xiii. ver. 23. clause 2.

VER. 3.

Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνηματίον.

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Peter therefore went forth, and that other disciple, and came to the sepulchre.

VER. 4.

Ἐπρῆχον δὲ οἱ δύο ἑαυτοῦ, καὶ ὁ ἄλλος μαθητὴς προέβηκεν ἔμπροσθεν τοῦ Πέτρου, καὶ εἰσεβὼν πρῶτος εἰς τὸ μνημαῖον.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

VER. 5.

Καὶ παρακύβητος βλέπων κείμενα τὰ ἱθυσία οὐ μνηστὶν εἰσεβῶν.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

VER. 6.

Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσεβῶν εἰς τὸ μνημαῖον, καὶ θεωρεῖ τὰ ἱθυσία κείμενα.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

VER. 7.

Καὶ τὸ σουδάριον, ὃ ἦν ἐπι τῆς κεφαλῆς αὐτοῦ, ὡ μετὰ τῶν ἱθυσίων κείμενον, ἀλλὰ χωρὶς, ἐντετυλιγμένον εἰς ἓνα τόσσον.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

VER. 8.

Τότε οὖν εἰσεβῶν καὶ ὁ ἄλλος μαθητὴς εἰσεβὼν πρῶτος εἰς τὸ μνημαῖον, καὶ εἶδεν, καὶ ἠπίστανται.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

VER. 9.

Οἰδῶν γὰρ ἴδυσαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνοστήσαι.

For as yet they knew not the Scripture, that he must rise again from the dead.

* See on Matt. xvi. ver. 21.

VER. 10.

Ἀπεβῆν οὖν πάλιν ἑαυτοῖς οἱ μαθηταί.

Then the disciples went away again unto their own homes.

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VER. 11.

Μαρία δὲ εὐστράτη πρὸς τὸ μνημαῖον κλαίουσα ἔξω. Ὡς δὲ ἴδυσαν, κερταίνωσεν εἰς τὸ μνημαῖον.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

VER. 12.

Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθήμενους, ἓνα πρὸς τὴν κεφαλῆν, καὶ ἓνα πρὸς τοὺς πόδας, ἕνα ἕκαστον τὸ σῶμα τοῦ Ἰησοῦ.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

VER. 13.

Καὶ λέγουσιν αὐτῇ ἐκείνη Γύναι, τί κλαίεις; Λέγει αὐταῖς: Ὅτι ἔβην τὸν Κύριόν μου, καὶ οὐκ εἶδα πῶς ἴσθην αὐτόν.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

VER. 14.

Καὶ ταῦτα εἰπύουσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῆτα: καὶ εἶπεν ἑαυτῇ ὅτι ὁ Ἰησοῦς ἔσται.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

* Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, Mark xvi. 9.

VER. 15.

Λέγει αὐτῇ ὁ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη ἀποκρίθη ὅτι ἐκπεπληρωμένη ἔσται, λέγει αὐτῷ: Κύριε, εἰ σὺ ἴβαστας αὐτόν, εἰπέ μοι πῶς αὐτὸν ἵσθασ, κἀγὼ αὐτὸν ἔβην.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς Μαρία. Στραφήτωσιν ἐκείνη λέγει αὐτῷ: Ῥαββουλι, ὃ λέγεται, διδάσκαλε.

2 A

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JOHN XX. 16-18.

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Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master.

VER. 17.

Αἰνεῖ αὐτῇ ἡ Ἰουδαῖα. καὶ προσέειπεν αὐτῇ ὁ κύριος λέγων ἐγὼ εὐχαριστῶ τοῖς ἀδελφοῖς σου, καὶ ἀπὸ πάντων σου καὶ πατέρα μου καὶ θεοῦ ἑαυτοῦ.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

See on Matt. xii. ver. 50. clause 2. See on chap. vii. ver. 33. See on Matt. vii. ver. 21. clause 4. See on Matt. v. ver. 16. clause 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3. The God of our Lord Jesus Christ, the Father of glory, 17. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, Heb. i. 9. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, x. 7.

Hear thou now; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. But I will make the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 10. And they shall be my people, and I will be their God, xxxii. 38. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God, Ezek. xxxvi. 38. and xxxvii. 27. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to

pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God, Zech. xiii. 7-9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, Heb. xi. 16.

VER. 18.

Ἐρχεται Μαρία ἡ Μαγδαλένη λέγουσα τοῖς μαθηταῖς ἔτι ἴδον τοὺς κύριον, καὶ ταῦτα ἔλεγε αὐτῇ.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10.

VER. 19.

Ὅτεν ἔτι ἦν ἡσπέρα, καὶ ἦν ἡμέρα πρώτη τῆς ἑβδομάτης, καὶ τῶν θυρῶν κλεισμένων ἔσαν ἔσαν αἱ μαθηταὶ συνηγμένοι διὰ τὸ φόβον τοῦ Ἰουδαίου, ἔσται ἡ Ἰουδαῖα καὶ ἔσται ἐν τῷ μύθῳ, καὶ λέγει αὐτοῖς ἔλεγε ἑαυτῇ.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you, Luke xxiv. 35-36.

See on chap. xiv. ver. 27.

A. D. 33.

JOHN XX. 20—28.

A. D. 33.

VER. 20.

Καὶ τούτῳ εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὸ πλάγρον αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

^a And when he had so said, he showed unto them his hands and his side. ^b Then were the disciples glad when they saw the Lord.

^a And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, Luke xxiv. 40, 41.

^b Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20—22.

VER. 21.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ἰμῖν· καθὼς ἐπέσταλαί μοι ὁ πατήρ, κερῶ τίμιπον ὑμᾶς.

Then said Jesus to them again, Peace be unto you: ^a as my Father hath sent me, ^b even so send I you.

^a See on chap. viii. ver. 42. clause 3.

^b See on Matt. xxiii. ver. 34. clause 1.

VER. 22.

Καὶ τούτῳ εἰπὼν, ἠπαύσατο, καὶ λέγει αὐτοῖς Δόξατε Πνεῦμα ἅγιον·

And when he had said this, he breathed on them, and saith unto them, ^a Receive ye the Holy Ghost:

^a See on chap. xiv. ver. 26. clause 2.

VER. 23.

Ἄν τινος ἀφήτε τὰς ἁμαρτίας, ἀφήνται αὐτοῖς· ἂν τινος κρατῆτε, κηρῶνται.

^a Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

^a See on Matt. xviii. ver. 18.

VER. 24.

Θωμάς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Διδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἔλθεν ὁ Ἰησοῦς.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

VER. 25.

Ἔλεγεν οὖν αὐτοῖς ὁ ἄλλος μαθητῆς· Ἐπάρηκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἑλῶν, καὶ ἔλαω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἑλῶν, καὶ ἔλαω τὴν χεῖρά μου εἰς τὴν πλάγρον αὐτοῦ, οὐ μὴ πιστώσασθε.

The other disciples therefore said unto him, We have seen ^a the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

^a See on Luke ii. ver. 11. clause 3.

VER. 26.

Καὶ μετ' ἡμέρας ἑπτὰ πάλιν ἦσαν ἰσὺν ἰσὺν οἱ μαθηταὶ αὐτοῦ, καὶ Θωμάς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς, τὸν θυρῶν κλεισμένον, καὶ ἵστα εἰς τὸ μέσσω, καὶ εἶπεν Εἰρήνη ἰμῖν.

^a And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, ^b Peace be unto you.

^a Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

^b See on chap. xiv. ver. 27.

VER. 27.

Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτυλόν σου ἔδω, καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου, καὶ ἔλαω εἰς τὸν πλάγρον μου· καὶ μὴ γίνου ἀπιστος, ἀλλὰ πιστός.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

VER. 28.

Καὶ ἀπεκρίθη ὁ Θωμάς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου.

And Thomas answered and said unto him, ^a My Lord and my God.

^a See on chap. i. ver. 1. clause 4.

VER. 29.

Ἀγχι αὐτῷ ὁ Ἰησοῦς· Ὅτι ἰδρακός μου, Θάμα, πιστώσωνάς; μακάριοι οἱ μὴ ἰδόντες, καὶ πιστώσαντες.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

VER. 30.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ ταύτῳ·

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen, John xxi. 25.

VER. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσῃτε ὅτι ὁ Ἰησοῦς ἔστιν ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύσαντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Fa-

ther, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full, 1 John i. 2—4.

^b See on Luke iv. ver. 18. clause 2.

^c See on Matt. xiv. ver. 23. clause 2.

^d See on Mark xvi. ver. 16. clause 1.

^e See on chap. vi. ver. 51. clause 5.

CHAP. XXI.—VER. 1.

Μετὰ ταῦτα ἐφάνησεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριδος· ἐφάνησεν δὲ αὐτοῖς·

After these things Jesus shewed himself again to the disciples at the sea of Tiberius; and on this wise shewed he himself.

But after I am risen again, I will go before you into Galilee, Matt. xxvi. 32.

VER. 2.

Ἦσαν ἑμεῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Διδυμος, καὶ Ναθαναὴλ ὁ ἐκὸν Κανὰ τῆς Γαλιλαίας, καὶ οἱ υἱοὶ τοῦ Ζεβεδαιοῦ, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δέοι.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

VER. 3.

Ἀγχι αὐτοῖς Σίμων Πέτρος· Ἔμεγα δλιύειν. Ἀγχοῦν αὐτῷ· Ἐρχέσθε καὶ ἡμεῖς σὺν σοί. Ἐξῆλθεν, καὶ ἐπέβησεν εἰς τὸ πλοῖον εὐδίδε, καὶ ἐν ἑσπέρῃ τῇ οὐκ ἔβρισαν εὐδίδε.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

VER. 4.

Πρωίας δὲ ἦν γεμῆτος ἔστιν ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μόνον ἦσαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἔστιν.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

VER. 5.

Ἀγχι αὐτοῖς ὁ Ἰησοῦς· Παιδίε, τί τι κερσόφρον ἔχεις; Ἀπεκρίθησαν αὐτῷ· Οὐ.

A. D. 33.

JOHN XXI. 5—16.

A. D. 33.

Then Jesus saith unto them, * Children, have ye any meat? They answered him, No.

* Or, Sirs.

VER. 6.

Ὁ δὲ εἶπεν αὐτοῖς Ἐλάττε εἰς τὰ δεξιὰ μέρη τοῦ πλοῦ τοῦ ἡμεῶν, καὶ αἰρήσατε. Ἐκαλον εἶν, καὶ οὐκ ἴτε αὐτὸ ἐλαῖσαι ἰσχυραν ἀπὸ τοῦ πλοῦ τοῦ ἡμεῶν.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and saw they were not able to draw it for the multitude of fishes.

VER. 7.

Λέγει οὖν ὁ μαθητὴς ἑκείνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστιν Σίμων ὃν Πέτρος, ἀνοῦσα· ὅτι ὁ Κύριός ἐστιν, τὸν ἐκπόδον διζήσασα, (ἦ γὰρ γυμνός) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

Therefore ^a that disciple whom Jesus loved saith unto Peter, ^b It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

^a See on chap. xiii. ver. 23. clause 2.

^b See on Luke ii. ver. 11. clause 3.

VER. 8.

Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοικάρῳ ἔλθον (ὃ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ἄς ἀπὸ πενήκτι διακοσίων,) σίφοντες τὸ ἕκαστον τὸν ἰσχυρὸν.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

VER. 9.

Ὡς εὖν ἀπέβησαν εἰς τὴν γῆν, ἐπέκωσιν ἀδρακαὶν κειμένην, καὶ ἐβάρην ἑκατάμω, καὶ ἄρτον.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

VER. 10.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐβήναται ἀπὸ τῶν ἐβάρην ὃν ἐβάρησας τὴν.

Jesus saith unto them, Bring of the fish which ye have now caught.

VER. 11.

Ἀπέβη Σίμων Πέτρος, καὶ εἶπεν αὐτῷ ὅτι ἅπαντες οἱ ἄνθρωποι ἐπι τῆς γῆς, μισοῦντες ἑαυτοὺς ἡμεῶν.

γάλας ἑαυτὸς πανταποταμῶν καὶ τοσούτων ἴστων ὅσα ἰσχυρὰ τὸ ἡμεῶν.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

VER. 12.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀρτήσατε. Οὐδὲς δὲ ἐτόλμα τῶν μαθητῶν ἕρτάσαι αὐτῷ· Ζὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

Jesus saith unto them, Come and dine, And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

VER. 13.

Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ἐβάρην ἑκατάμω.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

VER. 14.

Ταῦτο ἦν τὸ τρίτον ἑφανέρθω ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἑβάρησας ἐν νεκρῶν.

^a This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

^a Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you, John xi: 19. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you, 26.

VER. 15.

Ὅτι εὖν ἤρτισσαν, λέγει τῷ Σίμον Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰῶνα, ἀγαπᾷς με πλείον τούτων; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ εἶδας ὅτι φιλέω σε. Λέγει αὐτῷ· Βόσκει τὰ πρόβατά μου.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, ^a lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ^b Feed ^c my lambs.

^a Peter answered and said unto him, Though all men shall be offended

because of thee, yet will I never be offended, Matt. xvi. 33.

^b Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

^c See on Matt. xviii. ver. 14. clause 3.

VER. 16.

Αἰνεῖ αὐτῷ πάλιν δεύτερον Σίμων Ἰῶνα, ἀγαπᾷς με; Αἰνεῖ αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Αἰνεῖ αὐτῷ· Πόρκειας σὺ κτησάμεναι μου.

He saith to him again ^a the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ^b He saith unto him, Feed ^c my sheep.

^a And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72.

^b See on Acts xx. ver. 28.

^c See on Matt. xxv. ver. 33. clause 1.

VER. 17.

Αἰνεῖ αὐτῷ τὸ τρίτον Σίμων Ἰῶνα, φίλιός με; Ἐλευσάδην ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλιός με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Αἰνεῖ αὐτῷ ὁ Ἰησοῦς· Βόσκεις τὰ πρόβατά μου.

He saith unto him ^a the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, ^b Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed ^c my sheep.

^a And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter

remembered the words of Jesus, which said unto him, Before the cock crew thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvii. 73—75.

^b See on Matt. ix. ver. 4. clause 1.

VER. 18.

Ἀμὲν ἀμὲν λέγει σοι, ὅτι ἔξ νεότερος ἐξέλθεις σταυρῶν, καὶ περιεπάτησες ἕνω ἡβλάς· ἔταν δὲ γυρᾶσθαι, ἐκτενῆσαι τὰς χεῖρας σου, καὶ ἄλλος σε ἔξωσει, καὶ δευῖ ἕνω οὐ θύσει.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

VER. 19.

Ταῦτο δὲ εἶπεν, σημαίνων ὡς θανάτου δοξάζει τὸν Θεόν. Καὶ ταῦτο εἶπεν, λέγει αὐτῷ· Ἀκολουθεῖ με.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

VER. 20.

Ἐπιστραφείς δὲ ὁ Πέτρος κλίει τὸ μέσθετον ἐν ἡγάμα ὁ Ἰησοῦς, ἀκολουθεῖντα, ὡς καὶ ἐκίπτεον ἐν τῷ δεύειν ἑνὶ τῷ στήθεος αὐτοῦ, καὶ εἶπεν· Κύριε, τίς ἕτω εἰ παραιδούς σε;

Then Peter, turning about, saith ^a the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

^a See on chap. xiii. ver. 23. clause 2.

VER. 21.

Ταῦτόν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, αὐτός τίς εἶ;

Peter seeing him saith to Jesus, Lord, and what shall this mean do?

VER. 22.

Αἰνεῖ αὐτῷ ὁ Ἰησοῦς· Ἐάν αὐτὸν θύσει μέντοι ἕως ἐρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ με.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

A. D. 33.

JOHN XXI. 23—25.

A. D. 33.

VER. 23.

Ἐξῆλθεν οὖν ὁ λόγος αὐτοῦ εἰς τοὺς ἀδελ-
φοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος εἶπε ἀπο-
στόλων· καὶ οἱ αἱ σὺν αὐτῷ ὁ Ἰησοῦς, ὅτι
εἶπε ἀποστόλων· ἀλλ', Ἐὰν αὐτὸν θεῶν
μὴ τις λαὸς ἴσχυται, τί σπὲς σὺ;

Then went this saying abroad among
the brethren, that that disciple should
not die: yet Jesus said not unto him, He
shall not die; but, * If I will that he
tarry till I come, what is that to thee?

* For the Son of man shall come in
the glory of his Father with his angels;
and then he shall reward every man
according to his works. Verily I say
unto you, There be some standing
here which shall not taste of death,
till they see the Son of man coming
in his Kingdom, Matt. xvi. 27, 28.

VER. 24.

Οὗτος ἔστιν ὁ μαθητὴς ὁ μαρτυρῶν
ἐν τοῖς βιβλίοις, καὶ γράφων ταῦτα καὶ οὐδε-
μὴν ὅτι ἀληθὴς ἔστιν ὁ μαρτυρῶν αὐτοῦ.

This is the disciple which testifieth of
these things, and wrote these things: and
we know that his testimony is true.

VER. 25.

Ἐστὶ δὲ καὶ ἄλλα πολλά ἔργα ἰσχυρῶν
ὁ Ἰησοῦς, ἃ οὐκ ἔστιν γράφεται καὶ ἔτι,
ὅτι αὐτὸν οὐδεὶς τῶν ἀνθρώπων χροῖται τὰ
γραφόμενα βιβλίοις. Ἄμην.

And there are also many other things
which Jesus did, the which, if they should
be written every one, * I suppose that
even the world itself could not contain
the books that should be written. Amen.

* And there we saw the giants, the
sons of Anak, which come of the giants:
and we were in our own sight as
grasshoppers, and so we were in their
sight, Numb. xiii. 33. Then Amaziah,
the priest of Beth-el, sent to Jeroboam
king of Israel, saying, Amos hath com-
pired against thee in the midst of the
house of Israel? the land is not able
to bear all his words, Amos vii. 10.

END OF ST. JOHN'S GOSPEL.

THE
ACTS OF THE APOSTLES.

[Written A. D. circa 63.]

A. D. 33.

CHAP. I. 1—3.

A. D. 33.

CHAP. I.—VER. 1.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησά μου ἐπι
θέτων, ὃ θεοφιλε, ἀπ' ἤρξαν ὁ Ἰησοῦς
σοῦν τε καὶ διδάσκων,

** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*

** Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed, Luke i. 1—4.*

VER. 2.

* Ἄχρι ἧς ἡμέρας ἐπιτελέμας τοῦ δω-
σθέναι διὰ Πνεύματος ἁγίου, οὗ ἐξελίξαν,
ἀπελάφθῃ.

** Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :*

** And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 15—19.*

VER. 3.

Ὅς καὶ παρήστειν ἑαυτὸ ζῶντα μετὰ
τὸ πνεῦν αὐτῶν, ἐν πολλαῖς ταμῆρας, ἃ
ἡμερῶν τεσσαράκοντα ὡραίων αὐτῶν,
καὶ λόγων τὰ ἐπι τῆς βασιλείας τοῦ Θεοῦ.

** To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :*

** And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, Matt. xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted, 16, 17. After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, 14. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ? Behold mine hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it,*

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and did eat before them, Luke xxiv. 36—43. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 26, 27. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead, xxi. 12—14. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures: And that he was seen of Cephas, then of the twelve; After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles, 1 Cor. xv. 3—7.

VER. 4.

Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠνώκεται μοῦ.

^a And, ^b being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for ^c the promise of the Father, which, saith he, ye have heard of me.

^c Or, eating together, &c.

^a And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it

behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 42—49.

^b See on John vii. ver. 39. clause 1.

VER. 5.

Ὅτι Ἰησοῦς μὲν ἰβάντισται ὑμῶν, ἡμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ ὡς μετὰ πολλὰς τῶν ἡμερῶν.

^a For John truly baptized with water; ^b but ye shall be baptized with the Holy Ghost not many days hence.

^c See on Matt. iii. ver. 6. clause 1.

^d See on Matt. iii. ver. 11. clause 3.

VER. 6.

Οἱ μὲν οὖν συναλιζόμενοι ἐπαρώτων αὐτὸν, λέγοντες Κύριε, εἰ ἔν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τοῦ Ἰσραὴλ;

When they therefore were come together, they asked of him, saying, ^a Lord, wilt thou at this time restore again the kingdom to Israel?

^a The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness, Isa. i. 26, 27. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The seal of the Lord of hosts will perform this, Isa. ix. 6, 7. Behold, the days come, saith the Lord, that I will raise unto David a righteous

Branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxxiii. 5, 6. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 26. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, Ezek. xxxvii. 24—28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, Dan. vii. 27. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 4, 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salva-

tion; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth, Zech. ix. 9, 10. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 21. See also on Luke i. ver. 54.

VER. 7.

Εἰς δὲ πρὸς αὐτοὺς Ὁ θεὸς ἵπαισιν ἔρη γυνῆαι ὑψήτους ἢ κατιστοῖς, οὗ ἰσχυρὸν ἔστιν ἐν τῷ ἰσὲς ἡσυχίας.

And he said unto them, * It is not for you to know the times or the seasons, which the Father hath put in his own power.

* See on Matt. xxiv. ver. 35.

VER. 8.

Ἄλλα λέγετέ τις δύναμις ἐπιπέσει ἐν ὑμῖν πνεύματος ἁγίου ἵπαισιν καὶ ἐν ἡμῖν μαρτυρούμεν ἐν ταῖς Ἱερουσαλήμ καὶ ἐν οἰκῇ τῇ ἰερουσαλίμ καὶ Σαμαρείᾳ, καὶ ἐν ἅσιν τῆς γῆς.

* But ye shall receive * power, after that the Holy Ghost is come upon you: ^b and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, ^c and in Samaria, ^d and unto the uttermost part of the earth.

* Or, the power of the Holy Ghost coming upon you.

* And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 1—4. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. And Stephen, full

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of faith and power, did great wonders and miracles among the people, vi. 8.

^a See on Luke xxiv. ver. 48.

^c Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did, Acts viii. 5, 6. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost, 14-17. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans, 25.

^d See on Matt. viii. ver. 11. clause 1.

VER. 9.

Καὶ ταῦτα εἰπὼν, ἐβλέπουν αὐτὸν ἰσχυρῶς, καὶ σφίλα βράβηεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

^a And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

^b So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51.

VER. 10.

Καὶ ὡς ἀπέβησαν ἦσαν εἰς τὸ οὐρανὸν, περιεβλήθη αὐτῷ, καὶ ἰδὼν, ἄνδρες δύο περιεβλήσασαν αὐτῶς ἐν ἑσθήτῃ λευκῇ.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

VER. 11.

Ὁς καὶ εἶπεν Ἄνδρες Γαλιλαῖοι, τί ἰσχυράτα ἠρᾶσθε ὡς εἰς τὸ οὐρανὸν; ὅτι

ἡ ἰσχυρὴ ἡ ἀναλήθεις ἡμῶν εἰς τὸν οὐρανὸν, ὅτι οὐκ ἔλασται ἡ τρέψαν ἰδεῖσθε αὐτὸν περιεβλήθη εἰς τὸν οὐρανόν.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

^a See on Matt. xxiv. ver. 30.

VER. 12.

Τότε ἐπιστρέψαν εἰς Ἱερουσαλὴμ ἀπὸ ἔρους τοῦ καλαμίνου Ἐλαιῶνος, ἃ ἴσταν ἔγγις Ἱερουσαλὴμ, σαββάτου ἔχου ἰδεῖν.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

VER. 13.

Καὶ ὅτε εἰσῆλθον, ἀπέβησαν εἰς τὸ ὑπερῶν, ὃ ἦσαν καταμνηστικὸς δ, τῆ Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαιῶν, καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου.

And when they were come in, they went up into an upper room, where abode both ^b Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

^a And he will shew you a large upper room furnished and prepared: there make ready for us, Mark xiv. 15.

^b See on Matt. x. ver. 1-4. clause 1.

VER. 14.

Οἱτοι πάντες ἦσαν προσκαρτεροῦντες ἑαυτομαθῆν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναίκῃ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν ταῖς ἀδελφαῖς αὐτοῦ.

^a These all continued with one accord in prayer and supplication, with the women, and ^c Mary the mother of Jesus, and with his brethren.

^a See on Matt. xviii. ver. 19. clause 1.

^b See on Matt. xxvii. ver. 56.

^c See on Matt. xiii. ver. 55.

VER. 15.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν (ἐν τῷ ἔγχλῳ ἡμέραν ἑπτακιστὸν ὡς ἑκατὸν εἰκοσὶν)

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty.)

VER. 16.

Ἄνδρες ἀδελφοί, ἴδε κληροδοῦμαι τὴν γραφὴν ταύτην, ἣν προείπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα, τοῦ γαμπροῦ Ἰησοῦ τοῦς συλλαβῶσι τὸν Ἰησοῦν·

Men and brethren, this Scripture must needs have been fulfilled, ^a which the Holy Ghost by the mouth of David ^b spake before concerning Judas, ^c which was guide to them that took Jesus.

^a See on Matt. x. ver. 20. clause 1.

^b See on Matt. xxvi. ver. 23.

^c And while he yet spake, Io, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him, Matt. xxvi. 47—50.

VER. 17.

Ὅτι καταριθμημένος ἦν σὺν ἡμῶν, καὶ ἔλαβη τὸν κλῆρον τῆς διακονίας ταύτης.

^a For he was numbered with us, and had obtained part of this ministry.

^a Simon the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give, Matt. x. 4—8.

VER. 18.

Οὗτος μὲν οὖν ἐκτίσαστο χερσὶν ἐν τοῦ μισθοῦ τῆς ἀδικίας· καὶ κρητὸς γινόμενος ἐλάκησι μέσος, καὶ ἐξεχθῆναι πάντα τὰ σπλάγχνα αὐτοῦ.

^a Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

^a Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, Matt. xxvii. 3—8.

VER. 19.

Καὶ γνωστὸν ἦν ἅπασιν τοῖς κατοικοῦσι Ἱερουσαλὴμ, ὅτι κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέτῳ αὐτῶν, Ἀβλαδαμὰ, τούτῳ-τι, χωρίον αἵματος.

And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, *Abeldamne*, that is to say, *The field of blood*.

VER. 20.

Ἐγγραφεῖται γὰρ ἐν βιβλίῳ ψαλμῶν Γεθθῆναι ἢ ἱερατικὸς αὐτοῦ ἔρημος, καὶ μὴ ἴστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὸν ἱερωτικὸν αὐτοῦ λάβου ἔραπος.

^a For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein* : ^b and his ^c bishoprick let another take.

^a Or, office, or, charge.

^b Let their habitation be desolate; and let none dwell in their tents, Psal. lxxix. 25.

^c Let his days be few : and let another take his office, Psal. cix. 8.

VER. 21.

Ὅτι οὖν τῶν συνελθόντων ἡμῶν ἐξῆν ἡ παντὶ χρόνῳ ἐν ᾧ ἐστῆθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,

Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

VER. 22.

Ἀρξόμενος ἀπὸ τοῦ βαπτίσματος Ἰησοῦ ἵεν τῆς ἡμέρας ἕως ἀποβῆναι ἐφ' ἡμῶν,

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μάρτυρα τῆς ἀναστάσεως αὐτοῦ γὰρ ὅτι οὐκ ἦν ἡμῶν τούτων.

^a Beginning from ^a the baptism of John, ^b unto that same day that he was taken up from us, must one be ordained to be ^c a witness with us of his resurrection.

^a See on Matt. iii. ver. 1. clause 1.

^b See on ver. 9.

^c See on Luke xxiv. ver. 48.

VER. 23.

Καὶ ἴσθησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἰσχυλῶδη Ἰούστος, καὶ Ματθίας.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

VER. 24.

Καὶ προσευξάμενοι εἶπον· Σὺ Κύριε καρδιγαγῶντα πάντων, ἀνάδειξον ἐκ τούτων τὸν δὺο ἡμεῖς ἢ ἐξελίξῃς.

And they prayed, and said, ^a Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

^a See on Matt. ix. ver. 4. clause 1.

VER. 25.

Λαβὼν τὸν κλήρον τῆς διακονίας ταύτης καὶ ἀποστῆκεν, ἢ ἕξ ἡμεῶν Ἰούδας προσηύχων εἰς τὸν τόπον τὸν οὖνον.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, ^a that he might go to his own place.

^a The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. ixvi. 24. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 12.

VER. 26.

Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔγραψεν ὁ κλήρος ἐπὶ Ματθίᾳ καὶ συγκαταθήσει οὗτος μετὰ τῶν ἑνδεκά ἀποστόλων.

^a And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

^a The lot is cast into the lap; but the whole disposing thereof is of the Lord, Prov. xvi. 33.

CHAP. II.—VER. 1.

Καὶ ἐν τῷ συμπληροῦσθαι τὸν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ὅπαντες ἑνωθῆσαν ἐν ἑνὶ τόπῳ.

And when the day of ^a Pentecost was fully come, ^b they were all with one accord in one place.

^a And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end, Exod. xxxii. 28. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves, of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations, Lev. xxiii. 14—21. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which

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the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak, and say before the LORD thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the LORD God of our fathers, the LORD heard our voice and looked on our affliction, and our labour, and our oppression: And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders; And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God, Deut. xvi. 2—10.

^b These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14.

VER. 2.

Και ἤβητο ἄφω ἐκ τοῦ οὐρανοῦ ἄνεμος φερούμενος ὡς βίαιος, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον ὃ ἦσαν καθήμενοι.

^a And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

^b And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, Isa. lxxv. 24.

VER. 3.

Καὶ ἐπέθετο αὐτοῖς διαμαρτυρήματα γλῶσσας ἕκαστος ἑκάστου τὸ ἔμπροσθεν αὐτοῦ.

And there appeared unto them clean tongues ^a like as of fire, and it sat upon each of them.

^a See on Matt. iii. ver. 11. clause 3.

VER. 4.

Καὶ ἐπλήρωσαν πάντες ἅγιοι τοῦ ἁγίου, καὶ ἤρξαντο λαλεῖν ἑαυτοῖς ψαλμοῦς, καθὼς τὸ πνεῦμα ἰδοῦν αὐτοῖς ἀποψύχοντας.

^a And they were all filled with the Holy Ghost, ^b and began to speak with other tongues, as the Spirit gave them utterance.

^a And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, ix. 17. See also on John vii. ver. 39. clause 1.

^b And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled saying one to another, Behold, are not all these which speak Galileans? ver. 5—7. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, x. 45, 46. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. To another the working of miracles; to another prophecy; to another discerning of spirits; to an-

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other diverse kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 10, 11. In the law it is written, With *mens* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe, *xiv.* 21, 22.

VER. 5.

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κοσμοποῖτες Ἰουδαίου, ἀδελφοὶ σιβαρίτι, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τῶν οὐρανῶν.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

VER. 6.

Ἐφημέριος δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος, καὶ συνεχίθη ὅτι ἕκαστος εἰς ἑαυτὸς τῆ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν.

Now when this ^a was noised abroad, the multitude came together, and were ^b confounded, ^c because that every man heard *them* speak in his own language.

^a Gr. voice was made.

^b Or, troubled in mind.

^c See on ver. 4. clause 2.

VER. 7.

Ἐξέστησαν δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες ἀπὸ αἰθιοπίας εἰ λαλοῦντες Γαλιλαίῳ;

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

VER. 8.

Καὶ πᾶς ἑμᾶς ἀκούων ἤκουσεν τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἢ ἑξαπτόμενον;

And how hear we every man in our own tongue, whereas we were born?

VER. 9.

Ἐπήκουσεν καὶ εἰσεβῆκεν καὶ Ἑβραῖοι, καὶ οἱ κοσμοποῖτες τῆν Ἀσσυριακὴν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

VER. 10.

Φρυγίας τε καὶ Παμφυλίας, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κρήνην, καὶ οἱ ἑσθημῶντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ ἀπρωτόλυτοι,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

VER. 11.

Κρήτες καὶ Ἀραβῆς, ἀκούσαντες λαλοῦντων αὐτῶν ταῖς ἑσθηματικαῖς γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Cretes and Arabians, ^a who do hear them speak in our tongues ^b the wonderful works of God.

^a See on ver. 4. clause 2.

^b God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4.

VER. 12.

Ἐξέστησαν δὲ πάντες καὶ ἀπορώσαντο, ἄλλος πρὸς ἄλλον λέγωντας· Τί ἐστὶν οὗτο εἶδος;

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

VER. 13.

Ἔταροι δὲ χλευάζοντες ἔλεγον ὅτι· γλαῖκος μεμυστομένοι εἰσὶ.

Others mocking said, ^a These men are full of new wine.

^a And be not drunk with wine, wherein is excess; but be filled with the Spirit; Eph. v. 18.

VER. 14.

Ἰσταθείς δὲ Πέτρος εἰς τοὺς ἕδραν, ἔστη τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἀκούετε, ταῦτα ἡμῶν γινώσκετε ἴστω, καὶ ἰστωσάσθε τὰ ῥήματά μου

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

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VER. 15.

Ὁὐ γὰρ, ὡς ἡμεῖς ὑπολαμβάνομεν, ὅτι μεθύουσιν ἔστι γὰρ ἕρα τρίτη τῆς ἡμέρας.

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

VER. 16.

Ἄλλα τοῦτό ἐστι τὸ εἰρημίον διὰ τοῦ προφήτου Ἰωήλ.

But this is that which was spoken by the prophet Joel;

VER. 17.

Καὶ ἔσται ἐν ταῖς ἑσπέραις ἡμέραις, λέγει ὁ Θεός, ἐκχεῖω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν αἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεώτεροι ὑμῶν ὁράσεις ἴψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἰδέοντα ἐνεσπιασθήσονται.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

VER. 18.

Καὶ γὰρ, ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῖω ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι.

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 29.

VER. 19.

Καὶ δεῦρο τέρατα ἐν τῷ οὐρανῷ ἔσται, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ σπῆρ καὶ ἀρμύδα κελποῦ.

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

And I will shew wonders in the

heavens and in the earth, blood, and fire, and pillars of smoke, Joel ii. 30.

VER. 20.

Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, ὡς ἐν ἡμέρᾳ τῆς ἡμέρας Κυρίου τῶν μεγάλων καὶ ἐπιφανῶν.

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come, Joel ii. 31.

VER. 21.

Καὶ ἔσται, ὡς ἔχει ἐπιταλάσσειν τὸ ἔθνος Κυρίου, σωθήσονται.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 22.

Ἄνδρες Ἰσραηλῖται, ἀκούσατε τῶν λόγων τούτων· Ἰησοῦν τὸν Ναζαρεθῆν, ὃς ἦν ἀπὸ τοῦ Θεοῦ ἐκδηλωγμένον εἰς ὑμᾶς, δυνάμει καὶ τέρασι καὶ σημείοις ἐκείνοις δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

See on Matt. ii. ver. 23. clause 1.

See on Matt. iv. ver. 23. clause 4. ver. 24. clauses 4—6. and xi. ver. 5. clauses 1—4.

VER. 23.

Τούτων τῆ ἀρεμῆν βουλῆ καὶ πνεύματι τοῦ Θεοῦ ἰδόντων λαβόντες, διὰ χειρῶν ἀνόμων προσέλασθε ἀπέλτε.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

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^a See on Matt. xvi. ver. 24. clause 1.
^b See on Matt. xvi. ver. 21. clause 1.
 and xvii. ver. 35. clause 1.

VER. 24.

Ὁ ὁ θεὸς ἀνάστασεν, ἀνάστα τὰς θανάτων τοῦ δαυὶδ, καθὼς εἶπεν ἡν δὲ αὐτὸν κηρῶσθε ἀπὸν ἰσ' αὐτοῦ.

^a Whom God hath raised up, having loosed the pains of death: ^b because it was not possible that he should be holden of it.

^a But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses, Acts iii. 14, 15. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, 26. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, x. 40, 41. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead, xvii. 31. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Gal. i. 1. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 20. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on Matt. xvi. ver. 21. clause 3.

^b I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hes. xiii. 14. And killed the Prince of life, whom God

hath raised from the dead; whereof we are witnesses, Acts iii. 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. See also on John ii. ver. 19. clause 3.

VER. 25.

Δαβὶδ γὰρ λέγει εἰς αὐτόν Προφήτου τὸν κύριον ἐνώπιόν μου διὰ παντός, ἐστὶ ἐκ δεξιῶν μου ἕσται, ἵνα μὴ σαλευθῆ.

^a For David speaketh concerning him, I forewarn the Lord always before my face; for he is on my right hand, that I should not be moved:

^a I have set the Lord always before me: because he is at my right hand, I shall not be moved, Psal. xvi. 8.

VER. 26.

Διὰ τούτου εὐφράθη ἡ καρδία μου, καὶ ἠγαλλήσωμαι ἡ γλῶσσά μου ἔτι διὰ καὶ ἡ σὰρξ μου κατασπασθήσεται ἰσ' ἰσπερ.

^a Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, Psal. xvi. 9.

^a Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, Psal. xvi. 9.

VER. 27.

Ὅτι οὐκ ἠγκαταλείψεις τὸν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ἅγιόν σου ἰδοῦ διαφθερῆν.

^a Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

^a For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 28.

Ἐγνώρισεν μου ἰδοῦς ταῖς πλάχεσιν μου εὐφροσύνην ἡ ψυχήν σου ἀγαπήσθαι σου.

^a Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

^a Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 11.

VER. 29.

Ἄνδρες ἀδελφοί, ἔξω σπέρτω μετὰ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτάφην καὶ ἐτάφη καὶ τὸ πνεῦμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

Men and brethren, * let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

* Gr. I may.

VER. 30.

Προφῆτης οὖν ἠτάχην, καὶ εἶδὲς ὅτι ἔγωγε ἔμοιρον αὐτῷ ἰσθῆος, ἐκ καρπῶ τῆς ἰσθῆος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ.

^a Therefore being a prophet, ^b and knowing that God hath sworn with an oath to him, that with the fruit of his loins, ^c according to the flesh, ^d he would raise up Christ to sit on his throne;

^a Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. Now these be the last words of David, David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 1, 2. See also on Matt. xxii. ver. 44.

^b See on Matt. i. ver. 1. clause 2.

^c Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: Rom. i. 3, 4. See also on John i. ver. 1. clause 3.

^d See on Matt. ii. ver. 2. clause 1.

VER. 31.

Ἐπειδὴ εἶδόντες ἐπὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐκ ἀνετάφη ἢ φορτῆ αὐτοῦ εἰς σῆμα, οὐδὲ ἡ σαρξ αὐτοῦ εἶδη διαφθεῖν.

^a He seeing this before spake of the resurrection of Christ, that his soul was

not left in hell, neither his flesh did see corruption.

^a And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; But he whom God raised again saw no corruption, Acts xiii. 34-37.

VER. 32.

Τούτων, τὸν Ἰησοῦν, ἐλάττωσαν ἰσθῆος, οὐ παρέτε ἡμεῖς ἱερὰν μαρτυρίαν.

^a This Jesus hath God raised up, ^b whereof we all are witnesses.

^c See on ver. 24. clause 1.

^b See on Luke xxiv. ver. 48.

VER. 33.

Τῷ δεξιῷ δὲν τοῦ Θεοῦ ἰσθῆος, τῆς τε ἰσχυρίας τοῦ ἁγίου πνεύματος καὶ τῆς παρὰ τοῦ πατρὸς, ἐβήθη τούτων ἰσθῆος βλήντων καὶ ἀκούων.

^a Therefore, being by the right hand of God exalted, ^b and having received of the Father the promise of the Holy Ghost, ^c he hath shed forth this, which ye now see and hear.

^a See on Matt. xi. ver. 27. clause 1.

^b See on John xiv. ver. 16. clause 2.

^c And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 4-6.

VER. 34.

Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τὰς οὐρανοὺς λέγει δὲ αὐτὸς: Ἐξῆς ἰσθῆος τῷ Κυρίῳ μου, καθίσαι ἐν δεξιῶν μου,

For David is not ascended into the heavens: ^a but he saith himself, The

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LORD said unto my Lord, Sit thou on my right hand,

^a See on Matt. xxii. ver. 44.

VER. 35.

ἕως ἄν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Until I make thy foes thy footstool.

VER. 36.

Ἀσφαλῆς ὡς γνωστόντος πᾶς οἴκος Ἰσραὴλ, ὅτι Κύριος καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἠγάπησεν, τῶντων τὸν Ἰησοῦν ὃν ἠμῶν ἐσταυρώσαται.

Therefore let all the house of Israel know assuredly, ^a that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

^a See on Luke iv. ver. 18. clause 2.

VER. 37.

Ἀκούσαντες δὲ κατενόησαν τῇ καρδίᾳ, λέγοντες τι πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους; Τί κωλύομεν, ἄδελφοί;

^a Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, ^b Men and brethren, what shall we do?

^a And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me, John xvi. 8, 9.

^b And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 4—6. Then he called for a light, and arising in, and came trembling, and fell down before Paul and Silas: And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30.

VER. 38.

Πέτρος δὲ ἔβη πρὸς αὐτούς μετανάστειν, καὶ βαπτισθῆναι ἑαυτοὺς ἕνθεν ἕνθεν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν

ἀμαρτιῶν καὶ ληψοῦσι τὴν δωρεὰν τοῦ ἁγίου Πνεύματος·

Then Peter said unto them, ^a Repent, ^b and be baptized every one of you in the name of Jesus Christ, ^c for the remission of sins, ^d and ye shall receive the gift of the Holy Ghost.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. iii. ver. 6. clause 1.

^c See on Matt. vi. ver. 12. clause 1.

^d See on John vii. ver. 39. clauses 1, 2.

VER. 39.

Ἐμὴν γὰρ ἔσται ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς ματαὶς, ἕως ἄν προσκαλέσθων Κύριος ὁ Θεὸς ἡμῶν.

^a For the promise is unto you, and to your children, ^b and to all that are afar off, ^c even as many as the Lord our God shall call.

^a Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me, Jer. xxxii. 39, 40.

^b And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord:

for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common, xi. 5—9. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, 15—18. And when they were come, and had gathered the church, together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren, xv. 3. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith, 7—9. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the

law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, Eph. ii. 11—19. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

^c And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 40.

Ἐτίμος τι λόγος πλείους διαμαρτυρεῖται, καὶ παρακάλει, λέγων Σέθεντι ἀπὸ τῆς γενεᾶς τῆς σαρρικής ταύτης.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

^a Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Matt. xvii. 17. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.

VER. 41.

Οἱ μὲν δὲ ἀρμήτους ἀποθέμενοι τὸ

A. D. 33.

ACTS II. 41—45.

A. D. 33.

ἀγαθὸν αὐτοῦ, ἡσπασθησαν καὶ προσ-
τίθοντες τῷ κήρῳ ἑαυτῶν ἄνθρωποι
τρὶς χιλιάδας.

Then they that gladly received his
word ^a were baptized: and the same day
there were added unto them about three
thousand souls.

^a See on Matt. iii. ver. 6. clause 1.

VER. 42.

Ἦσαν δὲ ἀποστολεῖς ἄσπαστοι καὶ
τῷ πνεύματι, καὶ τῷ λόγῳ, καὶ τῷ
ἀλλήλοις τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

And ^a they continued steadfastly in the
apostles' doctrine and fellowship and ^b in
breaking of bread, ^c and in prayers.

^a Then said Jesus to those Jews
which believed on him, If ye con-
tinue in my word, then are ye my dis-
ciples indeed, John viii. 31.

^b And they, continuing daily with
one accord in the temple, and break-
ing bread from house to house, did
eat their meat with gladness and
singleness of heart, ver. 46. And
upon the first day of the week, when
the disciples came together to break
bread, Paul preached unto them,
ready to depart on the morrow; and
continued his speech until midnight,
xx. 7. When he therefore was come
up again, and had broken bread, and
eaten, and talked a long while, even
till break of day, so he departed, 11.

^c Rejoicing in hope; patient in tri-
bulation; continuing instant in prayer,
Rom. xii. 12. Continue in prayer,
and watch in the same with thanks-
giving, Col. iv. 2. Not forsaking the
assembling of ourselves together, as
the manner of some is; but exhort-
ing one another: and so much the more
as ye see the day approaching, Heb.
x. 25.

VER. 43.

Ἐγένετο δὲ φόβος μεγάλος ἐπὶ πάντας
τοὺς ἄνθρωπους, καὶ ἐποιεῖτο σημεῖα
καὶ τέρατα ἐν τῷ λαῷ.

^a And fear came upon every soul:
^b and many wonders and signs were done
by the apostles.

^a And it shall be to me a name of
joy, a praise and an honour before all
the nations of the earth, which shall
hear all the good that I do unto them:
and they shall fear and tremble for all

the goodness and for all the prosperity
that I procure unto it, Jer. xxxiii. 9.
And there came a fear on all: and
they glorified God, saying, That a
great prophet is risen up among us;
and, That God hath visited his people,
Luke vii. 16.

^b See on Matt. x. ver. 8. clause 1.

VER. 44.

πάντας δὲ ἐκ πνευματικῆς ἕως ἐπὶ τῷ
αὐτῷ, καὶ ἔχον ἅπαντα κοινά.

^a And all that believed were together,
and had all things common;

^a And the multitude of them that
believed were of one heart and of one
soul: neither said any of them that
ought of the things which he pos-
sessed was his own; but they had all
things common, Acts iv. 32. And in
those days, when the number of the
disciples were multiplied, there arose
a murmuring of the Grecians against
the Hebrews, because their widows
were neglected in the daily ministra-
tion. Then the twelve called the mul-
titude of the disciples unto them, and
said, It is not reason that we should
leave the word of God, and serve
tables. Wherefore, brethren, look ye
out among you seven men of honest
report, full of the Holy Ghost and
wisdom, whom ye may appoint over
this business, vi. 1—3.

VER. 45.

Καὶ τὰ κτήματα καὶ τὰς ἐκάρθας
ἠπώρασαν, καὶ διμήνηζον αὐτὰ πᾶσι, κα-
θὼς ἂν τις χρεῖαν εἶχε.

^a And sold their possessions and goods,
and parted them to all men, as every
man had need.

^a Neither was there any among
them that lacked: for as many as
were possessors of lands or houses,
sold them, and brought the prices of
the things that were sold, And laid
them down at the apostles' feet: and
distribution was made unto every man
according as he had need. And Joses,
who by the apostles was surnamed
Barnabas, (which is, being interpret-
ed, The son of consolation,) a Levite,
and of the country of Cyprus, Hav-
ing land, sold it, and brought the
money, and laid it at the apostles'
feet, Acts iv. 34—37. But a certain

man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, v. 1—4.

VER. 46.

Καθ' ἡμέραν τι προσκαρτερῶντες ἑαυτοὺς ἐν τῷ ἱερῷ, κλύοντες τι κατ' οἶκον ἄρτον μεταδίδουσαν τροφῆς ἐν ἀγαλλίᾳ καὶ ἀφελότητι καρδίας,

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

* Or, at home.

* See on ver. 42. clause 2.

VER. 47.

Ἀψύχοντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ἅπαν τοὺς λαοὺς. Ὁ δὲ Κύριος προσέειπε τοῖς συζητήτοισι καθ' ἡμέραν τῷ ἱναλοῦρα.

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

* And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 46.

CHAP. III.—VER. 1.

Ἐπι τὸ αἶψὸν δὲ Πέτρος καὶ Ἰωάννης ἀπέβησαν εἰς τὸ ἱερόν ἑπὶ τὸν ὥραν τῆς προσευχῆς, τὴν ἑνάτην.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

VER. 2.

Καὶ τινες ἀσέβητοι Ἰουδαῖοι ἐκ πολλῶν μαθητῶν αὐτοῦ ἐπέβησαν, ἰβησοτάζοντες ἐν ἑπίδοσιν καθ' ἡμέραν πρὸς τὸν θύρον τοῦ ἱεροῦ τὸν λεγόμενον Πύλαις, τοῦ αὐτῶν ἰλασμοσύνην παρὰ τῶν εὐσεβεωμένων εἰς τὸ ἱερόν.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

VER. 3.

Ὅς ἶδὼν Πέτρον καὶ Ἰωάννη μιλῶντας εὐερίνας εἰς τὸ ἱερόν, ἤρξατο θαυμάσιον λαβῆναι.

Who, seeing Peter and John about to go into the temple, asked an alm.

VER. 4.

Ἀπειράσας δὲ Πέτρος εἰς αὐτὸν εἰς τὸ ἱερόν, εἶπεν· Ἐπίβη εἰς ἡμᾶς.

And Peter, fastening his eye upon him, with John, said, Look on us.

VER. 5.

Ὁ δὲ ἐπιῆχον αὐτοῖς, προσέειπεν ἐν τῷ αὐτῶν λαβῆναι.

And he gave heed unto them, expecting to receive something of them.

VER. 6.

εἶπεν δὲ Πέτρος· Ἀργύριον καὶ χρῆμα οὐχ ἐπέβηχεν μοι· ὁ δὲ ἔχων, τίθι ἐν ἔδραμοι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἴσταται· καὶ περιπατεῖν.

Then Peter said, Silver and gold have I none: but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

* Provide neither gold, nor silver, nor brass, in your purses, Matt. x. 9.

† Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8.

* And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 7. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately, ix. 34. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 18. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus,

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

^c See on Matt. xvii. ver. 20.

VER. 15.

Τὸν ἀρχόντα τῆς ζωῆς ἀναιρέσασθαι, ἃ ἰ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν.

And killed ^a the ^b Prince of life, whom God hath raised from the dead; ^c wherof we are witnesses.

^a Or, author.

^a See on John i. ver. 4. clause 1.

^b See on chap. ii. ver. 24.

^c See on Luke xxiv. ver. 48.

VER. 16.

Καὶ ἐστὶ τῆ ψυχῆ τῷ ἰσχυματὸς αὐτοῦ, τούτου ἢ θανάτου καὶ ἄλλου, ἐπαύσασθαι τὸ ἔσπερον αὐτοῦ καὶ ἡ ψυχὴ ἢ δὲ αὐτοῦ θάνατος αὐτοῦ τὸ ἐλευθερῆσαι τούτου ἀναίρεται ψυχῆν ἡμῶν.

And his names, ^a through faith in his name, hath made this man strong, whom ye see and know: ^b yes, the faith which is by him hath given him this perfect soundness in the presence of you all.

^a See on Matt. xv. ver. 28. clause 2.

VER. 17.

Καὶ νῦν, ἀδελφοί, οὗσα ἔστι κατὰ ἄγνοιας παρεβήσασθαι, ἔσπερον καὶ αὐτὸ ἀρχόντου ἡμῶν.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

^a For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him, xiii. 27. See also on John i. ver. 10. clause 3.

VER. 18.

Ὅτι δὲ Θεὸς ἀνεκράτητος διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, ἀναβῆναι τὸν Χριστὸν, ἐπέλεγετο αὐτῶν.

^a But those things, which God before had showed by the mouth of all his pro-

phets, that Christ should suffer, he hath so fulfilled.

^a See on Luke xxiv. ver. 44.

VER. 19.

μεταμετάνοια ὄντων καὶ μετατρέψασθαι, εἰς τὸ ἱκανοποιηθῆναι ἡμῶν τὰς ἀμαρτίας, ἵνα ἢν ἴδωμεν κατὰ ἀναβῆναι αὐτὸν ἀπὸ νεκρῶν τοῦ Κυρίου.

^a Repent ye therefore, ^b and be converted, ^c that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

^a See on Matt. iii. ver. 6. clause 1.

^b See on Matt. xviii. ver. 3. clause 2.

^c See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 20.

Καὶ ἀποστείλει τὸν προαναγγελεῖν ἡμῶν Ἰησοῦν Χριστόν.

^a And he shall send Jesus Christ, which before was preached unto you:

^a Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, ver. 25.

VER. 21.

Ὅτι δὲ εἰπὸντο μὴ διεσθῆναι ἕως χριστοῦ ἀνακαινώσεως πάντων ὧν ἐλάλησεν ἰ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἄρ' αἰῶνος.

When the heaven must receive until ^a the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

^a See on Matt. xvi. ver. 27. clauses 1. 3.

VER. 22.

Μωσῆς μὲν γὰρ εἶπε τὸς πατέρας ἡμῶν ὅτι προφήτου ἡμῶν ἀναστήσει Κύριος ἰ Θεὸς ἡμῶν, ἐν τῷ ἀδελφῶν ἡμῶν ἐκ ἡμῶν αὐτοῦ ἀναστρέψας κατὰ πάντα ἢν ἢν λαλήσῃ εἰς ἡμᾶς.

^a For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

^a See on Matt. v. ver. 22. clause 1.

VER. 23.

Ἔσται δὲ, πῶσα ψοχὴ, ἔστι ἢν μὴ ἀκούσῃ τοῦ προφήτου ἡμῶν, ἱκανοποιήσεται ἐν τῷ λατῷ.

A. D. 33.

ACTS II. 23—IV. 1—6.

A. D. 33.

And it shall come to pass, that every soul, which will not hear that Prophet shall be destroyed from among the people.

VER. 24.

Και πάντες δι' εἰ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν μετῴχων, ἔσονται ἐκλείουσαι, καὶ κηρύσσονται τὰς ἡμέρας ταύτας.

^aYea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

^a See on Matt. xi. ver. 3.

VER. 25.

Ἐγὼ εἶμι υἱὸς τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς ἀπὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ εὖ στήματα σου ἐνυλοθήθηενταί· πάντα αἱ γενεαὶ τῆς γῆς.

Ye are the children of the prophets, and of ^a the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

^a See on Matt. i. ver. 1. clause 3.

VER. 26.

Ἐπιπρῶτον ὁ Θεὸς, ἀνοστήσας τὸν υἱὸν αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ἡμᾶς, ἐν τῷ ἀποστρέφειν ἡμᾶς ἀπὸ τῶν ἀνομιῶν ἡμῶν.

^aUnto you first, ^b God, having raised up his Son Jesus, ^c sent him to bless you, ^d in turning away every one of you from his iniquities.

^a See on Matt. x. ver. 6. clause 1.

^b See on chap. ii. ver. 24. clause 1.

^c Then shall the earth yield her increase; and God, sees our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him, Psal. lxxvii. 6, 7. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3.

^d And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, Isa. liv. 30. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. See also on Matt. i. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Ἀκολουθῶν δὲ αὐτῶν πρὸς τὸν λαόν, ἐπιστάσαν αὐτούς ἐκ τῶν ἱερέων καὶ ἐστρατηγὸς τοῦ ἱεροῦ, καὶ ἐ Σαδδουκαίου,

And as they spoke unto the people, ^a the Priests, and the captain of the temple, and the ^b Sadducees, came upon them,

^a See on Matt. ii. ver. 4. clause 1.

^b See on Matt. iii. ver. 7. clause 1.

VER. 2.

Διακονώμενοι δὲ τῷ διδάσκειν αὐτούς τὸν λαόν καὶ κηρύττειν ἐν τῷ ἱεροῦ τὴν ἀνάστασιν τῆν ἐν ταῦταις.

^a Being grieved that they taught the people, ^b and preached through Jesus the resurrection from the dead.

^a See on Matt. xxiii. ver. 13.

^b See on Matt. xxii. ver. 30. clause 1.

VER. 3.

Καὶ ἐπέβαλον αὐτούς τὰς χεῖρας, καὶ ἔβητο εἰς τέρπον εἰς τὴν αἰσῶν· ἐν γὰρ ἑσπέρας ἦδη.

^a And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

^a See on Matt. x. ver. 17, 18.

VER. 4.

Πολλοὶ δὲ τῶν κηρώσαντων τὸν λόγον, ἐπίστευσαν καὶ ἠγαθήθη ὁ ἀριθμὸς τῶν ἀδελφῶν ἑσπέρως ἑξακιστάδας πέντε.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

VER. 5.

Ἐγένετο δὲ ἐπὶ τῆν αἰσῶν συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ,

And it came to pass on the morrow, that their rulers and elders, and scribes,

VER. 6.

Καὶ Ἄναν τὸν Ἄρχιερέα, καὶ Καϊάφας, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ἑσπέρως ἐν γένει ἀρχιερατικῷ.

^a And Anas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest were gathered together at Jerusalem.

^a See on Luke xxii. ver. 54.

VER. 7.

Και ἐθήσαντες αὐτοὺς ἐν τῷ μίση ἰσχυρῶς ἔβωπον· Ἐν οὐκῶν δυνάμει, ἢ ἐν οὐκῶν ὀνόματι ἰσχυρώσασθε τούτους ἡμεῖς;

^a And when they had set them in the midst, they asked, ^b By what power, ^c or by what name, have ye done this?

^a See on Matt. x. ver. 17. clause 2. and ver. 18. clause 1.

^b See on Matt. xxi. ver. 23.

^c See on chap. iii. ver. 6. clause 3.

VER. 8.

Τότε Πέτρος ἠλασθηὶς ἁγίου πνεύματος εἶπε πρὸς αὐτούς· Ἀρχόντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ,

Then Peter, ^a filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

^a See on Matt. x. ver. 19, and 20. clause 1.

VER. 9.

Εἰ ἡμεῖς σήμερον ἀνακριθῆμεθα ἐπὶ τῷ γράτῃ ἀδυνάτου ἀσθενούς, ἐν τίνι αὐτὸς σιτισται·

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

VER. 10.

Γινώσκον ὅτι οὐκ ἔστιν ἡμῶν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζαρεθαίου, ὃν ἡμεῖς ἑσταυρώσαμεν, ἢ ὃ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ αὐτὸς καθίσταται ἑστῶν ἡμῶν ἰσχύς.

Be it known unto you all, and to all the people of Israel, ^a that by the name ^b of Jesus Christ of Nazareth, ^c whom ye crucified, ^d whom God raised from the dead, even by him doth this man stand here before you whole.

^a See on chap. iii. ver. 6. clause 3.

^b See on Matt. ii. ver. 23. clause 1.

^c See on Matt. xvii. ver. 35. clause 1.

^d See on chap. ii. ver. 24. clause 1.

VER. 11.

Οὗτός ἐστιν ὁ λίθος ὃς ἔκειραθεν εἰς κεφαλὴν γωνίας.

^a This is the stone which was set at naught of you builders, which is become the head of the corner.

^a See on Matt. xxi. ver. 42.

VER. 12.

Καὶ οὐκ ἔστιν ἐν ἄλλῳ εἰδηθῆναι αὐτοὺς γὰρ ἰσχυρὰ ἔστιν Ἰσταν ἐπὶ τῷ ἰσχυρῷ τῷ διδομένῳ ἐν ἀδυνάτοις, ἐν ᾧ δὲ οὐδὲν ἡμεῖς.

^a Neither is there salvation in any other: ^b for there is none other name under heaven given among men whereby we must be saved.

^a For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life, 1 John v. 11, 12. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

^b See on Matt. i. ver. 21. clause 3.

VER. 13.

Θαυμάζοντες δὲ τὸν τῷ Πέτρῳ κείμενον καὶ Ἰωάννῃ, καὶ παραδοθέντων ἐπὶ ἀδυνατοῦ ἀγράφωτων εἰς καὶ βιωτῶν, ἠθάμαζον, ἠστυγνοῦσάν τε αὐτούς ἐπὶ εἶναι τῷ Ἰησοῦ Ἰσραήλ.

^a Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, ^b they marvelled; and they took knowledge of them, that they had been with Jesus.

^a See on Matt. x. ver. 19, and 20. clause 1.

^b See on Luke xxi. ver. 15. clause 2.

VER. 14.

Τὸν δὲ δεδρακτον βλέποντες εἰς αὐτούς ἐστῶντα, τὸν τετρασκευμένον, οὐδὲν ἔλεγαν αὐτῶν.

And beholding the man which was healed standing with them, they could say nothing against it.

VER. 15.

Κελεύσαντες δὲ αὐτούς ἔξω τοῦ συνέδριου ἀπελθεῖν, συνέκαλεν πρὸς ἄλλους.

But when they had commanded them to go aside out of the council, they conferred among themselves,

VER. 16.

Ἀγωνίαν τί ποιήσωμεν ταῖς δεξιαῖς ταύταις; ἔτι μὲν γὰρ γνωστὸν ἐστὶν ὅτι γὰρ ἐν αὐτῶν, ὡς οὐκ ἔστιν κεννησάν ἱουδαίῳ φαρισαῖον, καὶ οὐ δύναται ἔρυσσασθαι.

A. D. 33.

ACTS IV. 16—24.

A. D. 33.

Saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

^a Then gathered the Chief Priests and the Pharisees a council, and said, What do we! for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation, John xi. 47, 48.

VER. 17.

'Αλλ' ἵνα μὴ ἐπὶ ὧσιν διακηρυχθῆ εἰς τὸ λαόν, ἀπειλῆ ἀπειλοῦμεθα αὐτοῖς μηδεὶς λαλεῖν ἔτι τῷ ἱερῶσι τούτῳ μὴδὲ ἀνθρώπων.

^a But that it spread no further among the people, ^b let us straitly threaten them, that they speak henceforth to no man in this name.

^a See on Matt. xxiii. ver. 13.

^b Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever! That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things: speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 8—11. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not, Amos ii. 12.

VER. 18.

Καὶ καλῶντας αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθέλευ μὴ φηγγεσθαι μηδὲ διδάσκειν ἔτι τῷ ἱερῶσι τοῦ Ἰησοῦ.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

VER. 19.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀπεκρίθητες πρὸς αὐτοὺς εἶπον· Εἰ δικαίῳ ἔστιν ἐνώπιον τοῦ Θεοῦ, ἡμεῖς λαλοῦντες μᾶλλον ἢ τῷ Θεοῦ, ἀπειροῦ.

^a But Peter and John answered and said unto them, ^b Whether it be right in the sight of God ^c to hearken unto you more than unto God, judge ye.

^a See on Matt. x. ver. 28. clause 1.

^b Commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. ^c See on chap. v. ver. 29.

VER. 20.

Οὐ δύναμεθα γὰρ ἡμεῖς, ἀ εἴθεον καὶ κούσασμεν, μὴ λαλεῖν.

^a For we cannot but speak ^b the things which we have seen and heard.

^a For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 16, 17. See also on Matt. x. ver. 5. clause 1. ^b See on Luke xxiv. ver. 48.

VER. 21.

Οἱ δὲ προσεπαλαστήσαντο ἐπίλυσαν αὐτοὺς, μηδὲν εἰρησάμενοι τῷ, αὐτῶν καλῶντας αὐτοὺς, ἀὰ τὸν λαόν ὅτι πάντες ἰδοῦσαν τὸν Θεόν ἐπὶ τῷ γέγοντι.

So when they had further threatened them, they let them go, finding nothing how they might punish them, ^a because of the people: ^b for all men glorified God for that which was done.

^a See on Matt. xiv. ver. 5. clause 1.

^b See on Matt. ix. ver. 8.

VER. 22.

Ἐστὴν γὰρ ἦν ἡλικίαν τεσσαράκοντα ἔτη ἀνθρώπος ἐφ' ᾧ ἐγενήθη τὸ σημεῖον ταῦτο τῆς ἰσχύος.

For the man was above forty years old on whom this miracle of healing was shewed.

VER. 23.

Ἀπολυθῆντες δὲ ἴδον πρὸς τοὺς ἰδούς, καὶ ἀπήγγειλαν ἕνα πρὸς αὐτοὺς ἃ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι εἶπον.

And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.

VER. 24.

Οἱ δὲ ἀποστάντες, ἡμερομαθὲν ἕνα φωνή πρὸς τὸν Θεόν, καὶ εἶπον· Δέοντα, εὐδὲ θεοῦ ἢ ποιήσας τὸν θάνατον καὶ τὸν γόνυ καὶ τὸν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And when they heard that, they lift up their voice to God with one accord, and said, ^aLord, thou art God, which hast made heaven and earth, and the sea, and all that is in them is;

^a And Heseekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, seen thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, ²Kings xix. 15. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, seen thou only, 19. Thou, seen thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; Which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever, Psal. cxlvi. 5, 6. I, seen I, am he that conformeth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, Isa. li. 12, 13. But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 10—12. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee, xxxii. 16, 17.

VER. 25.

Ὁ δὴ στόματός σου λαλοῦντος τῷ καιρῷ σου εὐφρανῶν Ἰσραὴλ ἠγάπησεν Ἰησοῦν, καὶ λαοὶ ἑθνεύματων συνέχθησαν αὐτῷ;

^aWho by the mouth of thy servant David ^bhast said, ^cWhy did the heathen rage, and the people imagine vain things?

^a See on chap. ii. ver. 30. clause 1.

^b See on Matt. x. ver. 20. clause 1.

^c Why do the heathen rage, and the people imagine a vain thing! Psal. ii. 1.

VER. 26.

Πασιέμενος ὁ βασιλεὺς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ ἀπὸ τοῦ Κυρίου καὶ ἀπὸ τοῦ Χριστοῦ αὐτοῦ.

^a The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

^a The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Psal. ii. 2.

VER. 27.

Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τῷ ἔργῳ καὶ ἐπὶ τῷ ἰσχυρῷ, Ἡρώδης τε καὶ Πόντιος Πιλάτος, οὐκ ἴσθουσιν, καὶ λαοὶ Ἰσραὴλ.

For of a truth against thy ^aholy child Jesus, ^bwhom thou hast anointed, both ^cHerod and ^dPontius Pilate with the Gentiles ^eand the people of Israel were gathered together.

^a See on Mark i. ver. 24. clause 2.

^b See on Luke iv. ver. 18. clause 2.

^c When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the Chief Priests and scribes of the people together, he demanded of them where Christ should be born, Matt. ii. 3, 4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, 16. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee, Luke xiii. 31. And Herod with his men of war set him at night, and

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mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, xxiii. 11.

^dAnd when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xviii. 7. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, 26.

^eSee on Matt. xvii. ver. 20.

VER. 28.

Πιστῶς ἢ χρεῖ σου καὶ ἡ βουλὴ σου πρότερον γινώσκουσα.

For to do ^a whatsoever thy hand and thy counsel ^b determined before to be done.

^a See on Matt. xvi. ver. 24. clause 1.

^b Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Psal. lxxvii. 10. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 29.

Καὶ τὰ ὦτα, Ἰδού, ἰσθὲν ἐπὶ τὰς ἀπειθείας αὐτῶν, καὶ διὰ τῶν δούλων σου μετὰ παρρησίας πᾶρας λαλεῖν τὸν λόγον σου,

^a And now, Lord, behold their threatenings: ^b and grant unto thy servants, that with all boldness they may speak thy word,

^a Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the word of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only, Isa. xxxvii. 17—20.

^b Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his

grace, and granted signs and wonders to be done by their hands, Acts xiv. 3. And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God, xix. 8. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 18—20. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 14. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, 1 Theas. ii. 2. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 7, 8. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, iv. 16, 17.

VER. 30.

Ἐν τῷ ὄντι χεῖρά σου κενώσας ὡς εἰς ἔλεον, καὶ σημεῖα καὶ τέρατα γίνουσα διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.

By stretching forth thine hand to heal; ^a and that signs and wonders may be done by the name of thy ^b holy child Jesus.

^a See on Matt. x. ver. 8. clause 1.

^b See on Mark i. ver. 24. clause 2.

VER. 31.

Καὶ δευτέρου αὐτῶν ἐπαύθη ἡ πόσις ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπέστρεψαν ἕκαστος ἐπὶ τὰς οἰκίας αὐτῶν, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

See on ver. 29.
See on chap. iiii. ver. 29. clause 2.

VER. 32.

Τῶν δὲ πλῆθος τῶν πιστωσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῶ ἐλεγεν ἑἷς ἑἷμα, ἀλλ' ἦν αὐτοῖς πάντα κοινά.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

See on John xvii. ver. 11. clause 6. and Mark ix. ver. 50. clause 3.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need, Acts ii. 44, 45.

VER. 33.

Καὶ μεγάλη δυνάμις ἐπέδιδον τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

See on Luke xxiv. ver. 48.

VER. 34.

Οὐδὲ γὰρ ἐνδεῖς τις ἐπέχων ἦν αὐτοῖς· ὅσα γὰρ πέντηρες χωρίων ἢ οἰκιῶν ὑπέχων, καταθέτων ἴφην τὰς τιμὰς τῶν πικρασμαίων.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

See on chap. ii. ver. 44, 45.

VER. 35.

Καὶ ἔθηκαν παρὰ τοῖς πόδας τῶν ἀποστόλων· διεδίδον δὲ ἕκαστῳ καθὲρ ὃν τις χρῆμα εἶχεν.

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

VER. 36.

Ἰωσῆς δὲ, ὃς ἐπικληθεὶς Βαρνάβας ἐστὶ τῶν ἀποστόλων, (ὃ ἵσθι μεθρηματώμενος, ἢ ἐκ παρακλήσεως,) Ἀσῆτις, Κύπριος τῷ γένει,

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

VER. 37.

ἔχων γῆν, πωλήσας ἡγεύς τὸ χρῆμα, καὶ ἔθηκεν ἐπὶ τοῖς πόδας τῶν ἀποστόλων.

Having land, sold it, and brought the money, and laid it at the apostles' feet.

See on chap. ii. ver. 44, 45.

CHAP. V.—VER. 1.

Ἀνὴρ δὲ τις Ἀνασίας ὀνόματι, οὗς Σαφίρη τῇ γυναίκί αὐτοῦ, ἐκάλωσα στήθε·

But a certain man named Ananias, with Sapphira his wife, sold a possession,

VER. 2.

καὶ ἠσέφισατο ἀπὸ τῆς τιμῆς, σκεδύλας καὶ τῆς γενναίης αὐτοῦ· καὶ ἔθηκεν μέρος τι, κατὰ τοῖς πόδας τῶν ἀποστόλων ἴθυσεν.

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

VER. 3.

Ἐἶπε δὲ ἰσθέρως Ἀνασία, δευρὶ δεξιῶν σου ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαι σε ἐπὶ τὸ πνεῦμα τοῦ ἁγίου, καὶ κρατήσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Or, to deceive.

See on John viii. ver. 44. clause 5.
He therefore that despised, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thess. iv. 8.

VER. 4.

Οὐχὲ μόνον, σὺ ἔμαθες, καὶ ἐπαθὼν ἐν τῇ σφίξῃ ἔξωσες ἐπέχου; τί ἔτι ἴθου ἐν τῇ καρδίᾳ σου τὸ κρηγμα τούτου; οὐκ ἠέθεον ἀφ᾽ ὁρώμενος, ἀλλὰ τῷ Θεῷ.

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While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

That which is born of the Spirit is spirit, John iii. 6. Compared with—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith, 1 John v. 4.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Compared with—And no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. v. 4.

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. Compared with—So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, Acts xiii. 4.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 36. Compared with—Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, ver. 28, 29.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16. Compared with—For the prophecy came not in old time by the will of man: but holy men of old, spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. Compared with—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. Compared with—What! know ye not that your body is the temple of the

Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19.†

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture, Psal. c. 3. Compared with—The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii. 4.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xlv. 24. For every house is builded by some man, but he that built all things is God, Heb. iii. 4. Compared with—By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth, Psal. xxxiii. 6.

The Father raiseth up the dead, and quickeneth them, John v. 21. Compared with—It is the Spirit that quickeneth, vi. 63. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go, Isa. xlviii. 17. Compared with—For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14.

And there are diversities of operations; but it is the same God which worketh all in all, 1 Cor. xii. 6. Compared with—But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, ver. 11. X

VER. 5.

Ἄνασαν δὲ ἁναστάς τοῦ ἁγίου πνεύματος, καὶ ἐξήνεγκεν αὐτὸν ἔξω, καὶ ἐτάφη αὐτὸν ἔξω.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

VER. 6.

Ἄνεγκον δὲ οἱ νεώτεροι αὐτὸν ἔξω, καὶ ἐτάφησαν αὐτὸν ἔξω.

And the young men arose, wound him up, and carried him out, and buried him.

VER. 7.

Ἐγίνωτο δὲ ὅτι ἐπέκειντο ἐπ' αὐτὸν τὸ ἁγίον πνεῦμα, καὶ ἔθηκεν αὐτοῦ, καὶ ἐτάφη αὐτὸν ἔξω.

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And it was about the space of three hours after, when his wife, not knowing what was done, came in.

VER. 8.

Ἀποκρίθη δὲ αὐτῇ ὁ Πέτρος· Ἐλεῖ με, εἰ τοσούτω τὸ χάρις ἀπέδωκε; Ἡ δὲ εἶπε· Ναί, τοσούτω.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

VER. 9.

Ὅτι δὲ Πέτρος εἶπε πρὸς αὐτὴν τί ἐτι συνεπετίθη ὑμῶν σπύριον τὸ Πνεῦμα Κυρίου; ἰδοὺ οἱ οὐδοὶ τῶν θυφάδων τῶν ἀδελφῶν σου, ἔσθι τῇ θύρῃ, καὶ ἔξελθοῦσι εἰ.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

^a See on ver. 4.

VER. 10.

Ἐπεὶ δὲ παρερχόμενα παρὰ τοὺς οὐδοὺς αὐτῆς, καὶ ἐξήλθεν ἐισελθόντες δὲ οἱ νεκροὶ εἶπεν αὐτὴν νεκρὰ, καὶ ἐξηγμάρτη ἰδοὺσαν πρὸς τὸν ἀδελφὸν αὐτῆς.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her forth, buried her by her husband.

VER. 11.

Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And great fear came upon all the church, and upon as many as heard these things.

VER. 12.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ἑνωθυμῶδες ἅπαντες ἐν τῇ οὐρῇ Σολομῶντος.

^a And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

^b See on Matt. x. ver. 8. clause 1.

VER. 13.

Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλῆσθαι αὐτοῖς ἀλλ' ἠμαρτάνον αὐτοῖς ὁ λαός.

And of the rest durst no man join him-

self to them: but the people magnified them.

VER. 14.

Ἄλλοι δὲ προστίθεντο πλοκῶντες τῷ Κυρίῳ, πλῆθος ἀνδρῶν τε καὶ γυναικῶν.

And believers were the more added to the Lord, multitudes both of men and women;)

VER. 15.

Ὅστις κατὰ τὰς πλατείαις ἐκέρων τοὺς ἀσθενεῖς, καὶ τίθει· ἐπὶ κλῆθι καὶ κρεβάτιον, ἢ ἐκχεομένου Πέτρου κἢ ἐσθ' ἐπισκιάου τῶν αὐτῶν.

Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

^a Or, in every street.

VER. 16.

Συτήρχου δὲ καὶ τὸ πλῆθος τῶν κερῶν πάλιν εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ἐχλεμμένους ὑπὸ πνευματικῶν ἀκαθάρτων· ἅσπερ ἰθαυμάσθη ἅπαντες.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

^a See on Matt. iv. ver. 24. clause 4.

^b See on Matt. x. ver. 8. clause 1.

VER. 17.

Ἄνεστη δὲ ὁ Ἄρχιερεὺς καὶ πάντες ἐπὶ αὐτῷ, ἡ δὲσα αἵρεσις τῶν Σαδδουκαίων, ἐκλήθευσεν ζήλω.

Then the High Priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation.

^a Or, envy.

^b See on Matt. ii. ver. 4. clause 2.

^c See on Matt. iii. ver. 7. clause 1.

VER. 18.

Καὶ ἐτίθεισαν τὰς χεῖρας αὐτῶν ἐπὶ τοῖς ἀποστόλοις, καὶ ἔθεντο αὐτοὺς ἐν τῇ οὐρῇ θυμῶσε.

And laid their hands on the apostles, and put them in the common prison.

^a See on Matt. v. ver. 10. clause 1.

VER. 19.

Ἀρχιερεὺς δὲ Κυρίων ἀδ' εὗρε παρὰ τοῦ τῶν δόξαι τῆς φυλακῆς· ἔκρυψε δὲ τὸν οὐρανόν·

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^a But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

^b See on Matt. xviii. ver. 10. clause 2.

VER. 20.

Πορεύθε, καὶ σταθῆτε λαλοῦντες ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Go, stand and speak in the temple to the people all the words of this life.

VER. 21.

Ἀκούσαντες δὲ εἰσῆλθον ἰσὸς τῶν ἑβραίων εἰς τὸ ἱερὸν, καὶ ἰδίδασκαν. Παραγινόμενος δὲ ὁ Ἄρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνακάλεσαν τὸ συνέδριον, καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον, ἀρῆσαι αὐτούς.

And when they heard that, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

VER. 22.

Οἱ δὲ ἑκέρτατοι παραγινόμενοι οὐκ εἶρον αὐτούς ἐν τῇ φυλακῇ· ἀναστρίψαντες δὲ ἀπήγγειλαν,

But when the officers came, and found them not in the prison, they returned and told.

VER. 23.

Λέγοντες· Ὅτι τὸ μὲν δεσμοτήριον εὗρομεν κλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔβω ἰσθῶτας πρὸ τῶν θυρῶν ἀνεῳγάντες, δὲ ἴσω οὐδὲνα εὗρομεν.

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

VER. 24.

Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Ἄρχιερεῖς, διεκέρουσι περὶ αὐτῶν, τί ἂν γένητο ταῦτα.

Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow.

VER. 25.

Παραγινόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, λέγων· Ὅτι ἰδοὺ, οἱ ἄνθρωποι οὗς ἔθεθε ἡ

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τῆ φυλακῆ, εἰσὶν ἐν τῷ ἱερῷ ἰσθῶτας καὶ διδάσκοντες τὸν λαόν.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

VER. 26.

Τότε ἀπελθὼν ὁ στρατηγὸς εἰς τοὺς ἑκέρτατοι, ἤγαγεν αὐτούς, οὐ μὲν ἄλλω ἐφεισῶντο γὰρ τῷ λαῷ ἢ καὶ ἴσω μὴ λυθασθῶσι.

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

VER. 27.

Ἀγαθόντις δὲ αὐτοὺς ἴστυσαν ἐν τῷ συνέδριῳ· καὶ ἑρωτήσων αὐτούς ὁ Ἄρχιερεὺς,

And when they had brought them, they set them before the council: and the High Priest asked them,

^a See on Matt. x. ver. 17. clause 2.

VER. 28.

Λέγων· Οὐ παρεγγείλατε παρεγγεῖλαιμεν ἡμῖν μὴ διδάσκον ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, σπευλάσατε τὸν Ἱερουσαλὴμ τῆς διδαχῆς ἡμῶν, καὶ θεύλασθε ἐπαγαγῆν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀδρόμου τούτου.

Saying, ^a Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring ^b this man's blood upon us.

^a So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done, Acts iv. 21.

^b See on Matt. xxvii. ver. 25.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπεν· Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

Then Peter and the other apostles answered and said, ^a We ought to obey God rather than men.

^a But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. And Micajah said, As the Lord

liveth, what the Lord saith unto me, that will I speak, 1 Kings xcii. 18. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16-18. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 6-11. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxiii. 21. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible, Heb. xi. 24-27. And the third angel followed them, saying with a loud voice, If any

man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, Rev. xiv. 9-12.

VER. 29.

Ὁ Θεὸς οὗς προσκυνεῖται ὑμεῖς ἡμέρας τριάκοντα, ἐν ἡμέρῃσι διακρίσεως τοῦ ἑσθίου καὶ ζῆλου.

^a The God of our fathers rated up Jesus, whom ye slew and hanged on a tree.

^a See on chap. ii. ver. 24. clause 1.

VER. 31.

Τὸ πνεῦμα ἰ Θεοῦ ἤρριψεν καὶ ἐστρεψεν ἄνω τὴν δεξιὰν αὐτοῦ, ὡς πρὸς μαρτυρίαν τοῦ Ἰσραὴλ, καὶ ἄπορον ἀμαρτιῶν.

^a Him hath God exalted with his right hand to be ^ba Prince and ^ca Saviour, ^dfor to give repentance to Israel, ^eand forgiveness of sins.

^a See on Matt. xi. ver. 27. clause 1.

^b For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever, Ezek. xxxvii. 25. From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, Dan. ix. 25. And from Jesus Christ, who is the faithful witness, and the first-be-

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gotzen of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 3.

* See on Matt. i. ver. 21. clause 3.

¶ When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 31—33. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, Esek. xxxvi. 25—27. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born, Zech. xii. 10. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luké xxiv. 47. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 23, 26.

* See on Matt. iii. ver. 2. clause 1.
 ¶ See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 32.

Καὶ ἡμεῖς ἕσμεν αὐτῷ μάρτυρες τῶν ἡμετέρων τούτων, καὶ τὸ Πνεῦμα διὰ τὸ ἅγιον, ὃ ἔδωκεν ἡμεῖς τοῖς ἁγιαζομένοις αὐτοῦ.

¶ And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

* See on Luke xxiv. ver. 48.

¶ God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will Heb. ii. 4. Unto whom it was not veiled, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. See also on John xv. ver. 26.

* See on John vii. ver. 39. clause 1.

VER. 33.

Οἱ δὲ ἀκούσαντες διεπύρην, καὶ ἔκολλήσαντο ἀλλήλους αὐτοῦ.

¶ When they heard that, they were cut to the heart, and took counsel to slay them.

* See on Matt. v. ver. 10. clause 1.

VER. 34.

Ἀναστὰς δὲ τις ἐν τῷ συνέδριῳ θαρασαῖος, ὀνόματι Γαμαλιὴλ, προσεδίδοσκας, τίμιος παρὰ τῷ λαῷ, ἐκείλευεν ἔξω ἔραξε ἅτι τοῖς ἀποστόλοις κούσας.

¶ Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

* See on Matt. iii. ver. 7. clause 1.

VER. 35.

Ἐῖπὲν γὰρ πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, ἀποστήσατε ἑαυτοὺς ἐκ τῶν ἀνθρώπων τούτων, τί μίλλοιτι πράσσειν.

¶ And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

VER. 36.

Πᾶρ γὰρ οὐδὲν τῶν ἐπιτηδῶν ἀγαθῶν ἐποίησαν οὗτοι, ἀλλὰ ἑαυτοὺς ἑαυτοῖς ἔστησαν ἐναντίον τῆς ἐκκλησίας.

2 C 2

καλλῶς ἀρβυμὸς ἀνθρώπων ἐσὼν παρρησιασθεὶς ὡς ἀμείβη, καὶ πάντες, ἔσονται ἐκείνῳ αὐτῷ, διαλυθῶσαν, καὶ ἕλκυσαντο εἰς αὐτὸν.

For before these days ^arose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^bobeyed him, were scattered, and brought to nought.

^a Or, belished.

^a See on Matt. xxiv. ver. 24. clause 1.

VER. 37.

Μετὰ τοῦτων ἀνέστη Ἰουδαῖος Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἰκανὸν ἐπισω αὐτοῦ· κἀκεῖνος ἀπέλατο, καὶ πάντες, ἔσονται ἐκείνῳ αὐτῷ, διεσκορπισθῶσαν.

After this man rose up Judas of Galilee ^ain the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

^c See on Luke ii. ver. 1. clause 1.

VER. 38.

Καὶ τὰ νῦν λέγω ὑμῖν, ἀπέστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἴσατε αὐτούς· ἔτι ἰάν ἢ ἰβὲ ἀνθρώπων ἢ βουλὴ αὐτοῦ ἢ τὸ ἔργον τούτου, καταλιθῆσεται.

And now I say unto you, Refrain from these men, and let them alone: ^a for if this counsel or this work be of men, it will come to nought:

^a There is no wisdom nor understanding nor counsel against the LORD, Prov. xxi. 30. Who is he that saith, and it cometh to pass, when the LORD commandeth it not? Lam. iii. 37. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 39.

Ἐἰ ἢ ἐκ Θεοῦ ἔστιν, οὐ δύνασθε καταλύσαι αὐτὸ, μήποτε καὶ διεμάχου ἕρεθῆτε.

^a But if it be of God, ye cannot overthrow it; ^b lest haply ye be found even to fight against God.

^a When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only, Job xxxiv.

29. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Isa. xliii. 13. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers, xlv. 25, 26. Remember the former things of old; for I am God, and there is none like me; I am God, and there is none else; I am God, and there is none like me; Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, xlv. 9, 10. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18.

^b Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 40.

Ἐπετίθεισαν δὲ αὐτῷ καὶ προσελαλήμενοι τοῖς ἀποστόλοις, θίξαντες παράγγελμα μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

And to him they agreed: ^a and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

^a See on Matt. x. ver. 17. clause 3.

VER. 41.

Οἱ μὲν οὖν ἐπορευόμενοι χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ἔτι ὥστε τῷ ὀνόματι αὐτοῦ ματαζισθῶσαν ἀτιμασθέντες.

And they departed from the presence of the council, ^arejoicing that they were counted worthy to suffer shame for his name.

^b See on Matt. v. ver. 12. clause 1.

VER. 42.

Πάντα τὴ ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ ἐπαγγελλόμενοι Ἰησοῦν τὸν Χριστόν.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.—VER. 1.

Ἐν δὲ ταῖς ἡμέραις ταύταις πλεθύνοντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεβλεπούοντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

^a Let not a widow be taken into the number under threescore years old, having been the wife of one man, 1 Tim. v. 9. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed, 16.

^b See on chap. ii. ver. 44, 45.

VER. 2.

Προκαλεσάμενοί δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· οὐκ ἔστιν ἰσχυρὸν ἡμῶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

^a No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4.

VER. 3.

Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ἡμῶν μαρτυρουμένους ἰσπτά, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

^a See on chap. ii. ver. 4. clause 1.

^b See on ver. 6.

VER. 4.

Ἡμεῖς δὲ τῷ πρῶτον καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

But we will give ourselves continually to prayer, and to the ministry of the word.

VER. 5.

Καὶ ἤρσαν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχρον, καὶ Νικάνωρα, καὶ Τιμόνα, καὶ Παρμενάω, καὶ Νικόλαον προσέλυτον Ἀντιοχείας·

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

^a Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren, Acts xv. 22.

^b See on chap. ii. ver. 4. clause 1.

VER. 6.

Οὓς ἴστας ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας·

Whom they set before the apostles: and when they had prayed, they laid their hands on them.

^a And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, Acts ix. 17. And when they had fasted and prayed, and laid their hands on them, they sent them away, xiii. 3. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, v. 22. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands, 2 Tim. i. 6.

VER. 7.

Και ὁ λόγος τοῦ Θεοῦ ἠέξανε, καὶ ἐπαύθη ἡ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολλὸς τε ὄχλος τῶν Ἰσραηλῶν ὑπακούον τῷ εὐαγγελίῳ.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

But the word of God grew and multiplied, Acts xii. 24. So mightily grew the word of God, and prevailed, xix. 20. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6.

By whom we have received grace and apostleship for obedience to the faith among all nations, for his name, Rom. i. 5. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 8.

Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα ἐν τῷ λαῷ.

And Stephen, full of faith and power, did great wonders and miracles among the people.

See on Matt. xvii. ver. 20.

See on Matt. x. ver. 8. clause 1.

VER. 9.

Ἄριστοι δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηνίων, καὶ Ἀλεξανδρίων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συνῆρτουν τῷ Στεφάνῳ.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

VER. 10.

Καὶ οὐκ ἔσχον ἀντιστῆναι τῷ στέφῳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

And they were not able to resist the wisdom and the spirit by which he speaks.

See on Matt. x. ver. 19.

VER. 11.

Τότε ἐτίθεισαν ἄνδρες λόγοντας ὅτι ἀκούσαμεν αὐτῷ λαλοῦντι βλασφημία εἰς Μωσῆν καὶ τὸν Θεόν.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove, Acts xv. 7. Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came, yet found they none. At last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 59-61. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day, xxviii. 12-15.

VER. 12.

Συνεβίβησαν τε τὸν λαὸν καὶ τοὺς γραμματεῖς καὶ τερστάρους ἐσθῆρασαν αὐτὸν, καὶ ἔφερον εἰς τὸ συνέδριον.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

See on Matt. x. ver. 17. clause 2. and 18. clause 1.

VER. 13.

Ἐστησαν τε μάρτυρες Ἰουδαῖοι, λέγοντες ὅ ἄνθρωπος οὗτος οὐκ ὠκίστα βλάσφημα

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ἄποστολοι λαλοῦντες παρὰ τοῦ νόμου τοῦ αἰῶνος τοῦτον καὶ τοῦ νόμου.

And set up false witnesses, which said, This man causeth not to speak blasphemous words against this holy place and the law:

** See on ver. 11.*

VER. 14.

Ἀκούσαμεν γὰρ αὐτοῦ λέγοντος, ἔτι Ἰησοῦς ὁ Ναζαρετικὸς οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἱεῖα ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

For we have heard him say, that this ^a Jesus of Nazareth shall destroy this place, ^b and shall change the ^c customs which Moses delivered us.

Or, rites.

** See on Matt. xxiv. ver. 2.*

b And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lrv. 16. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim, Hon. iii. 4. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, John iv. 21. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master, 23—25. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Juda; of which tribe Moses speaks nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a annulling of the commandment going before, for the weakness and unprofitableness thereof: For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God, Heb. vii. 11—19. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away, viii. 6—13. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience: Which stood only in meats and drinks, and

divers washings, and carnal ordinances, imposed on them until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, xii. 26, 27.

VER. 15.

Και ἀπεθάνοντες εἰς αὐτὸν ἑώρασαν ἐκ καθέξμενον ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡς εἰ πρόσωπον ἀγγέλου.

And all that sat in council, looking steadfastly on him, saw his face as it had been the face of an angel.

^a See on Matt. xvii. ver. 2. clause 1.

CHAP. VII.—VER. 1.

Εἶπα δὲ ὁ Ἀρχιερεὺς· Εἰ ἴσα ταῦτα εὐ-
ταῖς ἔχετε;

Then said the High Priest, Are these things so?

VER. 2.

Ὁ δὲ ἴσρα· Ἀδελφεὶ ἀδελφοὶ καὶ πατέρες,

ἀκούσαντες· Ὁ Θεὸς τῆς δίκης, ἠρώσῃ τῶν κατὰ ἡμᾶς Ἀγγέλων ἔσθι ἐν τῷ ἱερουργεῖν, ἠρώσῃ ἢ κατασκευάσαι αὐτοῖς ἐν Χριστῷ,

And he said, Men, brethren, and fathers, hearken; ^a The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in ^d Charran,

^a Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory. Selah, Psal. xxiv. 7—10. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters, xix. 3. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 2, 3.

^b Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, Gen. xii. 1.

^c And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwell on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xiii. 2, 3.

^d And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there, Gen. xi. 31.

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VER. 3.

Καὶ ἔφη πρὸς αὐτὸν Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῖξο εἰς τὴν ἡμῶν σου γῆν.

^a And said unto him, Get thee out of thy country, and from thy kindred; and come into the land which I shall shew you.

^b See on ver. 2. clause 2.

VER. 4.

Τότε ἤγαθόν ἐκ γῆς Χαλδαίων, κατήκειον ἐν Χερρὸν. Κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τοῦ πατρὸς αὐτοῦ, μετέθεκεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς τὴν ὁμοίαν τῆς κατοουμένης.

^a Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, ^b when his father was dead, ^c he removed him into this land, wherein ye now dwell.

^d See on ver. 2. clause 4.

^e And the days of Terah were two hundred and five years: and Terah died in Haran, Gen. xi. 32.

^f So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance, that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came, Gen. xii. 4, 5.

VER. 5.

Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ ἅμμα ποδῶν· καὶ ἐπαγγελήσατο αὐτῷ δόξαν εἰς κατοικήσειν αὐτὴν, καὶ τῷ ἑταίρῳ αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.

^a And he gave him none inheritance in it, no, not so much as to set his foot on: ^b yet he promised that he would give it to him for a possession, and to his seed after him, ^c when as yet he had no child.

^d And Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a

sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight, Gen. xxiii. 2—4. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, Heb. xi. 8, 9.

^e And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him, Gen. xii. 7. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever, xiii. 14, 15. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, xv. 18. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, xvii. 8. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father, xvi. 2, 3. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I

will not leave thee, until I have done that which I have spoken to thee of, *xviii. 13-15*. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord. *Exod. vi. 8*. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it, *Psal. cv. 8-12*.

^a And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed: and, lo, one born in my house is mine heir, *Gen. xv. 2, 3*.

VER. 6.

Ἑλλῆνες δὲ οὕτως ὁ Θεός· Ὅτι ἴσται τὸ σπέρμα αὐτοῦ παράγειν ἐν γῆ ἀλλοτρίᾳ, καὶ δουλεύσουσιν αὐτῷ καὶ κακοῦσιν ἐν τετρακόσια.

And God speaks on this wise, ^a That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

^a And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, *Gen. xv. 13*.

VER. 7.

Καὶ ἐὼς ἔθνεος, ᾧ ἴδω δουλεύουσιν, καὶ ἐβδ, ὅσων ὁ Θεός· καὶ μετὰ ταῦτα ἐξέλθουσιν, καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.

^a And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

^a And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great

substance, *Gen. xv. 14*. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full, 16.

VER. 8.

Καὶ ἔθεντο αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννηται τὸ Ἰσραὴλ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὅγδοῃ· καὶ ὁ Ἰσραὴλ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας.

^a And he gave him the covenant of circumcision: ^b and so Abraham begat Isaac, ^c and circumcised him the eighth day; and ^d Isaac begat Jacob; ^e and Jacob begat the twelve patriarchs.

^a And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant, *Gen. xvii. 9-14*. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man, *John vii. 22*. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, *Rom. iv. 11*.

^b See on Matt. i. ver. 2. clause 1.
^c And Abraham circumcised his son Isaac, being eight days old, as God had commanded him, *Gen. xxi. 4*.

^d See on Matt. ii. ver. 2. clause 2.
^e See on Matt. ii. ver. 2. clause 3.

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VER. 9.

Και ὁ πατριάρχης Ζαβουλὼν τὸν Ἰωσήφ, ἀπέθραξε εἰς Αἴγυπτον καὶ ἐν ἰσθμῷ περὶ αὐτοῦ,

^a And the patriarchs moved with envy, sold Joseph into Egypt; ^b but God was with him.

^a Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying, Gen. xxxvii. 9—11. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let

us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours, that was on him: And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt, 17—28.

^b And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand, Gen. xxxix. 1—3. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him; and that which he did, the Lord made it to prosper, 21—23. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh

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ACTS VII. 9—11.

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said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art*, xli. 38, 39. Joseph is a fruitful bough, *even a fruitful bough by a well, whose branches run over the wall*. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel :) xlix. 22—24.

VER. 10.

Καὶ ἔδωκεν αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔθηκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἰγύπτου καὶ ἔδωκεν τὸν οἶκον αὐτοῦ.

* And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

* And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art*: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt, Gen. xli. 37—44. And Joseph was the governor over the land, and he it was that sold to all the people of the land, xlii. 6. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in

my lord's ears, and let not thine anger be turned against thy servant: for thou art even as Pharaoh, xliv. 18. He sent a man before them, *even Joseph, who was sold for a servant*; Whose feet they hurt with fetters: he was laid in iron; Until the time that his word came; the word of the Lord tried him. The king sent and loosed him; *even the ruler of the people, and let him go free*. He made him lord of his house, and ruler of all his substance. To bind his princes at his pleasure, and teach his senators wisdom, Psal. cv. 17—22.

VER. 11.

Ἦλθε δὲ λιμὸς ἐφ' ἅπαν τὴν γῆν Αἰγύπτου καὶ Καναάν, καὶ θλίψαντες μὲν οὐκ εὗρισκαν χερσάματα εἰ σπένδοντες ἕμειν.

* Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

* And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn: because that the famine was so sore in all lands, Gen. xli. 54—57. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years *hath the famine been* in the land; and yet there are five years, in the which *there shall neither be earing nor harvest*, xlv. 5—7. And *there was no bread* in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan, *fainted* by reason of the famine, xlvii. 13. Moreover, he called for a famine upon the land: he brake the whole staff of bread, Psal. cv. 16.

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ACTS VII 12-16.

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VER. 12.

Ἀκούσας δὲ Ἰακώβ ὅτια ὄντα ἐν Αἴ-
γυπτῳ, ἐκπαύσας τοὺς πατέρας ἡμῶν
πρῶτον.

^a But when Jacob heard that there
was corn in Egypt; he sent out our fa-
thers first.

^a Now when Jacob saw that there
was corn in Egypt, Jacob said unto
his sons, Why do ye look one upon
another? And he said, Behold, I
have heard that there is corn in Egypt:
get you down thither, and buy for us
from thence; and that we may live and
not die. And Joseph's ten brethren
went down to buy corn in Egypt,
Gen. xlii. 1-3.

VER. 13.

Καὶ ἐν τῷ δευτέρῳ, ἀγγηγοῦσθαι Ἰωσήφ
τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο
τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.

^a And at the second time Joseph was
made known to his brethren; ^b and Jo-
seph's kindred was made known unto
Pharaoh.

^a Then Joseph could not refrain
himself before all them that stood by
him; and he cried, Cause every man
to go out from me. And there stood
no man with him, while Joseph made
himself known unto his brethren. And
he wept aloud: and the Egyptians
and the house of Pharaoh heard. And
Joseph said unto his brethren, I am
Joseph: doth my father yet live?
And his brethren could not answer
him; for they were troubled at his
presence, Gen. xlv. 1-3.

^b And the fame thereof was heard
in Pharaoh's house, saying, Joseph's
brethren are come: And it pleased
Pharaoh well, and his servants. And
Pharaoh said unto Joseph, Say unto
thy brethren, This do ye; lade your
beasts, and go, get you unto the land
of Canaan; And take your father,
and your households, and come unto
me: and I will give you the good of
the land of Egypt, and ye shall eat
the fat of the land, Gen. xlv. 16-18.

VER. 14.

Ἀποστείλας δὲ Ἰωσήφ μεταλλάξαι
τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν
οὐγγυλιαν αὐτοῦ ἐν ψυχαῖς ἐξομικτοῦσα-
σέντα.

^a Then sent Joseph, and called his fa-
ther Jacob to him, and all his kindred,
threescore and fifteen souls.

^a Haste ye, and go up to my father,
and say unto him, Thus saith thy son
Joseph, God hath made me lord of all
Egypt: come down unto me, tarry
not. And thou shalt dwell in the land
of Goshen, and thou shalt be near
unto me, thou, and thy children, and
thy children's children, and thy flocks,
and thy herds, and all that thou hast,
Gen. xlv. 9-11. Now thou art com-
manded; this do ye; Take your wag-
gons out of the land of Egypt for your
little ones, and for your wives, and
bring your father, and come. Also
regard not your stuff: for the good of
all the land of Egypt is yours. And
the children of Israel did so: and
Joseph gave them waggons, accord-
ing to the commandment of Pharaoh,
and gave them provision for the way,
19-21.

VER. 15.

Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ
ἐτελεύτησεν αὐτοῖς, καὶ οἱ πατέρες ἡμῶν.

^a So Jacob went down into Egypt,
^b and died, he, and our fathers,

^a And Jacob rose up from Beer-
sheba: and the sons of Israel carried
Jacob their father, and their little
ones, and their wives, in the waggons
which Pharaoh had sent to carry him.
And they took their cattle, and their
goods, which they had gotten in the
land of Canaan, and came into Egypt,
Jacob, and all his seed with him:
His sons, and his sons' sons with
him, his daughters, and his sons'
daughters, and all his seed brought
he with him into Egypt, Gen. xlv.
5-7.

^b And when Jacob had made an
end of commanding his sons, he ga-
thered up his feet into the bed, and
yielded up the ghost, and was gather-
ed unto his people, Gen. xlix. 33.

VER. 16.

Καὶ μετατίθεισας εἰς Συχὴμ^a καὶ ἐπι-
θυσαν ἐν τῷ μνήματι, ὃ ἐποίησεν Ἀβραάμ
τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμώρ
τοῦ Συχὴμ.

^a And were carried over into Sychem,
and laid in the sepulchre that Abraham
bought for a sum of money of the sons of
Emmor the father of Sychem.

* And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen ; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan ; and there they mourned with a great and very sore lamentation : and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians : wherefore the name of it was called Abel-misraim, which is beyond Jordan. And his sons did unto him according as he commanded them ; For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre, Gen. 1. 7--13.

VER. 17.

Καθὼς δὲ ἤγγισεν ὁ χρόνος τῆς ἐπαγγελίας ἣν ἔθηκεν ὁ Θεὸς τῷ Ἀβραάμ, ἠύξασεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἴγυπτῳ.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

* And the children of Israel were fruitful, and increased abundantly, and waxed exceeding mighty ; and the land was filled with them, Exod. i. 7.

VER. 18.

Ἄγχι δὲ ἀνίστησι βασιλεὺς ἕτερος ἐπὶ αἰῶν τῶν ἰσραήλ.

* Till another king arose, which knew not Joseph.

* Now there arose up a new king over Egypt, which knew not Joseph, Exod. i. 8.

VER. 19.

Ὁμοίως κατασφραγίσαντες τὸ γένος ἡμῶν, ἐκάλωσεν τὸν πατέρα ἡμῶν, τὸν σὺν

ἰσραὴ τὰ ῥέσις αἰσῶν, εἰς τὸ μὴ ζῶντων ὄντων.

* The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

* And he said unto his people, Behold, the people of the children of Israel are more and mightier than we : Come on, let us deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasuries, Pithom and Raameses. But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour : And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives ; (of which the name of one was Shiprah, and the name of the other Puah ;) And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live, Exod. i. 9--16.

VER. 20.

Ἐν ᾧ καιρῷ ἠγενέθη Μωϋσῆς, καὶ ἔκλυεν τὸν Θεὸν ὅτι ἀνετρέφετο μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

* In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months :

* Or, fair to God.

* And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son : and when she saw him that he was a goodly child, she hid him three months, Exod. ii. 1, 2. By faith Moses, when he was born, was hid three months of his parents, because they saw he was

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a proper child; and they were not afraid of the king's commandment, Heb. xi. 23.

VER. 21.

Ἐνέθετο δὲ αὐτὸν, ἐκτρέφον αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνέθρεσκε αὐτὸν ἡμεῖς ὡς υἱόν.

And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water, Exod. ii. 3-10. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, Heb. xi. 24.

VER. 22.

Καὶ ἐπαίδευθη Μωϋσὶς πάσῃ σοφίᾳ Αἰγυπτίων· ἔνθ' ἐδύνατο ἐν λόγοις καὶ ἐν ἔργοις.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

VER. 23.

Ὁς δὲ ἐκτραφεὶς αὐτῷ τρυφασσάμενος ἦν, ἐβίβη ἐπὶ τὴν καρδίαν αὐτοῦ

ἠνεθρεσκεν αὐτὸν ἡ θυγάτηρ αἰγυπτίου, καὶ ἐθρεψεν αὐτὸν ὡς υἱόν.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

VER. 24.

Καὶ ἰδὼν ἓνα ἀδελφῶν ἡμιούρων, καὶ ἐπιβάντων ἐπὶ τὴν κορυφὴν τοῦ οὐρανοῦ, ἐκτάλας τὸν Αἰγύπτιον.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and, when he saw that there was no man, he slew the Egyptian, and hid him in the sand, Exod. ii. 11, 12.

VER. 25.

Ἐπίστατο δὲ αὐτοὺς τοὺς ἀδελφούς αὐτοῦ ὅτι ἡ Θεὸς διὰ χειρὸς αὐτοῦ ἔδωκεν αὐτοῖς σωτηρίαν ἐξ ἡτοῦ οὐρανοῦ.

For he supposed his brethren would have understood how that God by His hand would deliver them: but they understood not.

VER. 26.

Τῇ τῆ ἐπιούσῃ ἤμειψεν ὁφθαλμοὺς μαχητάους, καὶ συνήλασεν αὐτοὺς εἰς αἰχμῶν, εἰπὼν· Ἄνθρωποι ἀδελφοί ἔσθε ἡμεῖς ἑαυτῷ ἀδικήσαντες ἀλλήλους;

And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13.

VER. 27.

Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπέσπασεν αὐτὸν, εἰπὼν· Τίς σε κατεστῶτος ἀρχόντα καὶ δικαστὴν ἐφ' ἡμῶν;

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

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* And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14.

VER. 28.

Μὴ ἀποκτείνῃς με σὺ Σίθαις, ὃν ἐρώπων
ἀκούεις ἡδὲ τῶν Αἰγύπτιων;

Wilt thou kill me, as thou diddest the Egyptian yesterday?

VER. 29.

Ἔβουλα δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ,
καὶ ἐγένετο πάροικος ἐν γῆ Μαδιάν, οὗ
ἐγέννησεν υἱὸς δύο.

* Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

* Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, Exod. ii. 15. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gernhom; for he said, I have been a stranger in a strange land, 21, 22.

VER. 30.

Καὶ πληροθύνοντες ἐτῶν τεσσαράκοντα,
ἔφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινῆ
ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάλτου.

And when forty years were expired, * there appeared to him in the wilderness of Mount Sina an angel of the Lord, in a flame of fire in a bush.

* Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and beheld, the bush burned with fire, and the bush was not consumed, Exod. iii. 1, 2.

^b See on ver. 35. clause 2.

VER. 31.

Ὁ δὲ Μωσῆς ἰδὼν, θαύμασε τὸ θεάμα·
προσερχομένου δὲ αὐτοῦ καταπέσειαι, ἐγένετο
φωνὴ Κυρίου πρὸς αὐτὸν

* When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

* And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I, Exod. iii. 3, 4.

VER. 32.

Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαακ, καὶ ὁ Θεὸς Ἰακώβ. Ἐστρέφεις δὲ πρόσωπον Μωσῆς οὐκ ἐβλόμα καταπέσειαι.

* Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

* Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6.

VER. 33.

Εἶπε δὲ αὐτῷ ὁ Κύριος· Δίωρον τὸ ἐσθῆμα τῶν ποδῶν σου· ἡ γὰρ γῆ, ἐν ᾗ ἔστηκας, γῆ ἁγία ἐστίν.

* Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

* And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground, Exod. iii. 5.

VER. 34.

Ἰδὼν ἰδὼν τὸν κάματον τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν κλυεσσα, καὶ κατίσταν ἰζηλοῦμαι αὐτοῖς· καὶ ἂν ἔδωρο, ἀποστέλλω εἰς Αἴγυπτον.

* I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

* And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring

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them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt, Exod. iii. 7—10.

VER. 35.

Τούτων τῶν Μαδῶν ὁ ἐρέθισαντο, εἰπὼντες Τίς εἶ κατίσταν ἄρχωντα καὶ βασιλεῖν; τούτων δὲ θεὸς ἄγγελον καὶ λειτουργὸν ἀποπέμψας ἐν χειρὶ ἀγγέλου τοῦ ἐφάντα αὐτῷ ἐν τῇ ἐρήτῳ.

^a This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer ^b by the hand of the angel which appeared to him in the bush.

^a See on ver. 27.

^b And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Gen. xvi. 7—13. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD; for because thou hast done this thing,

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and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 15—18. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth, xlviii. 15, 16. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, Exod. xxxiii. 20, 21. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the LORD God of hosts; The LORD is his memorial, Hos. xii. 3—5.

VER. 36.

Οὗτος ἐξήγαγεν αὐτοὺς, καθέρας τήματα καὶ σημεῖα ἐν γῆ Αἰγύπτου, καὶ ἐν ἐρυθρῇ Θαλάσσῃ, καὶ ἐν τῇ ἐρήτῳ, ἑξή τεσσαράκοντα.

^a He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, ^b and in the wilderness forty years.

^a See Exod. vii.—xiv.

^b See Exod. xv.—Josh. iii. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking

2 D

the Most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel. Because they believed not in God, and trusted not in his salvation; Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God: And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath: For he remembered that they were but flesh: a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back,

and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy, *Psalm lxxviii. 13—48.* But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them as an inheritance by line, and made the tribes of Israel to dwell in their tents, *58—55.* And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the same burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them. Yea, they despised the pleasant land; they believed not his word; But murmured in their tents, and heartened not unto the voice of the Lord: Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions; and the plague brake in upon them. Then stood up Phineas,

and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered him also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips, cvi. 11—36.

VER. 37.

Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν ταῖς υἰαῖς Ἰσραὴλ· Προφήτην ὑμῖν ἐναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὅς ἕμῃ ἀντιτάξεται.

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

* Or, as myself.

* See on Matt. v. ver. 23. clause 1.

VER. 38.

Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἔκκλησίᾳ ἐν τῇ ἔρημῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ὑμῶν, ὅς ἐδέξατο λόγια Κυρίου, δοῦναι ὑμῖν.

This is he, that was in the church in the wilderness with the angel which speaks to him in the mount Sins, and with our fathers: who received the lively oracles to give unto us:

* See on ver. 35. clause 2.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. See also on John i. ver. 17. clause 1.

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. If any man speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, 1 Pet. iv. 11.

VER. 39.

* Οἱ οὖν ἰδόντες ἐσθίοντες γενέθησαν ἐναντίους ἡμῶν, ἀλλ' ἐπαύσαντο, καὶ ἔστυψαν τοὺς ὀφθαλμοὺς αὐτῶν εἰς Αἴγυπτον.

To whom our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt,

But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, Neh. ix. 16, 17. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them, Ezek. xx. 13.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness, Exod. xiv. 11, 12. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3. And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes, Numb. xi. 4—6. And all the children of Israel murmured against Moses and against Aaron:

and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt, xiv. 2—4. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness! for there is no bread, neither is there any water; and our soul loatheth this light bread, xii. 5.

VER. 40.

Εὐαγγεῖς τῷ Ἀαρὼν Πάτερον ἡμῶν
 Στοις οἱ προεργασάμενοι ἡμῶν· ὁ γὰρ Μω-
 σῆς αὐτός, ὃς ἐξήγαγεν ἡμᾶς ἐκ τῆς Αἰ-
 γύπτου, οὐκ εἰδόμενοι τί γέγονεν αὐτῷ.

^a Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

^a And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him, Exod. xxxiii. 1.

VER. 41.

Καὶ ἐποίησαν ἑαυτοῖς ἐν ταῖς ἡμέραις
 ἐκείναις, καὶ ἀθύρασαν θυρία τῷ εἰδωλῷ,
 καὶ εὐφράνθητε ἐν ταῖς ἔργοις τῶν χειρῶν
 αὐτῶν.

^a And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

^a And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy

gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. Exod. xxxii. 2—8.

VER. 42.

Ἐστρεψε δὲ ὁ Θεός, καὶ ἐστρέψθη αὐ-
 τοὺς λατρεῖν τῷ σαρτάτῳ τῷ ἰδωλίῳ,
 καθὼς γέγραπται ἐν βίβλῳ τοῦ προφήτου·
 Μὴ σφάγια καὶ θυρία· προεργασάμενοι
 μὲν ἱστὶν τισσαφάμενοι ἐν τῷ ἔθνεσσι, αὐκ
 Ἰσραὴλ;

^a Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophet, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

^a But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels, Psal. lxxxi. 11, 12.

^b Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel! Amos v. 25.

VER. 43.

Καὶ ἐπιλάβετε τὸν σκαπό τῷ Μολὼχ,
 καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν Ῥαμφῆ,
 τοὺς τύπους οὓς ἐποίησατε ἐπὶ τὸν αἶ-
 τῶν καὶ μετὰ ταῦτα ἡμᾶς ἐκτίνατε ἐκ-
 Βαβυλῶνος.

Yes, ^a ye took up the tabernacle of Molech, and the star of your god Remphan, figures which ye made to worship them: ^b and I will carry you away beyond Babylon.

^a And thou shalt not let any of thy seed pass through the fire to Molech,

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neither shalt thou profane the name of thy God: I am the LORD, Lev. xviii. 24.

^b See on Matt. i. ver. 11. clause 2.

VER. 44.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πα-
τρῶσιν ἡμῶν ἐν τῇ ἔρημῳ, καθὼς δι-
τάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν
κατὰ τὸν τύπον ὃ ἰσώρησεν.

^a Our fathers had the tabernacle of witness in the wilderness, ^b as he had appointed, ^c speaking unto Moses, that he should make it according to the fashion that he had seen.

^e Or, who speaks.

^a And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them, Numb. vii. 1. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning, ix. 15. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that, on the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, xvii. 7, 8. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them, Josh. xviii. 1.

^b And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it, Exod. xxv. 8, 9. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30.

VER. 45.

Ἦν καὶ εἰσὶν ἄγωσιν διαδεξάμενοι οἱ πα-
τέρες ἡμῶν μετὰ Ἰσραὴλ, ἐν τῇ κατασχέσει

τῶν ἰσθμῶν, ὃν ἔλαβον ὁ Θεὸς ἀπὸ προσώπου
τῶν πατέρων ἡμῶν, ἡσὺ τῶν ἡμετέρων Δαβὶδ·

^a Which also our fathers ^b that came after brought in with Jesus into the possession of the Gentiles, ^c whom God drove out before the face of our fathers, unto the days of David;

^e Or, having received.

^a And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people

were passed clean over Jordan, Josh. iii. 8-17.

So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war, Josh. xi. 23. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, Psal. lxxviii. 55.

VER. 46.

Ὁς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἤθελε εἰλῆν ἐνταῦθα τῷ Θεῷ Ἰακώβ.

Who found favour before God, and desired to find a tabernacle for the God of Jacob.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah, 13.

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart: for the Lord is with thee, 2 Sam. vii. 1-3. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 17, 18. Lord, remember David, and all his afflictions; How he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the

mighty God of Jacob, Psal. cxxxii. 1-5.

VER. 47.

Σολομὼν δὲ οἰκοδόμησεν αὐτῷ οἶκον.

But Solomon built him an house.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever, 2 Sam. vii. 13, 13. Concerning this house which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it, 1 Kings vi. 12-14.

VER. 48.

Ἄλλ' οἶκος ἐ ὑψηλότες ἐ χερσίνους καὶς κατοιουσι, καθὼς ἰ ἐπρόφητος λέγει

Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded, 1 Kings viii. 27.

VER. 49.

Ὁ οὐρανὸς καὶ ἡ γῆ ἐθεμελίωσαν τὸν ὕψος μου: τί οἶκος οὐρανὸς οὐρανὸς μου; λέγει Κύριος ὁ εὖς τῶν οὐρανῶν μου;

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Isa. lxxvi. 1.

VER. 50.

Οὗτος ἰ χεῖρ μου ἐθεμελίωσεν ταῦτα οὐρανο;

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^a *Hath not my hand made all these things?*

^a *For all those things hath mine hand made, and all those things have been, saith the Lord, Isa. lxxi. 2.*

VER. 51.

Σκληροστέχαιοι, καὶ ἀπερτίματοι τῆ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς δὲ τῷ πνεύματι τῷ ἁγίῳ ἀντιτίθεσθε ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

^a *But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them, Isa. lxiii. 10. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Ephs. iv. 30. Quench not the Spirit, 1 Thess. v. 19.*

VER. 52.

Τίνα τῶν προφητῶν εἰς ἰδιώξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτισαν τοὺς προσηλυτῶντας περὶ τῆς ἐλευθερίας τοῦ δικαίου, οὗ τὸν ὑμεῖς ἐπρόδοται καὶ φονεῖς γέγονοσθε.

^a *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of ^b the Just One; of whom ye have been now the betrayers and murderers:*

^a *See on Matt. v. ver. 12. clause 3.*

^b *See on chap. iii. ver. 14. clause 2.*

VER. 53.

Οἵ τινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἐγγύλιον, καὶ εἰς ἐφορὰζον.

^a *Who have received the law by the disposition of angels, ^b and have not kept it.*

^a *The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place, Psal. lxxviii. 17. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19. For if the word spoken by angels was steadfast, and every transgression and disobedience*

received a just recompence of reward, Heb. ii. 2.

^b *See on John vii. ver. 19. clause 2.*

VER. 54.

Ἀκούοντες δὲ ταῦτα, διεσπάρτο ταῖς καρδίαις αὐτῶν, καὶ ἔκρουον τοὺς ἰδῶνας ἰσθμῶν αὐτῶν.

^a *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*

^a *When they heard that, they were cut to the heart, and took counsel to slay them, Acts v. 33.*

VER. 55.

Ἐπλήθυνεν δὲ πάλιν πνεῦματος ἁγίου, ἀπέσινας εἰς τὸν οὐρανόν, ἵνα θεῶν θεῶν, καὶ Ἰησοῦν ἰσθμῶντα ἐκ δεξιῶν τοῦ θεοῦ.

But he, ^a being full of the Holy Ghost, looked up steadfastly into heaven, ^b and saw the glory of God, ^c and Jesus standing on the right hand of God,

^a *And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, Acts vi. 5.*

^b *See on John i. ver. 14. clause 2.*

^c *See on Matt. xxii. ver. 44.*

VER. 56.

Καὶ εἰπὼν ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεγμῆτους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἰσθμῶν τοῦ θεοῦ.

And said, Behold, I see the heavens opened, ^a and the Son of man ^b standing on the right hand of God.

^a *See on Matt. xvi. ver. 13. clause 4.*

^b *See on Matt. xxii. ver. 44.*

VER. 57.

Κεῖθεν αὐτοὺς ἐξῆς τῆς φωνῆς μεγάλης, συνέσχευε τὰ ὦτα αὐτῶν, καὶ ἔμνησαν ὁμοθυμαδὸν ἰσθμῶν αὐτῶν.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

VER. 58.

Καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόησαν καὶ οἱ μάρτυρες ἀπέθισαν τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαῦλου,

^a *And cast him out of the city, and stoned him: ^b and the witnesses ^c laid down their clothes at a young man's feet, whose name was Saul.*

^a *See on John viii. ver. 59. clause 1.*

^b The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you, Deut xvii. 7.

^c And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, Acts viii. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, ix. 1, 2.

VER. 59.

Καὶ ἠλοβόλησαν τὸν Στήφανον, ἐπιλαλοῦμενον καὶ λέγοντα· Κύριε Ἰησοῦ, μή τις τὸ ἀνομιᾶν μου.

^a And they stoned Stephen, calling upon God, ^b and saying, Lord Jesus, receive my spirit.

^a See on chap. ix. ver. 14. clause 2.

^b Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth, Psal. xxxi. 5.

VER. 60.

Θαὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσεις αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν, ἐκοιμήθη.

And he kneeled down, and cried with a loud voice, ^a Lord, lay not this sin to their charge. ^b And when he had said this, he fell asleep.

^a See on Matt. v. ver. 44. clause 2.

^b For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption, Acts xiii. 36. For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 30. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, xv. 6. Then they also which are fallen asleep in Christ, are perished, 18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that

Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. iv. 13, 14. See also on Matt. ix. ver. 24.

CHAP. VIII.—VER. 1.

Σαῦλος δὲ ἦν συνευδοκῶν τῷ θανάτῳ αὐτοῦ. Ἐγένετο δὲ ἐν ἑσπέρῃ τῇ ἡμέρᾳ ἀσπληνῆς μέγας ἐπὶ τὸν ἑκκλησίαν τὴν ἐν Ἱερουσαλήμ· πάντας τε διασπείρας κατὰ τὰς χῆρας τῆς Ἰουδαίας καὶ Σαμαρίας, εὐθὺς τῶν ἀποστόλων,

And Saul was consenting unto his death. ^a And at that time there was a great persecution against the Church which was at Jerusalem; ^b and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

^a See on Matt. v. ver. 10. clause 1.

^b See on Matt. x. ver. 23. clause 1.

VER. 2.

Συνειλίμενον δὲ τὸν Στήφανον εὐθὺς εὐλαβῆς, καὶ ἐπώθεοντο κεντῶν μέγαν ἐν αὐτῷ.

And devout men carried Stephen to his burial, and made great lamentation over him.

VER. 3.

Σαῦλος δὲ ἐλυμαίνετο τὸν ἑκκλησίαν, κατὰ τὰς οἰκίας εἰσπαράμενον, σὺν τε ἀνδράσιν καὶ γυναῖκας κεντῶν ἐς φυλακῶν.

^a As for Saul, he made havoc of the Church, entering into every house, and hailing men and women committed them to prison.

^a And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, Acts ix. 1, 2. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women, xxii. 3, 4. I verily thought with myself, that I ought to do many things con-

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trary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prisons, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities, xxvi. 9—11. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, Gal. i. 13. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

VER. 4.

Οἱ μὲν ὅν διασπαρτίσθαι δι᾿ ὅλης, διαγγελλόμενοι τὸν λόγον.

^a Therefore they that were scattered abroad went every where^a preaching the word.

^a Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only, Acts xi. 19. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 5—7. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come, Matt. x. 23.

VER. 5.

Φίλιππος δὲ κατέβηεν εἰς πόλιν τῆς Σαμαρείας, κηρύσσων αὐτοῖς τὸν Χριστόν.

^a Then Philip went down to the city

of Samaria, and preached Christ unt^o them.

^a See on chap. i. ver. 8. clause 3.

VER. 6.

Προεῖχόν τι εἰς ὅχλου τοῖς λαομαίσις ἐπὶ τοῦ Φιλίππου ἰσοθυμαδίου, ἐν τῷ λαοῦσιν αὐτοῦσιν καὶ ἑλισσίων τὰ σημεῖα ἃ ἐποίησεν.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

VER. 7.

Πολλῶν γὰρ τῶν ἐχθρῶν πνεύματα ἐπέβατο, ὧσάντι μὲν πολλὰ φωνῆ, ἔχθησαν πολλοὶ δὲ παραλελυμένοι καὶ χωλῆ ἰσοκράτουσας,

^a For unclean spirits, crying with loud voice, came out of many that were possessed with them: ^b and many taken with palsies, ^c and that were lame, were healed.

^a See on Matt. iv. ver. 24. clause 4.

^b See on Matt. iv. ver. 24. clause 6.

^c See on Matt. xi. ver. 5. clause 2.

VER. 8.

καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ταύτῃ.

And there was great joy in that city.

VER. 9.

Ἀπὸς δὲ τις ὄνοματι Σίμων προεῖχθη ἐν τῇ πόλει μαγείων, καὶ ἐχθρῶν τῶ ἴθους τῆς Σαμαρείας, λέγων ἑαυτὸν ἰσχυρὸν μόνον.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

^a And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, Acts xiii. 6. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being

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grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 16—18. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people, Lev. xx. 6. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee, Deut. xviii. 10—12. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 13, 14.

VER. 10.

Ἦ προσίχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὐδὲς ἔστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

VER. 11.

Προσίχον δὲ αὐτῷ διὰ τὸ ἰσαυτὸν χρόνῳ ταῖς μαγίαις ἔθετανταῖς αὐτοῖς.

And to him they had regard, because that of long time he had bewitched them with sorceries.

VER. 12.

Ὅτε δὲ ἐβασίλευσεν τῷ Σαύλῳ ἐπαγγελισμὸς τὰ πρὸς τῆς βασιλείας τοῦ Θεοῦ, καὶ τοῦ ἁγίου πνεύματος τοῦ Ἰησοῦ Χριστοῦ, ἠκατήχοντο ἀδελφεοὶ τὴν καὶ γυναῖκα.

But when they believed Philip preaching the things concerning the kingdom

of God, and the name of Jesus Christ, they were baptized, both men and women.

* See on Matt. iii. ver. 2. clause 2.

* See on Matt. iii. ver. 6. clause 1.

VER. 13.

Ὁ δὲ Σίμων καὶ αὐτὸς ἠπίστευσεν, καὶ βαπτισθεὶς ἦν ἀκολουθεῖν τῷ Φίλιππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινόμενάς, ἔθετετο.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

* Gr. signs and great miracles.

VER. 14.

Ἀκούσαντες δὲ εἰς Ἱερουσαλήμ ἀποστολοὶ ἦν· Πέτρος καὶ Ζακχαρίας τὸ ὄνομα τοῦ Θεοῦ, ἀπεσταλμένοι πρὸς αὐτοὺς τὸ Πέτρον καὶ Ἰωάννην.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

* And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles, ver. 1.

VER. 15.

Οἵτινες καταβάντες προσέκειντο πρὸς αὐτοὺς, ὅπως λάβωσι Πνεῦμα ἅγιον.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

* See on John. vii. ver. 39. clause 1.

VER. 16.

Οὕτω γὰρ ἦν ἐν' αὐτοῖς ἰσχυροί, μόνον δὲ βεβαπτισμένοι ἦσαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

* See on chap. x. ver. 48.

VER. 17.

Τότε ἐκτίθειν τὰς χεῖρας ἐν' αὐτοῖς, καὶ ἔλαβον Πνεῦμα ἅγιον.

* Then laid they their hands on them, and they received the Holy Ghost.

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* And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, Acts xix. 6.

VER. 18.

Θεασάμενος δι' ὃ Σίμων ἔτι διὰ τῆς ἐπιθήσεως τῶν χειρῶν τῶν ἀποστόλων ἴδεται τὸ Πνεῦμα τὸ ἅγιον, προφητεύων αὐτοῖς χρέματα,

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

VER. 19.

Ἄβυσθ ἴδοι καὶ ἐμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ἢ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνη Πνεῦμα ἅγιον.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

VER. 20.

Πέτρος δι' ἧρα πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἰς ἀνάληψιν, ἔτι τὴν δωρεάν τοῦ Θεοῦ ἰημέως διὰ χρεμάτων πᾶσθαι.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

VER. 21.

Ὅσα ἴσθι σοὶ μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ ταύτῃ· ἡ γὰρ καρδίᾳ σου οὐκ ἴσθη οὐδὲν ἰσχύει τοῦ Θεοῦ.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

VER. 22.

Μετανοήσον ὅν ἀπὸ τῆς καρδίας σου ταύτης, καὶ δεήσθαι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἁμιμία τῆς καρδίας σου.

* Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

See on Matt. iii. ver. 2. clause 1.

† In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

VER. 23.

Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ἔχει σε ἔνθα.

For I perceive that thou art ^a in the gall of bitterness, ^b and in the bond of iniquity.

* Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15.

† His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, Prov. v. 22. See also on John viii. ver. 34.

VER. 24.

Ἄκουσθός τις δι' ὃ Σίμων εἶπε· Διόθετι θυμὸς ἐπιρ ἰμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπιθῆ ἢ' ἡμῖν ἂν εἰρησται.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

VER. 25.

Οἱ μὲν οὖν διαμαρτυρήσαντες, καὶ λαλοῦντες τὴν λόγον τοῦ Κυρίου, ἐπιστήσαντες εἰς Ἱερουσαλὴμ, πολλὰς τε κήμας τῶν Σαμαρειτῶν εὐαγγελίσαντο.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

VER. 26.

Ἄγγελος δι' ἑσθὸν ἐπέλαυσε πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύου πρὸς τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἴσθη ἱερῆμος.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

VER. 27.

Καὶ ἀναστὰς ἰστροφῆθ'· καὶ ἰδοὺ, ἀνὴρ λιθὸς· εἰσούχος, δικέστις Καθδὰς τῆς βασιλείας Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γῆς αὐτῆς, ὃς ἐπαλάβη προσκυνῆσαι εἰς Ἱερουσαλὴμ,

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

VER. 28.

Ἦν τι ἰσοστροφῶν, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνομιῶν τὸν προφήτην Ἠσαΐαν.

Was returning, and sitting in his chariot read Esaias the prophet.

VER. 29.

Ἐἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσθε, καὶ κολλήθητι τῇ ἅρματι τούτῳ.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, Acts x. 19. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house, xi. 12. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 30.

Προδρομὸν δὲ ὁ Φίλιππος ἵκωνται αὐτοῦ ἀναγνώσκοντες τὸν προφήτην Ἠσαΐαν, καὶ εἶπεν Ἐφά γε γνώσκεις ἢ ἀναγνώσκεις;

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest?

VER. 31.

Ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, εἰ μὴ τις ἰδηθῆσθαι με; Παραπέλασέ τι τὸν Φίλιππον ἀναβάντα καθέσθαι σὺν αὐτῷ.

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

VER. 32.

Ἡ δὲ παρεχθὲ τῆς γραφῆς ἣ ἀνομιῶν ἦν αὐτῷ· Ὡς κτήνητων ἐπὶ σφαγῶν ἐχθῆν, καὶ ὡς ἀμῆς ἱναρίων τοῦ κείροντος αὐτῶν ἀφανος, αὐτὸς οἷα ἀνομιῶν τὸ στήμα αὐτοῦ.

The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isa. liii. 7.

VER. 33.

Ἐν τῇ ταπεινώσει αὐτοῦ ἢ πῶς αὐτοῦ ἔθε· τὸν δὲ γὰρ αὐτοῦ τίς ἀνομιῶνται; ὅτι ἀφανος ἀπὸ τῆς γῆς ἔκει αὐτοῦ.

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken, Isa. liiii. 8.

VER. 34.

Ἀσκηθὲς δὲ ὁ εἰσοχῶν τῷ Φιλίππῳ, εἶπεν Διέμαλ σου, πρὸς τίνας ἢ προφήτας λέγει ταῦτα; πρὸς ἑαυτοῦ, ἢ πρὸς ἑτέρου τινός;

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

VER. 35.

Ἀνομιῶν δὲ ὁ Φίλιππος τὸ στήμα αὐτοῦ, καὶ ἀρχόμενος ἀπὸ τῆς γραφῆς ταύτης, εὐαγγελίσσατο αὐτῷ τὸν Ἰησοῦν.

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

VER. 36.

Ὡς δὲ ἰσχυρόντο κατὰ τὸν ὄδον, εἶπε ἐπὶ τι ὕδωρ καὶ φωνῆν ὁ εἰσοχῶν Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

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ACTS VIII. 37—40.

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VER. 37.

Εἶπεν δὲ εἰς ὁμιλοῦντος· Εἰ πιστεύσεις ἐξ ὅλης τῆς καρδίας, ἤσταντι· Ἀναρτήσθεις δὲ ἔστη· Πιπταθεὶς τὸν εἶν τοῦ Θεοῦ εἶπας τὸν Ἰωάνη Χριστὸν.

And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God.

"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 10.

"See on Matt. xiv. ver. 33. clause 2.

VER. 38.

Καὶ ἐπέταξε ὁ κύριος τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ἕδωλ, ὃ, τὸ εὐμύχον· καὶ ἔστανον αὐτὸν.

And he commanded the chariot to stand still: "and they went down both into the water, both Philip and the eunuch; "and he baptised him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him, Mark i. 10.

"See on Matt. iii. ver. 6. clause 1.

VER. 39.

Ὅτε δὲ ἀπέβησαν ἐκ τοῦ ἕδωτος, Πνεῦμα Κυρίου ἤρπασεν τὸν εὐμύχον, καὶ οὐκ εἶδεν αὐτὸν οὐδὲν· ὁ δὲ εὐμύχος ἐκράβατο γὰρ τὸν ἴδον αὐτοῦ χαίρων.

And when they were come up out of the water, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: "and he went on his way rejoicing.

"And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men;

let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 12—14. And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, viii. 3. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me, xi. 24.

"And the disciples were filled with joy, and with the Holy Ghost, Acts xiii. 52. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house, xvi. 34. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field, Matt. xiii. 44. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people, xv. 10, 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

VER. 40.

ὁμιλοῦντος δὲ ἐπέβη εἰς Ἀζωτὴν· καὶ διαχόμενος ἀπαγγέλλεντο τὰς πόλεις πέρας, ἕως τοῦ Ἰερὺθ ἀδρὴν εἰς Καισάρειαν.

But Philip was found at ^a Azotus; and passing through he preached in all the cities, till he came to ^b Caesarea.

^a And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod, 1 Sam. v. 1.

^b And the next day, we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven: and abode with him, Acts xxi. 8.

CHAP. IX.—VER. 1.

Ὁ δὲ Σαῦλος ἦν ἰμωνίων ἀρτυλῆς καὶ φθού εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ Ἀρχιερεῖ.

^a And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest.

^a See on chap. viii. ver. 3.

VER. 2.

Ἐθέλωτος ἦν αὐτῷ ἐπιστολάς εἰς Ἀμασσοῦς ἐπὶ τὰς συναγωγὰς, ὅπως ἴδῃ τις αὐτὸν εἴη τοῦ ἰδοῦ ἄνθρωπος, ἀδελφὸς τοῦ καὶ γυναικῶς, ἀδελφίματος ἀγάπης εἰς Ἱερουσαλὴμ.

^a And desired of him letters to Damascus to the synagogues, that if he found any ^a of this way, whether they were men or women, he might bring them bound unto Jerusalem.

^a Gr. of the way.

^a As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished, Acts xxii. 5. Whereupon as I went to Damascus, with authority and commission from the Chief Priests, xxvi. 12.

VER. 3.

Ἐν δὲ τῷ ὁδοποιοῦναι, ἤλυθον αὐτῷ ἐγγύθην τῆς Ἀμασσοῦ καὶ ἤλαμπρος ἐπιφάνησεν αὐτῷ φῶς ἀπὸ τοῦ οὐρανοῦ.

^a And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

^a And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, Acts xxii. 6. At mid-day, O king, I saw in the way a

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, xxvi. 13.

VER. 4.

Καὶ ἠρώδης ἔειπεν τὸν γῆν, ἤκουε φωνῆ λέγουσαν αὐτῷ· Σαῦλε, Σαῦλε, τί μὲ βλάνας;

^a And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

^a And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxii. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks, xxvi. 14.

^b In all their affliction he was afflicted, Isa. lxiii. 9. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me, Matt. x. 40. And the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 40. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. For as man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bone, Eph. v. 30.

VER. 5.

Ἐλεῖν δὲ· τίς εἶ, Κύριε; Ὁ δὲ εἶπεν αὐτῷ· Ἐγὼ εἰμι Ἰησοῦς ὁ σὺ βλάνας καταλύεις σὺ ἐπὶ τὰς ἀκκίδας.

^a And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ^b it is hard for thee to kick against the pricks.

^a And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth; whom thou persecutest, Acts xxii. 8. And I said, Who art thou, Lord? And he said, I am

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Jesus whom thou persecutest, xxvi. 15.

^b He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Job ix. 4. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. li. 12. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xiv. 9.

VER. 6.

Τρέμων τι καὶ θαμβῶν εἶπεν Κύριε, τί με θύλας σπείσας; Καὶ ὁ Κύριος πρὸς αὐτὸν Ἀνάστα καὶ στήθη εἰς τὴν πόλιν καὶ λαλήσεις σοι· τί σε δεῖ σπῆσαι.

^a And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

^b And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10. ^c See on chap. ii. ver. 37. clause 2.

VER. 7.

Ὅτι δὲ ἄνδρες εἰ σιωπῶντες αὐτῷ, ἀκούσαντες ἤνοιον, ἀκούσας μὲν τῆς φωνῆς, μὴ δὲ θεωροῦντες.

^a And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

^b And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, Acts xxii. 9.

VER. 8.

Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἀπηγέρθη δὲ τῶν ἰσθαμῶν αὐτοῦ, οὐδὲνα ἔλασεν χειμαγυρόντας δὲ αὐτὸν, ἐστράγη γὰρ εἰς Δαμασκόν.

^a And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

^b And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus, Acts xxii. 11.

VER. 9.

Καὶ ἐν ἡμέραις τρεῖς μὴ θάλασσαν καὶ οἶνον ἐφαγεν, οὐδὲ ἐπιβίβωκεν.

And he was three days without sight, and neither did eat nor drink.

VER. 10.

Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ὁ Κύριος ἐν φάσματι Ἀνανία. Ὅτι δὲ εἶπεν Ἰδοὺ, ἔρχε, Κύριε.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

VER. 11.

Ὅτι δὲ Κύριος πρὸς αὐτὸν Ἀναστάς περὶθεῖται ἐπὶ τὴν ῥίμην τὴν καλομένην Ἐθείαν, καὶ ζήτησεν ἐν οἴκῳ Ἰουδα Σαῦλος ὀνόματι, Ταρσία Ἰδοὺ γὰρ προσεχίματι.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

VER. 12.

Καὶ εἶπεν ἐν φάσματι ἄνθρωπος ὀνόματι Ἀνανίας εὐλαβήτα, καὶ ἐπιθίβεται αὐτῷ χεῖρα, ὅπως ἰσχυρίσῃ.

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

VER. 13.

Ἀπεκρίθη δὲ ὁ Ἀνανίας Κύριε, ἀπέκρινεν ἀπὸ πολλῶν ἐπὶ τῷ ἀδελφῷ τούτῳ, ἵνα κατὰ ἐπινοίας τῶν ἁγίων σου ἐν Ἱερουσαλὴμ.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

^a See on chap. viii. ver. 3.

VER. 14.

Καὶ ὁ δὲ ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, ἵνα πάντα τοὺς ἰσχυρομένους τὸ ὄνομα σου.

And here he hath authority from the Chief Priests to bind all that call on thy name.

^a See on ver. 2.

^b And they stoned Stephen, calling upon God, and saying, Lord Jesus, re-

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ACTS IX. 14, 15.

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ceive my spirit, Acts vii. 59. And now, why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord, xxii. 16. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 12—14. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, 1 Cor. i. 2. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. See also on Matt. ii. ver. 3. clause 3.

VER. 15.

Εἶπεν δὲ πρὸς αὐτὸν ὁ Κύριος Παύλου, ὅτι εὐαγγέλιόν μου ἔστιν ὄντος, καὶ βασιλείαν τὸ ἔργόν μου ἐνδοξάζω Ἰσραὴλ, καὶ βασιλείαν, οὐκ ἐν Ἰσραὴλ.

But the Lord said unto him, Go thy way: ^a for he is a chosen vessel unto me, ^b to bear my name before the Gentiles, ^c and kings, and the children of Israel:

^aSee on Mark iii. ver. 14. clause 1.

^bThen Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 18, 19. And he said unto me, Depart: for I will send thee far hence, unto the Gentiles, xxii. 21. Now I would not have you ignorant, brethren, that of-

tentimes I purposed to come unto you (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, Rom. i. 13—15. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, xv. 15—19. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 7, 8. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4—8. Whereunto I am ordained a preacher, and an apostle, (I speak the

truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

^c And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth, Acts xxv. 23. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things; before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds, xxvi. 24—29. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee, xxvii. 23, 24.

VER. 16.

Ἐγὼ γὰρ ἰσοδάξω αὐτῷ ὅσα δὲ αὐτῷ ἰσὶν τοῦ ἰσχυρισμοῦ μου σωθῆναι.

For I will show him ^ahow great things he must suffer for my name's sake.

^a See on Matt. v. ver. 10. clause 1. and x. ver. 17. clauses 2, 3.

VER. 17.

Ἀπῆλθεν δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὸ οἶκον καὶ ἔθηκε ἅρ' αὐτὸν τὰς χεῖρας, εἰπὼν Σαουλ ἀδελφε, ὁ Κύριος ἀποσταλάκει με (ἵνα εὖς ἰδῆς σου ἐν τῇ ἰδέῃ ἢ ἔργῳ) ἵνα ἀναλάβῃς, καὶ πλησθῆς ἁγίου πνεύματος λόγου.

^a And Ananias went his way, and entered into the house; ^band putting his hands on him said, Brother Saul, ^cthe Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, ^dthat thou mightest receive thy sight, ^eand be filled with the Holy Ghost.

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^a And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard, Acts xxii. 12—15.

^b See on chap. viii. ver. 17.

^c See on Luke ii. ver. 11. clause 3.

^d And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus, And he was three days without sight, and neither did eat nor drink, ver. 8, 9.

^e See on chap. ii. ver. 4. clause 1.

VER. 18.

Καὶ εὐθὺς ἀπέκρινον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὅσα λεπτῆς, ἀπέβλεψέ τε καὶ ἤχησε, καὶ ἀναστὰς ἐβαπτίσθη.

^a And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, ^band was baptised.

^a But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament: which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless when it shall turn to the Lord, the veil shall be taken away, 2 Cor. iii. 14—16.

^b See on Matt. iii. ver. 6. clause 1.

VER. 19.

Καὶ λαβὼν τροφὴν, ἐνίσχυεν. Ἐγένετο δὲ ἡ Σαουλ μετὰ τῶν ἐν Δαμασκῷ μεθενῶν ἡμέρας τῆς.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

VER. 20.

Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἀκούσκει τὸν Χριστὸν, ὅτι αὐτὸς ἔστιν υἱὸς τοῦ Θεοῦ.

^a And straightway he preached Christ 2 E

in the synagogues, ^b that he is the Son of God.

^a Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 19, 20. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, Gal. i. 14-17.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 21.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ λέγον· Οὐχ οὗτός ἐστιν ὁ φωνήσας ἐν Ἱερουσαλὲμ τοῖς ἐπιμαλακούμενοις τῷ ὄνομα τοῦ κυρίου; καὶ οὕτως εἰς τούτου ἐλάλησεν ἵνα δοκίμασεν αὐτοὺς ἀγάθην ἐπὶ τοῖς ἀρχιερεῦσι;

But all that heard him were amazed, and said; ^a Is not this he that destroyed ^b them which called on his name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?

^a See on chap. viii. ver. 3.

^b See on ver. 14. clause 2.

VER. 22.

Σαῦλος δὲ μᾶλλον ἐπιδημαίωτο, καὶ συνέχρει τοῖς Ἰουδαίοις τοῖς κατοικοῦσιν ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

But Saul increased the more in strength and confounded the Jews which dwell at Damascus, proving that this is very Christ.

VER. 23.

Ὅς δὲ ἐπληρώθη ἡμέρας ἕκαστα, συνέβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

^a And after that many days were fulfilled, the Jews took counsel to kill him:

^a in Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, 2 Cor. xi. 32.

VER. 24.

Ἐγνώσθη δὲ τῷ Σαῦλι ἡ ἰσχυρὴ ἐπιτοῦ παρασκευῆσαι τὰς πόδας ἡμετέρας καὶ νυκτὸς, ὅπως αὐτὸν ἀποκτείνωσι.

But their laying assait was known of Saul. And they watched the gates day and night to kill him.

VER. 25.

Δαβίδος δὲ αὐτὸν ἡ μετὰ τὴν νύκτα, καθύπευκον διὰ τοῦ τείχους, χαλεπῶς ἔσχωρεθί.

^a Then the disciples took him by night, and let him down by the wall in a basket.

^a And through a window in a basket was I let down by the wall, and escaped his hands, 2 Cor. xi. 33.

VER. 26.

Παραγνεύμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλήμ, ἐπειρώσθη κολῶσθαι τοὺς μαθηταί· καὶ πάντως ἐφοβῶντο αὐτόν, μὴ ἐπιπίπτειν ὅτι ἴσῳ μαθητὴς.

^a And when Saul was come to Jerusalem, he assayed to join himself to the disciples: But they were all afraid of him, and believed not that he was a disciple.

^a Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, Gal. i. 18.

VER. 27.

Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν, ὤμωσεν πρὸς τοὺς ἀποστόλους, καὶ ἔλεγεν αὐτοῖς ὡς ἐν τῷ ὄρει εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ ὡς ἐν δαμασκῷ ἐπαγγέλλεσθαι ἐν τῷ ὄνομα τοῦ κυρίου.

^a But Barnabas took him, and brought him to the apostles, and declared unto them ^b how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

^a Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I

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ACTS IX. 27—32.

A. D. 38.

same into the regions of Syria and Cilicia; And was unknown by face unto the Churches of Judæa which were in Christ: But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me, Gal. i. 18—24.

^b And last of all he was seen of me also, as of one born out of due time, 1 Cor. i. 8.

VER. 28.

Και ἦν μετ' αὐτῶν σινοπελίαντος καὶ ἡεροσολίμους ἐν Ἱερουσαλὴμ, καὶ καταμαρτυρούμενος ἐν τῷ ἱερῷ τοῦ κυρίου Ἰησοῦ.

And he was with them coming in and going out at Jerusalem.

VER. 29.

Ἐλάσει το καὶ συνέβητι πρὸς τοὺς Ἑλλήστους· οἱ δὲ ἐπιχείρουσιν αὐτὸν ἀποκτεῖν.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: ^a but they went about to slay him.

^a And it came to pass, that when I was come again unto Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me, Acts xxii. 17, 18.

VER. 30.

Ἐπιγινώσκουσιν δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἔκαθίστησαν αὐτὸν εἰς Ταρσοῦς.

Which when the brethren knew, ^a they brought him down to Caesarea, and sent him forth to ^b Tarsus.

^a Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the Churches, of Judæa which were in Christ, Gal. i. 21, 22.

^b Then departed Barnabas to Tarsus, for to seek Saul, Acts xi. 25.

VER. 31.

οἱ μὲν γὰρ ἐν Καισάρειαι καὶ ἄλλοι τοῦ ἱουδαίου καὶ γαλιλαίας καὶ σαμαρείας ἔχον αἰσίντου, ἀμαρτανόμενοι καὶ ἀπειθεῖται τῷ εὐαγγελίῳ τοῦ κυρίου, καὶ τῷ παρακλήσει τοῦ ἀγίου πνεύματος, ἠρῶντων.

Then had the Churches rest throughout all Judæa and Galilee and Samaria, and were edified; and ^a walking in the fear of the Lord, ^b and in the comfort of the Holy Ghost, were multiplied.

^a The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever, Psal. cxl. 10. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. In the fear of the LORD is strong confidence; and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death, xiv. 26, 27. Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long, xxiii. 17. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: for the fear of the LORD is his treasure, xxxiii. 6. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Submitting yourselves one to another in the fear of God, Eph. v. 21.

^b See on John xiv. ver. 16. clause 2.

VER. 32.

Ἐβόησεν δὲ Πέτρος διαρχήσαντος διὰ πάντων, καταβῆναι καὶ πρὸς τοὺς ἀγίους τοὺς κατοικοῦντας Λύδαν.

And it came to pass, as Peter passed throughout all quarters, he came down also to ^a the saints which dwell at Lydda.

^a Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, ver. 13. To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ, Rom. i. 7. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, 1 Cor. i. 2. For God is not the author of confusion, but of peace, as in all Churches of the saints, xiv. 33. Unto the church of God which is at Corinth, with all the saints which are in all Achaia, 3 Cor. i. 1. Paul, an apostle

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ACTS IX. 32-40.

A. D. 38.

of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, ii. 19.

VER. 33.

Εἶπε δὲ ἐπὶ Ἀθηναῖς τινὰ Αἰλίαν ὀνόματι, ἔξ ἑστῆν ἰσθῶ κατακειμένον ἐπὶ κρεβάτι, ὃς ἦν παραλυμῆνος,

And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

VER. 34.

Καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰλία, ἔσταν ἐν ἑστῆς ὁ Χριστὸς ἀνάσταθι, καὶ στήσων σεαυτῷ. Καὶ εὐθέως ἀνόστω.

And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

* See on chap. iii. ver. 6. clause 3.

VER. 35.

Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Αἰδίαν καὶ τὸν Σαρωναί, ὅτι οὗτος ἐπιστρέψαν ἰσθῶ τὸν Κύριον.

And all that dwell in Lydda and Saron saw him, and turned to the Lord.

VER. 36.

Ἐν Ἰώππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβίθα, ἢ διαμνησκυμένη λέγεσθαι Δορκάς· αὐτὴ ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυῶν ὧν ἔποιε.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas, this woman was full of good works and almsdeeds which she did.

* Or, Doe, or, Roe.

* See on Matt. v. ver. 16. clause 1.

† See on Matt. v. ver. 42. clause 1.

VER. 37.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενῆσαι αὐτὴν ἀποθανεῖν λείψαντες δὲ αὐτὴν Ἰζάκας ἐν ὕπνῳ.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

VER. 38.

Ἐγγὺς δὲ εἴως Αἰδίας τῇ Ἰώππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἵσταν ἐν

αὐτῇ, ἀπέστειλαν εἰς ἑσθῆς πρὸς αὐτὸν, παρακαλοῦντες μὴ ἵσταν αἰδέσθαι ἐν αὐτῷ.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

* Or, be grieved.

VER. 39.

Ἀναστὰς δὲ Πέτρος ἐσθῆσ αὐτῶν ἐν παρεστῆμένῳ ἀθήκῳ ὡς τὸ ἴσταν· καὶ περιεστῆσαν αὐτῷ γυναῖκες αἱ χεῖρας κλάουσαι, καὶ ἰδουσκυμαι χιτῶνας καὶ ἱμάτια, ὅσα ἔσταν αὐτῷ ἐσθῆσι Δορκάς.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

* See on Matt. ix. ver. 23.

VER. 40.

Ἐκκαλῶν δὲ ἔξω γυναῖκες ὁ Πέτρος, εὐχὰς τὰ γόνατα προσέκλιτον καὶ ἠντησάτω πρὸς τὸ σῶμα, εἶπεν Ταβίθα, ἀνάστα. Ἡ δὲ ἰσθῆς τῶς ὀφθαλμοῦ αὐτοῦ, καὶ ἔθετο τὸν Πέτρον, ἀκνήθων.

But Peter put them all forth, and kneeled down, and prayed: and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

* And he said unto her, Give me thy son. And he took him up into a bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by denying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived, 1 Kings xvii. 19-22. And when Elijah was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the

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ACTS IX. 40—43.—X. 1—5.

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Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes, 2 Kings iv. 32—35.

VER. 41.

Δούς δὲ αὐτῷ χεῖρα, ἀπέστειπ αὐτὴν φωνῆσας δὲ τοῦ ἀγίου, καὶ τὰς χεῖρας, παρέστειπ αὐτὴν ζῶσαν.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

VER. 42.

Γνωστὸν δὲ ἐγένετο καθ' ἕνα τῆς Ἰουδαίας καὶ πολλοὶ ἐπίστευσαν ἔπει τὸν Κύριον.

And it was known throughout all Joppa; and many believed in the Lord.

VER. 43.

Ἐγένετο δὲ ἑσπέρως ἑσπέρως μένειν αὐτὸν ἐν Ἰόρπη παρὰ τοῦ Σίμωνος δερματῆ.

And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.—VER. 1.

Ἄνθρωπος δὲ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σιρῆος τῆς καλιμαίας Ἰταλικῆς.

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

^a See on Matt. viii. ver. 5. clause 2.

VER. 2.

Ἐπιστάς καὶ φοβούμενος τὸν Θεόν, οὖν παρὶ τῆ οἴκου αὐτοῦ, καὶ ἵκετο πρὸς τὸν Θεόν πολλάς τῶ λαῷ, καὶ δέξασθε τῶ Θεῷ ἀπαυγῆς.

^a A devout man, and one that feared God with all his house, ^b which gave much alms to the people, ^c and prayed to God alway.

^a See on chap. ix. ver. 31. clause 1.

^b See on Matt. v. ver. 42. clause 1.

^c See on Luke xviii. ver. 1.

VER. 3.

Ἐγένετο ἐν ἑσπέρῳ φανερῶς, ὅτι ἄγγελος ἐπέστη τῆς ἡμέρας, ἀγγεῖον τοῦ Θεοῦ εἰσαπόρευσα πρὸς αὐτὸν, καὶ εἰσάγαγε αὐτὸν Κορνήλιον.

He was in a vision evidently about the ninth hour of the day ^a an angel of God coming into him, and saying unto him, Cornelius.

^a See on Matt. xviii. ver. 10. clause 2.

VER. 4.

Ὁ δὲ ἀπτόσας αὐτῷ, καὶ ἠμφότερος γοῦμιτος, εἶπεν· Τί ἐστὶ Κύριε; Ἐπεὶ δὲ αὐτῷ ἅλι προσωχάει σου καὶ ἀλαμπροσύνας σου ἀπέκτισαν εἰς μνημόσυνον ἑσπέρως τοῦ Θεοῦ.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, ^a Thy prayers and thine alms are come up for a memorial before God.

^a Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice, Psal. cxli. 1, 2. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, Luke i. 13. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. xii. 10.

VER. 5.

Καὶ τὸν πέμψεν εἰς Ἰόρπην ἄνθρωπος, καὶ μετόπισθε Σίμωνα ἰσχυροκλήτου Πέτρον.

And now send men to Joppa, and call for one Simon, whose surname is Peter:

VER. 6.

ὁὗτος ζῶντων παρά τινος Σίμωνος οὐρεσι, ἢ ἔστιν οἰκία παρά θάλασσαν ἄνους καλλίου σου, εἰ σε δεῦν σκεῖν.

He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

VER. 7.

Ὁς δὲ ἀπέβη ἐ ἀγγελος ἰ λαλῆς τῷ Κορνήλιῳ, φωνήσας διὰ τῶν εἰσῆτων αὐτοῦ, καὶ στρατιῶτων εὐσεβῶ τῶν προσκαρτερῶτων αὐτοῦ,

And when the angel which speaks unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

VER. 8.

Καὶ ἐξηγοσάμενος αὐτοῖς ἕκαστα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

And when he had declared all these things unto them, he sent them to Joppa.

VER. 9.

Τῇ δὲ ἑσπέρῃ διαπορεύοντων ἐκεῖθεν, καὶ εἰς ὥρα ἡγχιθῆσαν, ἦλθεν Πέτρος ἐπὶ τὸ ἔδαφος προσκυνῆσθαι, ἀπὸ ἕρας ἡσῆται.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

VER. 10.

Ἐγένετο δὲ πρῶτος, καὶ ἦλθεν γαστροῦθαι· ἀναρωσασθῆντας δὲ ἑαῖνας, ἐκίστηεν ἐν αὐτοῖς ἕκστασις.

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

VER. 11.

καὶ ἰδοὺ τὸν οὐρανὸν ἀνοργάνῃ, καὶ κεικόμενον ἐν αὐτοῖς σκεῖν τι εἰς ἔθνη παρῆλθαι, τέντασις ἀμυδρῆς δεδωμένη, καὶ καθέμενος ἐπὶ αὐτῆ γῆς.

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

VER. 12.

Ἐν δὲ ἰσχυρῶν αὐτοῦ τὰ τετραπόδα τῆς γῆς, καὶ τὰ θύσια, καὶ τὰ ἑρπετῶν, καὶ τὰ περὶ τῶν οὐρανῶν.

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 13.

Καὶ ἴδεντος φωνὴ πρὸς αὐτὸν ἄνωγας, Πέτρος, ὕσως καὶ φύρα.

And there came a voice to him, Rise, Peter; kill, and eat.

VER. 14.

Ὁ δὲ Πέτρος εἶπεν· Ἰδοὺ εἰν ὀδύσων ἰσχυρῶν εἰν κενὸν ἰ ἑαῖστων.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

VER. 15.

Καὶ φωνὴ πάλιν ἔειπεν πρὸς αὐτὸν Ἄ ἰ Θεὸς ἑαῖστων, εἰ μὴ κείνα.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

VER. 16.

Τῶν δὲ ἴδεντος ἑστῆς πρὸς αὐτὸν ἐκδοχῆς τὸ σκεῖν εἰς τὸ σκεῖν.

This was done thrice: and the vessel was received up again into heaven.

VER. 17.

Ὁς δὲ ἐν ἑαυτοῦ δισταξῶν ἰ Πέτρος εἰ ἐν τῷ ἔραμῃ ἰ εἶδεν, καὶ ἰδοὺ, ἰ ἑδρῆς ἰ ἀποσταλῆταις ἀπὸ τοῦ Κορνήλιου, λαλοῦσάντων τὸν εἰσῆς Σίμωνος, ἐκίστηεν ἐπὶ τὸν οὐρανόν.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

VER. 18.

Καὶ φωνήσωντος ἐκαστήσαν ἰ Σίμων ἰ ἐπικαλούμενος Πέτρος ἐκδοχῆς φωνῆς.

And called, and asked whether Simon, which was surnamed Peter, were lodged there.

VER. 19.

Τῶ δὲ Πέτρος ἰσχυροῦσθαι ἐπὶ τῷ ἔραμῃ, εἶπεν αὐτοῦ τὸ Πνεῦμα, ἰδοὺ, ἰδὲος τρεῖς ἰσχυροῦσθαι εἰ.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

See on chap. viii. ver. 39.

VER. 20.

Ἄλλα ἄνωγας κατέβη, καὶ ἐπὶν εἰν αὐτοῖς, μὴδὲν δεκτικώμενος, εἰν ἰδὲ δεκτικῶν αὐτοῖς.

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

A. D. 41.

ACTS X. 21—26.

A. D. 41.

VER. 21.

Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀποσταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτὸν, εἶπεν ἰδοὺ, ἐγὼ εἰμι ὃ ἐξήντησεν τίς ἂν ἄστια δὲ ἢ πέριστε;

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherofore ye are come?

VER. 22.

Οἱ δὲ εἶπον, Κορνήλιος ἱμασιπτάτης, ἀπὸ δικαίου καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ἐπὶ λαῶν τοῦ Ἰσραὴλ τῶν Ἰουδαίων, ἐνεμαρτυροῦσθαι ἐπὶ ἀγγέλου ἀγίου μετακλιμακωσθῆαι σε εἰς τὸν οἶκόν αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σου.

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

VER. 23.

Ἐστασιασάμενος δὲ αὐτοῦς ἤβησα. Τῷ δὲ ἰσχυρῶν Ὁ Πέτρος ἤβησεν εἰς αὐτούς· καὶ παρὰ τῶν ἀδελφῶν τῶν ἀπὸ τοῦ Ἰσραὴλ συνήλθεν αὐτοῦ.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

VER. 24.

Καὶ τῷ ἰσχυρῶν ἐσθλῶς εἰς τὸν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν παρακοῦσθαι αὐτοῦ συναγαγόμενος τοῖς συγγενῶσι αὐτοῦ καὶ τοῖς ἀγαπητοῖς φίλοις.

And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

VER. 25.

Ὡς δὲ ἤβησα ἐσθλῶς τῷ ἰσχυρῶν, σπαραχθεὶς αὐτῷ ὁ Κορνήλιος, πρὸς ἐπὶ τοῦ πόδα, προσεκύλισται.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

VER. 26.

Ὁ δὲ Πέτρος αὐτὸν ἔγειρε, λέγων Ἀπέστυθε· κἀγὼ αὐτὸς ἄνθρωπος εἰμι.

But Peter took him up, saying, Stand up; I myself also am a man.

* And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul; heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein, Acts xiv. 11—15. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images, Isa. xlii. 8. and xlviii. 11. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10.

VER. 27.

Καὶ συνομιλῶν αὐτῷ ἐσθλῶς, καὶ εἰσέσσει συναλλυθέντας πολλοῖς.

And as he talked with him, he went in, and found many that were come together.

VER. 28.

Ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἰσχυροῦσθε, ἐς ἀδελφότην ἰσχυρῶν Ἰουδαίου κολλᾶσθαι ἢ προσέχεισθαι ἀλλοφύλων· καὶ ἐμοὶ ὁ Θεὸς ἰδοῖται, μάλιστα κενὸν ἢ ἀκέραιον λῆγει ἀδελφότητον.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

* And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 3, 5.

^b See ver. 11—16.

A. D. 41.

ACTS X. 29—35.

A. D. 41.

VER. 29.

Διὰ καὶ ἀνατιθέμενος ἔδωκε μεταπαρμυθεῖς. Πυθάνομαι ὄν, τίς λόγος μεταπίρασθί με;

Therefore came I unto you, without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

VER. 30.

Καὶ ὁ Κορνήλιος ἔφη· Ἐξ ἡμερῶν μὲχρι ταύτης τῆς ἡμέρας ἔμην νηστεύων, καὶ τὸν ἕνατον ἔβην προσευχόμενος ἐν τῷ οἴκῳ μου καὶ ἰδοὺ, ἦν ἔστι ἐνώπιον μου ἢ ἐστὶ λαμπρῶς.

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

VER. 31.

Καὶ φωνῶ Κορνήλιε, εὐακούσθη σου ἡ προσευχὴ, καὶ αἱ εὐχαριστίαι σου ἐμνήσθην ἐνώπιον τοῦ Θεοῦ.

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

VER. 32.

Πιμψὸν ὄν εἰς Ἰόππην, καὶ μετακλίσεις Ζίμωνα, ὃς ἐπικαλεῖται Πέτρος· ὅστις ἐκρίβηται ἐν οἴκῳ Σίμωνος βυρσίτης παρὰ Σάλασσον ὃς παραγεγνημένος λαλοῦσι σοι.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

VER. 33.

Ἐξαυτῆς ὄν ἔπεμψα πρὸς σὶ· οὐ τι καλῶς ἐποίησας παραγεγνημένος. Νῦν ὄν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρομεν ἀκούσαι πάντα τὰ προστεταγμένα σοι ἰσθὶ τοῦ Θεοῦ.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

* See on Matt. xix. ver. 30.

VER. 34.

Ἀνέβας δὲ Πέτρος τὸ στήμα, εἶπεν· Ἐπ' ἀλλοδαῖας καταλαμβάνομαι ἐπι οἴκῳ ἰσθὶ προσηλωθέντος ὁ Θεός·

Then Peter opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons:

* For there is no respect of persons with God, Rom. ii. 11. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me, Gal. ii. 6. And ye masters, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him, Eph. vi. 9. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons, Col. iii. 25. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, 1 Pet. i. 17.

VER. 35.

Ἄλλ' ἐν παντί ἔθνεσιν ὁ φόβος αὐτοῦ, καὶ ἔργα ζήματος δικαιοσύνης, ταῦτα αὐτῷ ἰσθὶ.

* But in every nation ^b he that feareth him, and worketh righteousness, ^c is accepted with him.

* And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: And put no difference between us and them, purifying their hearts by faith, Acts xv. 7—9. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? x. 12—14.

^b See on Matt. x. ver. 28. clause 2.

A. D. 41.

ACTS X. 35—43.

A. D. 41.

• If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: And unto thee shall be his desire, and thou shalt rule over him, Gen. iv. 7. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. xi. 4—6.

VER. 36.

Τὸν λόγον ὃν ἀπίστειλα τῶς υἱᾶς Ἰησοῦ, εὐαγγελίζομαι εἰρήνην διὰ Ἰησοῦ Χριστοῦ· ὡς ἐστι πάντων Κόρις.

The word which God sent unto the children of Israel, • preaching peace by Jesus Christ: • (he is Lord of all:)

- See on Luke ii. ver. 14. clause 2.
• See on Luke ii. ver. 11. clause 3.

VER. 37.

Ἦμας οἴδατε τὸ γενόμενον ἡμᾶ καθ' ὅλης τῆς Ἰουδαίας, ἀρχόμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ἃ ἐκήρυξεν Ἰωάννης.

That word, I say, ye know, which was published throughout all Judæa, and begun from Galilee, • after the baptism which John preached;

- See on Matt. iii. ver. 1, 2. 6.

VER. 38.

Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃς ἔρχισεν αὐτὸν ἡ ἁγίῳ Πνεύματι λόγῳ καὶ δυνάμει, ὃς ἐπέδωκεν εὐαγγελίῳ καὶ ἰάματα πάσης τῆς καταδουλωτηκῆς ἀπὸ τοῦ διαβόλου, ἔτι ἡ ἁγίῳ ἦν μετ' αὐτοῦ.

• How God anointed • Jesus of Nazareth • with the Holy Ghost and with power: • who went about doing good, and healing all that were oppressed of the devil: • for God was with him.

- See on Luke iv. ver. 18. clause 2.
• See on Matt. ii. ver. 23.

- See on Matt. iii. ver. 16.
• See on Matt. iv. ver. 23, 24.
• See on John iii. ver. 2. clause 2.

VER. 39.

Καὶ ἡμεῖς ὁμολογῶμεν πάντων ὃν ἐποίησεν ἢ ἐν τῇ γῆ τῶν Ἰουδαίων καὶ ἢ ἐν Ἱερουσαλὴμ· ὃν ἀντίλον κρεμάσαντες ἐπὶ ξύλου.

• And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; • whom they slew and hanged on a tree:

- See on Luke xxiv. ver. 48.
• See on Matt. xxvii. ver. 35. clause 1.

VER. 40.

Ταῦτα ἡ ἁγίῳ ἔγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδειξεν αὐτὸν ἑμφανῶς γινώσκειν.

• Him God raised up the third day, • and showed him openly;

- See on chap. ii. ver. 24. clause 1.
• See on chap. i. ver. 3.

VER. 41.

Οὐ παντὶ τῷ λαῷ, ἀλλὰ μετῆνοι τοῖς προεπιλεγμένοις ἀπὸ τοῦ Θεοῦ, ἡμῶν, ὅτινες συνελέγησαν καὶ συνετίθησαν αὐτῷ, μετὰ τὸ ἀναστήθαι αὐτὸν ἐκ νεκρῶν.

Not to all the people, • but unto witnesses chosen before of God, • even to us, who did eat and drink with him after he rose from the dead.

- See on Luke xxiv. ver. 48.
• See on chap. i. ver. 3.

VER. 42.

Καὶ παρηγγύηκεν ἡμῶν κηρύξαι τῷ λαῷ, καὶ διαμαρτυρεῖσθαι ἔτι αὐτὸς ἔστιν ἡ ἀκριβὴς ἰσὺς τοῦ Θεοῦ καὶ κηρύττειν καὶ κηρύττειν.

• And he commanded us to preach unto the people, • and to testify that it is he which was ordained of God to be the Judge of quick and dead.

- See on Matt. xxviii. ver. 19. clause 1.
• See on John v. ver. 22.

VER. 43.

Ταῦτα πάντες οἱ προφῆται μαρτυροῦσιν, ἵνα ἀφαιρῶν ἁμαρτιῶν λαβῆν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστωσάντα εἰς αὐτόν.

• To him give • all the prophets witness, that through his name whosoever be-

liveth in him shall receive remission of sins.

- ^a See on Luke xxiv. ver. 44.
- ^b See on Mark xvi. ver. 16. clause 1.

VER. 44.

Ἐτι λαλοῦντες τοῦ Πέτρου τὰ ῥήματα αὐτοῦ, ἐπίπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

- ^a See on chap. ii. ver. 33. clause 3.

VER. 45.

Καὶ ἤβουσαν οἱ ἐκ περιτομῆς πιστοὶ δοῦν ὑμῶν τῶ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκλίνεται.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

- ^a See on Matt. xii. ver. 18. clause 5.
- ^b See on John vii. ver. 39. clause 1.

VER. 46.

Ἦκουσ γὰρ αὐτοῦ λαλοῦντος ᾠδόντων, καὶ μεγαλυνόντων τὸ θεόν. Τότε ἀπεκρίθη ὁ Πέτρος·

For they heard them speak with tongues, and magnify God. Then answered Peter,

- ^a See on chap. ii. ver. 4. clause 2.

VER. 47.

Μήτις τὸ ἕλκειν κολύβια, ἀνελά τινε, τοῦ μὴ βαπτισθῆναι πνεύματι, αἴτιον τὸ Πνεῦμα τὸ ἅγιον ἵδωσιν καθὼς καὶ ἡμεῖς;

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

VER. 48.

Προέταξέ τι αὐτοῖς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἰσχυμέναι ἡμῶν τινε.

And he commanded them to be baptized in the name of the Lord. Then prayed they him to say certain things.

Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of

the Holy Ghost. Acts ii. 38. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus, viii. 16. When they heard this, they were baptized in the name of the Lord Jesus, xii. 5. Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Rom. vi. 3. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27.

CHAP. XL—VER. 1.

Ἦκουσας δὲ οἱ ἀρχιερεῖς καὶ ὁ ἱερεὺς οἱ ἦσαν κατὰ τὸν Ἰουδαϊσμόν, ἦτι καὶ ἐπὶ τοῦ Ἰερουσαλῆμοσ ἐπὶ λαλοῦσ τοῦ θεοῦ.

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

- ^a See on Matt. xii. ver. 18. clause 5.

VER. 2.

Καὶ ἔτι ἀνοῖσα Πέτροσ εἰς Ἱερουσαλὴμ, διαμνησθετοσ ἐπὶσ αὐτῶν οἱ ἐκ περιτομῆσ.

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

VER. 3.

Ἀγωνισασ· Ὅτι ἐπὶσ ἀνθρώποσ ἠνεπίσθησ ἔχοντασ ἀνομιὰσ, καὶ ἐσφραγισσ αἰσίνεσ.

Saying, These wentest in to men uncircumcised, and didst eat with them.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, Acts x. 28.

VER. 4.

Ἀρξάμενοσ δὲ ὁ Πέτροσ ἔλεγκεν αὐτοῖσ καθήκον, λέγων·

But Peter rehearsed the matter from the beginning, and expounded it by verses unto them, saying,

VER. 5.

Ἐγὼ ἦμην ἐν πόλει Ἰσσημ προσκείμενοσ· καὶ εἶδον ἐν ἑσπέρῃ ἄνεμοσ, καταβῆναι εὐσθῆσ ἐν ᾧ ἦσαν μέγιστοσ τίσ σφραγισσ ἀγγέλσ, καθήμενοσ ἐν τῷ αἵματι καὶ ἔδωκ ἄγγελσ ἡρώδ.

I was in the city of Joppa praying: and in a trance I saw a vision. A certain vessel descended, as it had been a great

that, let down from heaven by four corners; and it came unto me:

^a See chap. x. ver. 9—14.

VER. 6.

Εἰς τὴν ὄψιν μου ἑώρακα καὶ ἄλλοι τὰ τετραπόδα τῆς γῆς, καὶ τὰ θύρα, καὶ τὰ ἱερέα, καὶ τὰ πτερόα τοῦ οὐρανοῦ.

Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and souls of the air.

VER. 7.

Ἦκουσα δὲ φωνῆς λεγούσης μοι Ἄναστας Πέτρο, σῶμα καὶ φύλα.

And I heard a voice saying unto me, Arise, Peter; slay and eat.

VER. 8.

Ἐγὼ δὲ λέγωνταί μοι, Κύριε ἔτι πῶς ποτε ἢ ἀκαθάρτων αἰδούντων εισέλθων εἰς τὸ στόμα μου.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

VER. 9.

Ἄπειπλόν μοι φωνὴ ἐν διαστήσει ἐκ τοῦ οὐρανοῦ Ἄ ὁ Θεὸς καθάρσας, σὸ μὴ κοινού.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

VER. 10.

Ταῦτο δὲ ἐγένετο ἐπὶ τριῶν καὶ ὡδὴν ἀποκλήσθη ἕκαστος εἰς τοὺς οὐρανούς.

And this was done three times; and all were drawn up again into heaven.

VER. 11.

Καὶ ἰδοὺ, ἔφασκεν τοῖς ἀδελφοῖς καθίστασθαι ἐπὶ τὸ δάσος ἐν ᾧ ἔγωγε, ἀποκλήσθη δὲ ἐκ Καισαρείας πρὸς με.

And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

VER. 12.

Ἐγὼ δὲ μοι τὸ Πνεῦμα ἀνομιθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἡμῶν καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εὐεβδόμημα εἰς τὸν οἶκον τοῦ ἀδελφοῦ.

And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

VER. 13.

Ἀπέστειλέ μοι ἑμὴν οὐκ οἶδον τὸν ἀγγέλου ἐν τῷ οἴκῳ αὐτοῦ σταθῆναι καὶ εὐεβδόμημα αὐτῷ Ἀπέστειλεν εἰς Ἰόππην ἄγγελος, καὶ μετέσπεμψεν Σίμωνα τὸν ἐπισημαζόμενον Πέτρον,

And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

VER. 14.

Ὃς λαλήσει ἡμῶν πρὸς σὲ, ἐν ᾧ σὸ σῶμα σὸ καὶ πᾶς ὁ οἶκος σου.

Who shall tell thee words, whereby thou and all thy house shall be saved.

VER. 15.

Ἐν δὲ τῷ ἔρχεσθαι με λαλήσας, ἐπέστη τὸ Πνεῦμα τὸ ἅγιον ἐν αὐτοῖς, ἔσπεμψεν καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

VER. 16.

Ἐμνήσθην δὲ τοῦ ἡμῶν Κυρίου, ὃς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ἕδωκεν, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ.

^a Then remembered I the word of the Lord, how that he said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost.

^b See on John xiv. ver. 26. clause 4.

^c For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence, Acts i. 5.

^d See on Matt. iii. ver. 11. clause 3.

VER. 17.

Εἰ αὖτὸν τὸν ἅγιον ἔδωκεν ἡμῶν εἰς Θεὸν, ὃς καὶ ἡμῶν, κενώσασθαι ἐπὶ τοῦ Κύριου Ἰησοῦ Χριστοῦ, ἡμῶν δὲ τίς ἡμῶν δύναται καλύψαι τὸν Θεόν;

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

VER. 18.

Ἀκούσαντες δὲ ταῦτα, ἐτόχησαν, καὶ ἰδοὺ εὐεβδόμημα ἐν Θεῷ, λέγοντες Ἄρα γε καὶ τοῖς Ἰσραὴλ εἰς Θεὸν τὸν μετέσπεμψεν εἰς ψῆφον.

When they heard these things, they held their peace, and glorified God, say-

A. D. 41.

ACTS XI. 18—27.

A. D. 43.

ing, * Then hath God also to the Gentiles granted repentance unto life.

* See on Matt. xii. ver. 18. clause 5.

VER. 19.

Οἱ μὲν οὖν διασπαρθέντες ἀπὸ τῆς θύλας, τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον εἰς Φοινίκην καὶ Κύπρον καὶ Ἀντιόχειαν, μὴδεὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνοι Ἰουδαίοις.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, * preaching the word to none but unto the Jews only.

* See on chap. viii. ver. 4.

VER. 20.

Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνθρωποι Κύπρου καὶ Κυρηνάιοι, οἵτινες εισιελθόντες εἰς Ἀντιόχειαν, ἠλάλου πρὸς τοὺς Ἑλλημιστάς, εὐαγγελίζεσθαι τὸν Κύριον Ἰησοῦν.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

VER. 21.

Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν ποῦλος τε ἀριθμὸς πιστευόντων ἐπίστρεψεν ἐπὶ τὸν Κύριον.

* And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

* And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him, Luke i. 66.

VER. 22.

Ἡκοῦσθη δὲ ὁ λόγος εἰς τὰ ὄρια τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ: καὶ ἀπέστειλαν Βαρνάβαν διαβῆναι εἰς Ἀντιόχειαν.

Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth * Barnabas, that he should go as far as Antioch.

VER. 23.

* Ὃς παρανοήματος καὶ ἰδὼν τὸν χάριον τοῦ Θεοῦ, ἠγάπη, καὶ παρεκάλει πάντας τῶν προέστων τῆς ἐκκλησίας προσμένειν τῷ Κυρίῳ.

Who, when he came, and had seen the grace of God, was glad, * and exhorted

them all, that with purpose of heart they would cleave unto the Lord.

* See on John viii. ver. 31.

VER. 24.

* Ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστης, καὶ ἐπληθεύθη ὄχλος ἰσχυρὸς τῷ Κυρίῳ.

For he was * a good man, * and full of the Holy Ghost and of faith: and much people was added unto the Lord.

* See on Matt. i. ver. 19. clause 1.

* See on chap. ii. ver. 4. clause 1.

VER. 25.

* Ἐβλέπε δὲ εἰς Τάρσῳ ὁ Βαρνάβας ἐκζητῆσαι Σαῦλον καὶ εὐρῶν αὐτὸν, ἵνασιν αὐτὸν εἰς Ἀντιόχειαν.

Then departed Barnabas to * Tarsus, for to seek Saul:

* Which when the brethren knew, they brought him down to Cessara, and sent him forth to Tarsus, Acts ix. 30.

VER. 26.

* Ἐγένετο δὲ αὐτοῦς ἐκαστὸν ἑοικεῖν ἄλλοις ἐν τῇ ἐκκλησίᾳ, καὶ διέλιξεν ἕκαστος χρηματίζεσθαι τε αὐτῶν ἐν Ἀντιόχειᾳ τοὺς μεθεστῶτας Χριστιανούς.

And when he had found him, he brought him unto Antioch. * And it came to pass, that a whole year they assembled themselves * with the Church, and taught much people. And the disciples were called Christians first in Antioch.

* Or, in the church.

* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation, Gal. ii. 11—13.

VER. 27.

* Ἐν ταῦταις δὲ ταῖς ἡμέραις ἐπέτελε ἀπὸ Ἱερουσαλὴμ προφῆται εἰς Ἀντιόχειαν.

And in these days * came prophets from Jerusalem unto Antioch.

* See on chap. xiii. ver. 1. clause 1.

A. D. 44.

ACTS XI. 28—30.—XII. 1—3.

A. D. 44.

VER. 28.

Ἀγορεύς δὲ εἷς ἐξ αὐτῶν, ἰσχυρῶς,
ἄγους, ἰσχυρῶς, διὰ τοῦ Πνεύματος, ἡ-
μῶν μίαν μάλλιν ἰσοῦσαι ἐφ' ἧσαν τὴν
ἀκαμίαν ἰσως καὶ ἕτερον ἐπὶ Κλαυδίου
Καίσαρος.

And there stood up one of them named
Agabus, and signified by the spirit that
there should be great dearth throughout
all the world: which came to pass in the
days of Claudius Caesar.

VER. 29.

Τῶν δὲ μαθητῶν, καθὼς ἕκαστός τις,
ἤμωσαν ἑαυτοὺς αὐτῶν εἰς διακοίνας πέμψαι
τοὺς κατοικοῦντων ἐν τῇ Ἰουδαίᾳ ἀδελφούς·

Then the disciples, every man accord-
ing to his ability, determined to send re-
lief unto the brethren which dwell in
Judaea:

VER. 30.

Ὁ καὶ ἔβρισαν, ἀποσταλάσαντες πρὸς
τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβου καὶ
Σαύλου.

Which also they did, and sent it to
the elders by the hands of Barnabas
and Saul.

And when they had ordained
them elders in every Church, and had
prayed with fasting, they commended
them to the Lord, on whom they be-
lieved, Acts xiv. 23. And from Miletus
he sent to Ephesus, and called the
elders of the Church, xx. 17. Take
heed therefore unto yourselves, and
to all the flock, over the which the
Holy Ghost hath made you overseers,
to feed the Church of God, which he
hath purchased with his own blood, 28.
This is a true saying, If a man desire
the office of a bishop, he desireth a
good work. A bishop then must be
blameless, the husband of one wife,
vigilant, sober, of good behaviour,
given to hospitality, apt to teach:
Not given to wine, no striker, not
greedy of filthy lucre; but patient,
not a brawler, not covetous; One that
ruleth well his own house, having his
children in subjection with all gravity;
(For if a man know not how to rule
his own house, how shall he take care
of the Church of God?) Not a novice,
lest being lifted up with pride he fall
into the condemnation of the devil.
Moreover he must have a good report
of them which are without; lest he fall
into reproach, and the snare of

the devil, 1 Tim. iii. 1—7. Let the
elders that rule well be counted wor-
thy of double honour, especially they
who labour in the word and doctrine.
For the Scripture saith, Thou shalt not
muzzle the ox that treadeth out the
corn: And, The labourer is worthy of
his reward. Against an elder receive
not an accusation, but before two or
three witnesses, v. 17—19. For this
cause left I thee in Crete, that thou
shouldest set in order the things that
are wanting, and ordain elders in
every city, as I had appointed thee:
If any be blameless, the husband of
one wife, having faithful children, not
accused of riot, or unruly. For a
bishop must be blameless, as the stew-
ard of God; not self-willed, not soon
angry, not given to wine, no striker,
not given to filthy lucre; But a lover
of hospitality, a lover of good men,
sober, just, holy, temperate: Holding
fast the faithful word, as he hath been
taught, that he may be able by sound
doctrine both to exhort and to con-
vince the gainsayers, Titus i. 5—9.
The elders which are among you I
exhort, who am also an elder and a
witness of the sufferings of Christ,
and also a partaker of the glory that
shall be revealed: Feed the flock of
God which is among you, taking the
oversight thereof, not by constraint, but
willingly; not for filthy lucre, but of a
ready mind: Neither as being lords
over God's heritage, but being ensam-
ples to the flock, 1 Pet. v. 1—3.

CHAP. XII.—VER. 1.

Κατ' ἐξέστη δὲ τὸν καιρὸν ἐπέβησαν
Ἡρόδης ὁ βασιλεὺς τὰς χεῖρας καὶ ἀπέ-
στενεν τὸν ἀπὸ τῆς ἐκκλησίας.

Now about that time, Herod the king
stretched forth his hands, to vex cer-
tain of the Church.

Or, began.

VER. 2.

Ἀπίλλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάν-
νου, μαχαίρῃ.

And he killed James the brother of
John with the sword.

See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ἰδὼν ὅτι ἀρεστὸν ἔστι τοῖς Ἰουδαί-
οις, προσέβητο συλλαβεῖν καὶ Πέτρον (ὅταν δὲ
ἦν ἡμέρας τῶν δέξιναι.)

A. D. 44.

ACTS XII. 8—12.

A. D. 44.

And because he saw it pleased the Jews, he proceeded further to take Peter also.

(^a Then were the days of unleavened bread.)

^a See on Matt. xxvi. ver. 2. clause 2

VER. 4.

Ἐν καὶ νύκτας ἴδον εἰς φυλακὴν, παραδοὺς τίστασι τετραδίου στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀπαγαγεῖν αὐτὸν τῷ λαῷ.

And when he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

^a See on Matt. xxiv. ver. 9.

VER. 5.

Ὁ μὲν οὖν Πέτρος ἐτηρέτο ἐν τῇ φυλακῇ προσευχῆ δι' ἡμετέρας νυκτῶν ἕκαστος ἕκαστος πρὸς τὸν Θεὸν ἰσθῆ αὐτοῦ.

Peter therefore was kept in prison; ^a but ^a prayer was made without ceasing of the Church unto God for him.

^a Or, instant and earnest prayer was made.

^a See on Luke xviii. ver. 1.

VER. 6.

Ὅσα δὲ ἤματι αὐτὸν ἀπεράγει ὁ Ἡρῶδης, τῆ νυκτὸς ἐκείνης ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδομένης ἀπόρουσι δουρ, φύλαξις τε πρὸ τῆς θύρας ἐτήρειον τὴν φυλακὴν.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, ^a bound with two chains: and the keepers before the door kept the prison.

^a Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not, John xxi. 18.

VER. 7.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἔστη, καὶ φῶς ἤλαμψεν ἐν τῷ οὐρανῷ· πατάξας δὲ τὸν πλάταν τῷ Πέτρῳ, ἤγειρεν αὐτὸν, λέγων Ἀνάστα ἐν τάχει. Καὶ ἐξέβησεν αὐτοῦ ἀλίστους ἐκ τῶν χειρῶν.

^a And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the

side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

^a And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 18, 19.

VER. 8.

Ἐβί τι ὁ ἄγγελος πρὸς αὐτὸν Παρήξουαι, καὶ ἰπάδουαι τὰ σκελετά σου. Ἐρούουσι δὲ αὐτῷ καὶ λέγου αὐτῷ Περθεκαλοὺ τὸ ἡμέτερον σου, καὶ ἀπαγαγεῖν σοι.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

VER. 9.

Καὶ ἔβησεν ἡκολούθει αὐτῷ, καὶ εἰς ἤδου ἐπι ἀλευεῖ ἵστυ τὸ γόμφου καὶ τοῦ ἄγγελου, ἰδοὺ δὲ ἔραμα βλάστη.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

VER. 10.

Διαβήτης δὲ πρῶτον φυλακῆν καὶ θύρας, ἔβησεν ἐπὶ τὴν πόλιν τὴν εἰσόδου, τὴν φέρουσαν εἰς τὴν πόλιν, ἕως αὐτομάτης ἐπέχθη αὐτοῖς· καὶ ἔβησθη; ἀπῶδουσι ἡμῶν μίαν, καὶ εὐθὺς ἀπίστυ ὁ ἄγγελος εἰς αὐτοῦ.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

VER. 11.

Καὶ ὁ Πέτρος, γομφῶν ἐν ἑαυτῷ, ὤσων ἴδου αὐτῷ· ὅτι ἐξῆρηται εἰς χεῖρας τοῦ ἄγγελου αὐτοῦ, καὶ ἐξήλασεν με ἐκ χειρῶν Ἡρῶδου, καὶ ἴστυ τῆ ἀπορεύσεως τοῦ λαοῦ τῶν Ἰουδαίων.

And when Peter was come to himself, he said, Now I know of a certainty, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews of the Jews.

VER. 12.

Συνιδὸν τε ἔβησεν ἐπὶ τὴν οἶκον Μαρκίου τῆς μητρὸς Ἰωάννου, τοῦ ἑσκαμαρωμένου

A. D. 44.

ACTS XII 12-23.

A. D. 44.

ἀλέων, οὗ ἵσως ἕσσοι συναθροισαίην καὶ προσευχόμενοι.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

* See ver. 5.

VER. 13.

Κρούσας δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε καιδέσκη Ἰθακίονα, ὀνόματι ῥόδη.

And as Peter knocked at the door of the gate, a damsel came to *hearthen, named Rhoda.

* Or, ask who was there.

VER. 14.

Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρῆς οἷα ἐκείνη τὴν πυλῶνα, ἀνεκράξατο καὶ ἀπέγγειλεν ἰσχυρῶς τὸν Πέτρον πρὸ τοῦ πυλῶνος.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

VER. 15.

Οἱ δὲ πρὸς αὐτὴν εἶπεν Μαίρη. Ἡ δὲ δισχισμένον ὄψεαι ἔχειν. Οἱ δὲ ἔλεγον Ὁ ἄγγελος αὐτοῦ ἴσθι.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

VER. 16.

Ὁ δὲ Πέτρος ἐπέμεινε κρούων ἀναίματα δὲ εἶδεν αὐτὸν, καὶ ἐξέστησεν.

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

VER. 17.

Καταστάσας δὲ αὐτοὺς τῇ χειρὶ στήθη, διαγόραστο αὐτοῖς, ὡς ἂν Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς· εἶπεν δὲ Ἀπαγγέλου ἴσθε καὶ τοῖς ἀδελφοῖς πάντων. Καὶ ἔβησαν ἑταίροισι εἰς ἕτερον τόπον.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. * And he departed, and went into another place.

* See on Matt. x. ver. 23. clause 1.

VER. 18.

Γνωρίσας δὲ ἡμέρας, ὅτι παράκλησις αἰχῆς ἦν ἐν τοῖς στρατιώταις, τί ἄρα εἰ Πέτρος βίβητο.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

VER. 19.

Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εἶδόν, ἀπακρίνας τοὺς φύλακας, ἐπέταξε ἀπαχθῆναι· καὶ κατέβη ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διῆμεινεν.

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

VER. 20.

Ἦν δὲ Ἡρώδης θυμωμένος τῶν Τυρίων καὶ Σιδωνίων ἰεροδουλῶν διὰ παρῶσαν πρὸς αὐτὸν, καὶ πύκνους Βλάστου, τὸν βασιλεῦς τοῦ βασιλείου, ἤκουον ἀφ' οὗ τὸ τρίφασθαι αὐτῶν τὴν χώραν ἀπὸ τοῦ βασιλείου.

And Herod * was highly displeased with them * of Tyre and Sidon: but they came with one accord to the king, and, having made Blastus t the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

* Or, bare an hostile mind, intending war.

† Gr. that was over the king's bed-chamber.

* See on Matt. xi. ver. 22. clause 2.

VER. 21.

Ταυτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδύσας ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἰδομύθη πρὸς αὐτοὺς.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

VER. 22.

Ὁ δὲ θῆμος ἐσπεφάνη· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

VER. 23.

Πλασσομένη δὲ ἐπέταξεν αὐτοῖς ἄγγελος Κυρίου ἀπὸ ἄνω εἶπεν τὴν βίβην τῷ Θεῷ· καὶ γρηγορῶς ἐπαυκώθησαν, ἐξέβησαν.

A. D. 44.

ACTS XIII. 23—25.—XIII. 1, 2.

A. D. 46.

^a And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

^a And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword, § Chron. xxiii. 21. Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas, 6—8.

VER. 24.

Ὁ δὲ λόγος τοῦ Θεοῦ ἤρθαν καὶ ἐπλαθύνθη.

^a But the word of God grew and multiplied.

^b See on chap. vi. ver. 7. clause 1.

VER. 25.

Βαρνάβης δὲ καὶ Σαῦλος ἐπέστρεψαν ἐξ Ἱερουσαλῆμ, ἀπλοῦντες τὴν Συρίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθῆντα Μάρκον.

^a And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ^b ministry, and took with them ^b John, whose surname was Mark.

^c Or, charge.

^a Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Which also they did, and sent it to the elders by the hands of Barnabas and Saul, Acts xi. 29, 30.

^b And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, ver. 12.

CHAP. XIII.—VER. 1.

Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὸ ὄνομα Ἰουδαίου ἀρεθῆται καὶ Διδύμου, ἔ, τὸ Βαρνάβης καὶ Σιμῶν ὁ καλεόμενος Νίγερ, καὶ Λούκιος ὁ Κυρηνεὺς, Μανᾶν τὸν Ἡρώδου τοῦ τετραρχοῦ σίτροφο, καὶ Σαῦλος.

Now there were in the church that was at Antioch, ^a certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ^b which had been brought up with Herod the tetrarch, and Saul.

^c Or, Herod's foster-brother.

^a And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also, xv. 35. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6, 7. Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 27, 28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 2.

Ἀπαιτηροῦντες δὲ αὐτῶν τῷ Κυρίῳ καὶ ποσειδῶνται, εἰς τὸ Πνεῦμα τὸ ἕως ἄφρονταί με τὸν τὸ Βαρνάβου καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέλευται αὐτοῖς.

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As they ministered to the Lord ^a and fasted, ^b the Holy Ghost said, ^c Separate me Barnabas and Saul ^d for the work whereunto I have called them.

^a See on Matt. vi. ver. 16. clause 1.

^b See on chap. viii. ver. 29.

^c And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine, Numb. viii. 13, 14. Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, Rom. i. 1. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision, Gal. ii. 8, 9.

^d See on Matt. ix. ver. 38. clause 3.

VER. 3.

Τότε νηστεύσαντες και προσευξάμενοι, και ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν·

^a And when they had fasted and prayed, and laid their hands on them, they sent them away.

^a See on chap. vi. ver. 6.

VER. 4.

Οὗτοι μὲν ὄν, ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατέβησαν εἰς τὴν Σαλαμίαν, ἐκείθεν τε ἀπέκλιυσαν εἰς τὴν Κύπρον.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

VER. 5.

Και γενόμενοι ἐν Σαλαμῶνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶπον δὲ και Ἰωάννη ἰσχυρόταν.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

VER. 6.

Διαβότης δὲ τὴν ὄψον ἔχει Πάφου, εὐφραίνει τινα μέγας ψευδοπροφήτην Ἰουδαίου, ὃ ὄνομα Βαρνάβου,

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And when they had gone through the isle unto Paphos, ^a they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

^a See on chap. viii. ver. 9.

VER. 7.

Ὅτι ἦν ἐν τῷ ἀδελφῷ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· αὐτός προσκαλεσάμενος Βαρνάβαν και Σαῦλον, ἐπιζητήσασιν ἀπάσαι τὸν λόγον τοῦ Θεοῦ.

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

VER. 8.

Ἀθέσφατος δὲ αὐτοῖς Ἐλύμας ὁ μέγας (οὗτος γὰρ μεθελματισμένος τὸ ὄνομα αὐτοῦ) ζητῶν διαστρίψαι τὸν ἀδελφον ἀπὸ τῆς πίστεως.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

VER. 9.

Σαῦλος δὲ (ὁ και Παῦλος) πλησθεὶς πνεύματος ἁγίου, και ἀπηύχεας εἰς αὐτὸν,

Then Saul, (who also is called Paul,) ^a filled with the Holy Ghost, set his eyes on him,

^a See on chap. ii. ver. 4. clause 1.

VER. 10.

Εἶπεν ὁ πλῆρης παντὸς δόλου και πάσης μαδουρίας, υἱὸς διαβόλου, ἐχθρὸς πάσης δικαιοσύνης, οὐ καύση διαστρίψων τὰς ἰδοὺς Κυρίου τὰς οὐδίας;

And said, O full of all subtilty and all mischief, ^a thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

^a See on John viii. ver. 38. clause 2.

VER. 11.

Και τὸν ἰδὼν, χεῖρ τοῦ Κυρίου ἐπὶ σὶ και ἰση τυφλὸς, μεθ βλεψῶν τὸν ἄλιον ἔχει καιρῷ. Παρεκτρέμα δὲ ἐπέπεσον ἐπ' αὐτὸν ἄχλις και σκότος και περιέχον ἕστηκε χειραγωγός.

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

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VER. 12.

Τότε ἰδὼν ὁ ἀδελφεὸς τὸ γινώσκων, ἐπίστατον, ἐκπλασσομένης ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

VER. 13.

Ἀναστάντις δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ἰστορήσας εἰς Ἱερουσόλυμα.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

^a And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work, Acts xv. 37, 38.

VER. 14.

Αὐτοὶ δὲ διαλθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εὐαγγελίζοντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἕδισσαν.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

VER. 15.

Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ βιβλίου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε.

^a And after the reading of the law, and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

^a For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day, Acts xv. 21. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he

found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him, Luke iv. 16—20.

VER. 16.

Ἀναστὰς δὲ Παῦλος, καὶ καταστῆρας τῇ χειρὶ, εἶπεν Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε.

Then Paul stood up, and bowing with his hand said, Men of Israel, and ye that fear God, give audience.

VER. 17.

Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξήλεγεν τοὺς πατέρας ὑμῶν, καὶ τὸν λαὸν ὤψων ἐν τῇ κενουμένῃ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχυῖνος ἠψάλευ ἔξηγαγε αὐτοὺς ἐξ αὐτῆς.

^a The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

^a See on chap. vii. ver. 2, 3.

^b Thy fathers went down into Egypt with three score and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude, Deut. x. 22. Israel also came into Egypt, and Jacob sojourned in the land of Ham. And he increased his people greatly, and made them stronger than their enemies, Psal. cv. 23, 24. Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LoRD went out from the land of Egypt. It is a night to be much observed unto the LoRD for bringing them out from the land of Egypt; this is that night of the LoRD to be observed of all the children of Israel in their generations, Exod. xii. 40—42.

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VER. 18.

Καὶ ἐς τεσσαράκοντα ἔτη ἐτροφέησεν αὐτοὺς ἐν τῇ ἐρήμῳ.

^aAnd about the time of forty years ^bsuffered he their manners in the wilderness.

^cGr. ἐτροφέησεν, perhaps for ἐτροφέησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child, Deut. i. 31, according to the LXX. and so Chrysostom.

^dSee on chap. vii. ver. 36. clause 2.

VER. 19.

Καὶ κατέλιπεν Ἰσραὴλ ἐν γῆ Χαναάν, κατακληθέντων αὐτοῖς τὴν γῆν αὐτῶν.

^aAnd when he had destroyed seven nations in the land of Chanaan, ^bhe divided their land to them by lot.

^cWhen the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut vii. 1. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hivites, and the Jebusites; and I delivered them into your hand, Josh. xxiv. 11.

^dSee on chap. vii. ver. 45. clause 2.

VER. 20.

Καὶ μετὰ ταῦτα, ἐς ἑξήκοντα τετρακοσίαις καὶ πενήκοντα, ἴδμεν ἡμέρας ἔως Σαμουὴλ τοῦ προφήτου.

^aAnd after that he gave unto them judges about the space of four hundred and fifty years, ^buntil Samuel the prophet.

^cNevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them

up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them, Judg. ii. 16—18.

^dAnd Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD, 1 Sam. iii. 19—21.

VER. 21.

Καὶ οὕτως ἤρθεσαν, Σαούλ, καὶ ἴδμεν αὐτοὺς ὁ θεὸς τὴν Σαούλ υἱὸν Κίς, ἰσθῆς ἐκ φυλῆς Βενιαμίν, ἐν τεσσαράκοντα.

^aAnd afterward they desired a king: ^band God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years.

^cThen all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations, 1 Sam. viii. 4, 5.

^dAnd when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken; and when they sought him, he could not be found. Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king! 1 Sam. x. 20—24. And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of

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peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly, xi. 15.

VER. 22.

Καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῦς τὸν Δαβὶδ, εἰς βασιλείαν, ἧ καὶ εἶπε μαρτυρήσας· Εὐρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἄνθρωπον κατὰ τὴν καρδίαν μου, ὃς καίωσι πάντα τὰ βουλήματά μου.

^a And when he had removed him, ^b he raised up unto them David to be their king; ^c to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

^a And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee, 1 Sam. xiii. 13, 14. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments, xii. 10, 11. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David, xviii. 16, 17.

^b And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah, 13. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That

the men of Jabesh-gilead were they that buried Saul, 2 Sam. ii. 4.

^c But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee, 1 Sam. xiii. 14.

VER. 23.

Τούτου ἡ θεοὸς πρὸ τοῦ ἐπισημεῖν αὐτὸν ἠπαγγέλλαν ἤγειρε τῷ Ἰσραὴλ τωτὸς, Ἰησοῦν.

^a Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

^a See on Matt. i. ver. 1. clause 2.

VER. 24.

Προκαρῶσαντος Ἰωάννου πρὸ πρῶτον τῆς ἐλευθερίας αὐτοῦ βεβαπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.

^a When John had first preached before his coming ^b the baptism of repentance to all the people of Israel.

^a See on Matt. iii. ver. 1. clauses 2, 3.

^b See on Matt. iii. ver. 2. 6. 8.

VER. 25.

Ὡς δὲ ἐπλήρου ἡ ἰουδαία τὸ ἔργον, ἔλεγε· τίνα μὲ ἰσοποιεῖτε εἰς; οὐκ εἰμι ἕγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμοῦ, ὃ καὶ εἰμι ἄξιός τοῦ ἰσθμοῦ τῶν ποδῶν ἰαῶν.

^a And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

^a See on John i. ver. 20.

VER. 26.

Ἄνδρες ἀδελφοί, υἱὸς γένους Ἀβραάμ, καὶ οἱ ἐν ἡμῖν φοβούμενοι τὸ θεῖον, ἰσθμὸς ἡ λέξις τῆς σωτηρίας ταύτης ἀπεστάλη.

Men and brethren, ^a children of the stock of Abraham, and whatsoever among you feareth God, to you is ^b the word of this salvation sent.

^a See on Matt. iii. ver. 9. clause 2.

^b The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every

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one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13.

VER. 27.

Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἀρχόντες αὐτῶν, τῶν προφητῶν, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινώσκοντας, κηρύττοντες, ἔκληρονόμοι,

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

^a See on John i. ver. 10. clause 3.

^b See on Luke xxiv. ver. 44.

^c See on ver. 15.

VER. 28.

Καὶ μηδὲν αἰτίαν θανάτου εὐρόντες, ἤθεσαντο Πιλάτῳ ἀναρῆθαι αὐτόν.

And though they found no cause of death in him, yet desired they Pilate that he should be slain.

^a See on Matt. xxvii. ver. 23—26.

VER. 29.

Ὡς δὲ ἐτίθεισαν ἄνακτα τὰ περὶ αὐτοῦ γεγραμμένα, καθυλόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

^a See on Luke xxiv. ver. 44. clause 1.

^b See on Matt. xxvii. ver. 60.

VER. 30.

Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.

But God raised him from the dead:

^a See on chap. ii. ver. 24. clause 1.

VER. 31.

Ὃς ἐφθην ἐπὶ ἡμέρας πλείους τοῖς συναρᾶσιν αὐτῶ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, ὅστις εἶμι μάρτυρες αὐτοῦ πρὸς τὸν λαόν·

^a And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

^a See on chap. i. ver. 3.

^b See on Luke xxiv. ver. 48.

VER. 32.

Καὶ ἡμεῖς ἡμᾶς εὐαγγελίζομεθα τὸν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταῦτα ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέλει αὐτῶν ἡμῶν, ἀναστήσας Ἰησοῦν.

And we declare unto you glad tidings, how that the promise which was made unto the fathers,

^a See on Luke ii. ver. 10. clause 1.

^b See on Matt. xi. ver. 3.

VER. 33.

Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γεγραπται· ῥίψ μου εἰ σὺ, ἐγὼ σήμερον γένημαι σκ.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

VER. 34.

Ὅτι δὲ ἀπέτασεν αὐτὸν ἐκ νεκρῶν, μακρῶν μὲλλοντα ἐπιστρέφειν εἰς διαφθοράν, οὕτως εἶπεν· Ὅτι ἴδωσ ἡμῶν τὰ ὄσια Δαβὶδ τὰ πιστά.

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

^a Gr. τὰ ὄσια, holy, or, just things; which word the LXX. both in Isa. lv. 3. and in many others, use for that which is in the Hebrew, mercies.

^a Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9.

^b Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people, Isa. lv. 3, 4.

^c See on Matt. i. ver. 1. clause 2.

VER. 35.

Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ θέσεις τὸν ἱεὺν σου ἰδίῳ διαφθορᾷ.

Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 36.

Δαδιδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπερτίσας τῷ τοῦ Θεοῦ βουλή, ἐκνήθη, καὶ ἀποτίθη ἀπὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθορᾷ.

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Or, in his own age served the will of God.

VER. 37.

Ὁν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθορᾷ.

But he, whom God raised again, saw no corruption.

See on chap. ii. ver. 24. clause 1.

VER. 38.

Γνωστὸν οὖν ἔστω ὑμῶν, ἀδελφοί ἀδελφοί, ὅτι διὰ τούτου ἠκούσθη ἀπαρχῶν καταγγέλλεσθαι,

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

See on Mark xvi. ver. 16. clause 1.

VER. 39.

Καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως, δικαιώθητε, ἐν τούτῳ νόμῳ δὲ πιστώσεων δικαιώθητε.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one, Rom. iii. 9, 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, 20. For the law of the Spirit of

life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 2—4. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, Gal. ii. 16. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, iii. 10—12. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11.

VER. 40.

Βλέψετε οὖν μὴ ἐπιλάβη ἐφ' ὑμᾶς τίς ἀρχαίων ἐν ταῖς ἀρχαῖς·

Beware therefore, lest that come upon you, which is spoken of in the prophets;

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 14. Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you, Heb. i. 5.

VER. 41.

Ἴδετε οἱ καταφρονεῖτε, καὶ θαυμάσετε, καὶ ἀρνησθήσεσθε ὅτι ἔργον ἐστὶν ἐργάζεσθαι ἐν ταῖς ἀρχαῖς ὑμῶν, ἔργον δὲ οὐ μὴ πιστώσεσθε, ἵνα τις ἐπιληθῆται ὑμῶν.

Behold, ye despisers, and wonder, and perish: for I work a work in your

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days, a work which ye shall in no wise believe, though a man declare it unto you.

^a Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof; Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 34—37. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. Wherefore hear the word of the Lord, ye scornful men, and rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be dissolved, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed

is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act, xxviii. 14—21.

VER. 42.

ἔξήντησαν δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρακάλουν τὰ ἔθνη εἰς τὸ μεταθεῖν σάββατον λαλεῖσθαι αὐτοῖς τὰ ῥήματα ταῦτα.

And when the Jews were gone out of the synagogue, ^a the Gentiles besought that these words might be preached to them ^b the next sabbath.

^a Gr. in the week between; or, in the sabbath between.

^b See on Matt. xix. ver. 30.

VER. 43.

αὐθιῶσαι δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλὰ τῶν Ἰουδαίων καὶ τῶν σινομιμαίων προσελύτουν τὸ Παῦλον καὶ τὸ Βαρνάβαν· ὅτι οὗτοι κηρύττειν αὐτοῖς, ἐπιπέθον αὐτοῖς ἐκκεῖθεν τῆ χάριτος τοῦ Θεοῦ.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, ^a persuaded them to continue ^b in the grace of God.

^a See on John viii. ver. 31.

^b By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace, Gal. v. 4. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 1 Pet. v. 12.

VER. 44.

τῷ δὲ ἑρχομένῳ σάββατῳ οὐκ ἔβαν πάσα ἡ πόλις συνῆλθε ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

And the next sabbath day came almost the whole city together to hear the word of God.

VER. 45.

ἴδοντες δὲ οἱ Ἰουδαῖοι τοὺς ἔθλους, ἐκλήθευσαν Ζήλουν, καὶ ἀντίλεγον τοῖς ἑσθῶ.

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τοῦ Παύλου λεγομένους, ἀντιλέγοντας καὶ βλασφημοῦντες.

^a But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

^a LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isā. xxvi. 11. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, Matt. xxiii. 13.

VER. 46.

Παθησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῶν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπεωθέσθη αὐτὸν, καὶ οὐκ εἴη οὐκ ἐξήκει αὐτοῖς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

Then Paul and Barnabas waxed bold, and said, ^a It was necessary that the word of God should first have been spoken to you: ^b but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

^a See on Matt. x. ver. 6. clause 1.

^b And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles, Acts xviii. 6.

VER. 47

Ὅσῳ γὰρ ἐντίταλται ἡμῖν ὁ Κύριος· τίθειμάς σε εἰς φῶς ἔθνων, τοῦ εἰπῆσαι σε εἰς εσθριανὴν ἕως ἰσχύατος τῆς γῆς.

For so hath the Lord commanded us, saying, ^a I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

^a See on Matt. xii. ver. 18. clause 5.

VER. 48.

Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἰδοὺ ἔαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστανται σοὶ ἦσαν τετραμήνους, εἰς ζῶν αἰώνως.

And when the Gentiles heard this,

they were glad, and glorified the word of the Lord: ^a and as many as were ^b ordained to eternal life believed.

^a And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd, John x. 16. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 7. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. But we are bound to give thanks alway to God, for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. See also on John vi. ver. 37. clauses 1, 2.

^b And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening, xxviii. 23. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, Matt. xxviii. 16. The powers that are ordained of God, Rom. xiii. 1.

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VER. 49.

Διέφεργο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας.

And the word of the Lord was published throughout all the region.

VER. 50.

Οἱ δὲ Ἰουδαῖοι παρότρυναν τὰς σεβόμενας γυναῖκας, καὶ τὰς εὐσχημασάς, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.

But the Jews stirred up the devout and honourable women, and the chief men in the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

See on Matt. x. ver. 23. clause 1.

VER. 51.

Οἱ δὲ ἰκτιναζόμενοι τὸν κοικεῖν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.

But they shook off the dust of their feet against them, and came unto Iconium.

See on Matt. x. ver. 14. clause 2.

VER. 52.

Οἱ δὲ μαθηταὶ ἐπληρώοντο χαρᾶς καὶ πνεύματος ἁγίου.

And the disciples were filled with joy, and with the Holy Ghost.

See on Matt. v. ver. 12. clause 1.

See on chap. ii. ver. 4. clause 1.

CHAP. XIV.—VER. 1.

Ἐγένετο δὲ ἐν Ἰκόνιῳ, κατὰ τὸ αὐτὸ εἰσαλθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι ὅτις ἔστι πρῶτισμα Ἰουδαίων τε καὶ Ἑλλήνων πολλῶν.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

VER. 2.

Οἱ δὲ ἀπειθῶντες Ἰουδαῖοι ἐπήγειραν, καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἰθῆν κατὰ τῶν ἀδελφῶν.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

See on chap. xiii. ver. 45.

VER. 3.

Ἰκανὸν μὲν ὦν χρόνον διέτριψαν παρασημαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. See also on Matt. x. ver. 8. clause 1.

VER. 4.

Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ ἡ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, ἡ δὲ σὺν τοῖς ἀποστόλοις.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

VER. 5.

Ὡς δὲ ἐγένετο ἔρημὸν τῶν ἰθῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσὶν αὐτῶν, ἔβρισαν καὶ λιθοβολῆσαι αὐτοὺς,

And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me, 2 Tim. iii. 11.

VER. 6.

Συνιδόντες κατήγγενον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περιχώρον.

They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

See on Matt. x. ver. 23. clause 1.

VER. 7.

Καὶ αὐτοὺς εὐαγγελίζεσθαι.

And there they preached the Gospel.

See on chap. viii. ver. 4.

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VER. 8.

Καί τις ἀσθεὶς ἐν Λύστρῃσιν ἀδύνατος ποιεῖν ἐκείδουσι, χωλὸς ἐν πολλῷ ματρίσιν αὐτοῦ ἐκέρχων, ὃς οὐδέποτε περιεπατήσασκεν·

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

VER. 9.

Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος ἐς ἀπίστας αὐτῶν, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,

The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

• See on Matt. xv. ver. 28. clause 2.

VER. 10.

ἔειπε μεγάλην τῷ φωνῇ· Ἀνάστω· ἐγὼ τοὺς πόδας σου ὄρθω. Καὶ ἤλατο, καὶ περιεπάτει.

• Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

• See on chap. iii. ver. 6. clause 3.

VER. 11.

Οἱ δὲ ὄχλοι, ἰδόντες ὅτι ἐκράναν ὁ Παῦλος, ἐπήρασαν τὴν φωνὴν αὐτοῦ, Λυκαονιστὶ λέγοντας· Οἱ θεοὶ ἐμειωθέντες ἀδελφώματι κατέβησαν πρὸς ἡμᾶς.

And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us, in the likeness of men.

VER. 12.

Ἐκάλεσαν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειθεὶς αὐτὸς ἦν ὁ ἡγεμόμων τοῦ λόγου.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

VER. 13.

Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ἐντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στήμματα ἐπι τοὺς πυλάδας ἐτίθει, σὺν τοῖς ὄχλοις ἔθελε δύναι.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

VER. 14.

Ἀκούσαντες δὲ αἱ ἀσθεταὶ Βαρνάβαν καὶ Παῦλον, διαμείναντες τὰ ἱμάτια αὐτῶν, εὐσεβήσαντες εἰς τὸν ὄχλον, κρῖνοντι,

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

VER. 15.

Καὶ λέγοντες ἄνδρες, τί ταῦτα οὐθεῖς; καὶ ἡμεῖς ἰουδαῖοί ἐσμεν ἰσραήλ, ἀδελφῶνα, εὐαγγελιζόμενοι ἡμᾶς, ἀπὸ τούτων τῶν ματαίων ἐπιστρέψατε ἐπὶ τῷ θεῷ τῷ ζῶντι, ὃς ἐποίησε τὴν οὐρανὸν, καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And saying, Sirs, why do ye thus things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

• They that make a graven image are all of them vanity, and their delectable things shall not profit: and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Isa. xlv. 9, 10. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and his maketh it a god: they fall down; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men; bring it again to mind, O ye transgressors, xlv. 6—8. For the customs of the people are vain: for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe: They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but speak not, Jer. x. 5—8. Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

But they are altogether brutiah and foolish; the stock is a doctrine of vanities. Silver spread into plates is brought from Tarnish, and gold from Uphar, the work of the workman, and of the hands of the founder: blue and purple is their clothing; they are all the work of cunning men. But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heaven, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutiah in his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish, 7—15. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things, xiv. 22. We know that an idol is nothing in the world, and that there is none other God but one, 1 Cor. viii. 4.

^b See on John v. ver. 26. clause 1.

^c See on chap. iv. ver. 24.

VER. 16.

Ὁς ἐν ταῖς παρερχομέναις γενεαῖς εἰσὶν ἄερα
 ἄερα τὰ ἴδια ἐπαίοντο ταῖς ἰδίαις αἰσῶν.

^a Who in times past suffered all nations to walk in their own ways.

^b So I gave them up unto their own hearts' lust; and they walked in their own counsels, Psal. lxxxi. 12. Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish

heart was darkened: Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, Rom. i. 21—26. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, Backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 28—32.

VER. 17.

Καὶ τοῦ γε οὐκ ἀπεχόμενος ἑαυτῷ ἀπο-
 μαρτυροῦν, ἀπαδειξάμενος, ὡς ἀγαθὸν ἦν αὐτῷ
 εἰσὶν ἰσχυρῶς καὶ καρπῶδες ἀναστροφῶν, ἡμετέρας
 καρδίας καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

^a Nevertheless he left not himself without witness, in that he did good, ^b and gave us rain from heaven; and fruitful seasons, filling our hearts with food and gladness.

^c Thy mercy, O LORD, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousnessness is like the great mountains; thy judgments are a great deep: O LORD, thou pre-servest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings; Psal. xxxvi. 5—7. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, lxx. 1. O LORD, how manifold

are thy works! in wisdom hast thou made them all: the earth is full of thy riches; So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; *there is* that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. *That* thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth, civ. 24—30. The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing, cxiv. 9—16. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil, Luke vi. 35.

^b I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields, Job v. 8—10. By the breath of God frost is given; and the breath of the waters is straitened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud, And it is turned round about by his counsels; that they may do whatsoever he commandeth

them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his love, or for mercy, xxxvii. 10—13. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it, Psal. lxxv. 9—13. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing. Sing unto the Lord with thanksgiving; sing praise unto the harp unto our God; Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry, cxvii. 7—9. Neither say they in their hearts, Let us now fear the Lord our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest, Jer. v. 24. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things, xiv. 22.

VER. 18.

Καὶ ταῦτα λέγοντες, μέλις κερταύσαντες τοὺς ἔχλους τοῦ μὲν Σίωνα αὐτῶν.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

VER. 19.

Ἐπιήλθεν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ περιέσαντες τοὺς ἔχλους, καὶ ληθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνήσκειν.

^a And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

A. D. 46.

ACTS XIV. 19—28.—XV. 1.

A. D. 51.

^a Persecuted, but not forsaken; cast down, but not destroyed, Always bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 9—11. Thrice was I beaten with rods, once was I stoned, xi. 25.

VER. 20.

Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῆ ἑκαίριον ἐξῆλθε σὺν τῷ Βαρνάβῳ εἰς Δέρβην.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

VER. 21.

Ἐκκλησιασμένοι τε τὴν πόλιν ἑστῆσι, καὶ μαθητεύσαντες ἰκανοὺς, ἐπέστρεψαν εἰς τὴν Ἀσίαν καὶ Ἰκόνιον καὶ Ἀντιόχειαν.

And when they had preached the Gospel to that city, and had ^a taught many, they returned again to Lystra, and to Iconium, and Antioch,

^a Gr. made many disciples.

VER. 22.

Ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἡμεῖν τῇ πίστι, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Confirming the souls of the disciples, ^a and exhorting them to continue in the faith, ^b and that we must through much tribulation enter into the kingdom of God.

^a See on John viii. ver. 31.

^b See on Matt. v. ver. 10. clause 1.

VER. 23.

Χειροθεσάντες δὲ αὐτοὺς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστῶν, ᾤμαρθέσαν αὐτοὺς τῷ Κυρίῳ εἰς τὸ πιστοποιήσασθαι.

^a And when they had ordained them elders in every church, and had ^b prayed with fasting, they commended them to the Lord, on whom they believed.

^a See on chap. xi. ver. 30.

^b See on Matt. vi. ver. 16. clause 1.

VER. 24.

Καὶ διαλθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν.

And after they had passed through Pisidia, they came to Pamphylia.

VER. 25.

Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν.

And when they had preached the word in Perga, they went down into Attalia:

VER. 26.

Κατέβηθον ἀπέκλιυσαν εἰς Ἀντιόχειαν ὅθεν ἦσαν ἀπαραιομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

VER. 27.

Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀπήγγειλαν ὅσα ἐποίησεν ἡθεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύρας πίστεως.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, ^a and how he had opened the door of faith unto the Gentiles.

^a See on Matt. xii. ver. 18. clause 5.

VER. 28.

Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

And there they abode long time with the disciples.

CHAP. XV.—VER. 1.

Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδάσαν τοὺς ἀδελφοὺς: Ὅτι ἂν μὴ περιτμησθε τῷ ἴθι Μωϋσέως, οὐ δύνασθε σωθῆναι.

And certain men which came down from Judea, ^a taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

^a Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do

the whole law, Gal. v. 1—3. And I, brethren, if I yet preach circumcision ? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another, 11—15.

VER. 2.

Γνωμίαις ὄν στάσεως καὶ συζητήσεως οἷα ὄλητος τῷ Παύλῳ καὶ τῷ Βαρνάβῃ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

When therefore Paul and Barnabas had no small dissention and disputation with them ; * they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

* Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles : but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 1, 2.

VER. 3.

Οἱ μὲν ὄν προσημαρτηθέντες ἐπὶ τῆς ἐκκλησίας, διήλθοντες τὴν Φοινίκην καὶ Σαμαρείαν, ἐκδηγοῦμενοι τὴν ἐπισκοπὴν τῶν ἑθνῶν καὶ ἐπέστησαν χάριτος μεγάλου πᾶσι τῆς ἀδελφότητος.

And being brought on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren.

VER. 4.

Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀνεδέχθησαν ἐν αὐτῷ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγελλάν τι ἦν ὃ θεὸς ἐπέτελε μετ' αὐτῶν.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders ; and they declared all things that God had done with them.

VER. 5.

Ἐξῆκιστονσαν δὲ τινος τῶν ἀπὸ τῆς ἀρχαίας τῶν Φαρισαίων πιστοποιηθέντες, λί-

γωντες "Οτι δι' ἡμετέρας αὐτοῦ, παραγγέλλεται τὸ ταπεινὸν τῆς ψυχῆς Μωϋσέως.

But there * rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

* Or, rose up, said they, certain.

VER. 6.

Συζητήσαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβυτέρου ἦσαν περὶ τοῦ λόγου τούτου.

And the apostles and elders came together for to consider of this matter.

VER. 7.

Πολλῆς δὲ συζητήσεως γνωμίαις, ἀναστὰς Πέτρος ἔφη πρὸς αὐτούς : " Ἀδελφοί ἀδελφοί, ὑμῖν ἐπιτίθεσθαι ἔτι ἄρ' ἡμεῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξέλεξεν διὰ τοῦ στόματός μου λέγουσά τὰ ἴθι τὰ λόγια τοῦ εὐαγγελίου, καὶ πιστώσασθαι.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, * ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

* See on chap. x.

VER. 8.

Καὶ ὁ καθηγουμένους θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμεῖς

* And God, which knoweth the hearts, bare them witness, * giving them the Holy Ghost, even as he did unto us ;

* See on Matt. ix. ver. 4. clause 1.

* See on John vii. ver. 39. clause 1.

VER. 9.

Καὶ οὐδὲν διέφερον μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῷ πνεύματι καθαρῶς τὰς καρδίας αὐτῶν.

And put no difference between us and them, * purifying their hearts by faith.

* And the voice spake unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 15. See also on Luke i. ver. 75.

VER. 10.

Νῦν ὄν τι παρεῖχεν τὴν εὐαγγελίᾳ ζῆλον ἐπὶ τῶν πρέχουσιν τῶν μαθητῶν, ἔειπεν οἱ πατέρες ἡμεῶν, οὗτοι ἡμεῖς ἰσχυρώμεθα βασθεῖσθαι ;

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ACTS XV. 10—13.

A. D. 52.

*Now therefore why tempt ye God, * to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

* For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, Matt. xxiii. 4. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

VER. 11.

Ἄλλα διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστοποιήσεται ὑμεῖς, καθ' ὡς ἔρεσκον καὶ ἐμῶν.

* But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

* Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 20, 21. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, v. 23. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified, ii. 16. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 5, 6. That in the ages to come he might show the exceeding riches of his grace,

in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast, ii. 7—9. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly, through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Titus iii. 3—6.

VER. 12.

Ἐποίησαν δὲ ἅπαντες σιγήν, καὶ ἴδοντο Βαρνάβαν καὶ Παύλον ἐξηγουμένους ἑαυτοῖς τὰ ἰσχυρὰ καὶ τὰ σημεῖα τὰ ἐποίησεν ἐν αὐτοῖς.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

VER. 13.

Μετὰ δὲ τὸ στήθια αὐτοῖς, ἀπεκρίθη Ἰάκωβος, λέγων Ἄδελφοί, ἀκούσατέ μου.

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

* But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the

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ACTS XV. 13—20.

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poor; the same which I also was forward to do, ii. 9, 10.

VER. 14.

Σιμων ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπισκέψατο λαβεῖν ἐξ ἰθῶν λαῶν ἰσὶ τῷ ὀνόματι αὐτοῦ.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

VER. 15.

Καὶ τοῦτοι συμφωνοῦσι ἐν λόγοις τῶν προφητῶν, καθὼς γέγραπται·

And to this agree the words of the prophets; as it is written,

VER. 16.

Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, Amos ix. 11.

VER. 17.

Ὅπως ἂν ἐζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἴθνη, ἐφ' οἷς ἐκλήθηται τὸ ὄνομά μου ἐν αὐτοῖς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.

That the residus of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this, Amos ix. 12.

VER. 18.

Γνωστὰ ἐστ' αἰῶνός ἐστι τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ.

Known unto God are all his works from the beginning of the world.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and

shall he not do it? or hath he spoken, and shall he not make it good, Numb. xxiii. 19. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xli. 10. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9.

VER. 19.

Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τῆς ἐκεί τῶν ἰθῶν ἐπιστρέφασθαι ἑλὶ τῷ θεῷ,

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, 1 Thess. i. 9.

VER. 20.

Ἀλλὰ ἐπιστάλαι αὐτοῖς τὴν ἐστέρησιν ἀπὸ τῶν ἄλλογενῶν τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πικτεῖν, καὶ τῶν αἱματωδῶν.

But that you write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance, Psal. cvi. 34—40. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils, 1 Cor. x. 20.

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ACTS XV. 20—23.

A. D. 52.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, vi. 9. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 13—18. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband, vii. 2. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Eph. v. 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 5, 6. For this is the will of God, even your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3.

But flesh with the life thereof, which is the blood thereof, shall ye not eat, Gen. ix. 4. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth, and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the

children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off, Lev. iv. 13, 14. Only be sure that thou eat not the blood: for the blood is the life: and thou mayest not eat the life with the flesh, Deut. xii. 23.

VER. 21.

Μωσῆς γὰρ ἐκ γυναικῶν ἀρχαίων κατὰ πόλιν τοῖς κηρύσσοντας αὐτῶν ἴχθη, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

For Moses of old time hath in every city them that preach him, being read in the Synagogues every sabbath day.

See on chap. xiii. ver. 15.

VER. 22.

Τότε ἤθεξ τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεγμένους ἄνδρας ἐξ αὐτῶν, πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβῃ· Ἰούδαν τὸν ἰπικαλούμενον Βαραββῆν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barabbas, and Silas, chief men among the brethren.

And they appointed two, Joseph called Barabbas, who was surnamed Justus, and Matthias, Acts i. 23.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them, ver. 34. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers, xvi. 19.

VER. 23.

Γράψαντες διὰ χειρὸς αὐτῶν τέτταρ· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἑθνῶν, χάρις.

And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

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ACTS XV. 24—32.

A. D. 62.

VER. 24.

Ἐπειδὴ ἀκούσαμεν ὅτι τινες, ἐξ ἡμῶν
ἐξελθόντες ἐτάραξαν ἡμᾶς λόγους, ἀνα-
κυβέζοντες τὰς ψυχὰς ἡμῶν, λέγοντες
παρετίμωσθαι, καὶ τηρεῖν τὸν νόμον, οἷς
ὡ ἀποστολάριον·

^a Forasmuch as we have heard, that
certain which went out from us have
troubled you with words, subverting your
souls, saying, Ye must be circumcised,
and keep the law: to whom we gave no
such commandment:

^a And that because of false brethren
unawares brought in, who came
in privily to spy out our liberty which
we have in Christ Jesus, that they
might bring us into bondage: To
whom we gave place by subjection,
no, not for an hour; that the truth of
the Gospel might continue with you,
Gal. ii. 4, 5. For there are many
unruly and vain talkers and deceivers,
specially they of the circumcision:
Whose mouths must be stopped; who
subvert whole houses, teaching things
which they ought not, for filthy lucre's
sake, Tit. i. 10, 11.

VER. 25.

Ἔδοξεν ἡμῖν γυναικίους ἀποδυσασθῆναι,
ἐκαστὸν ἄνδρα πείλαι πρὸς ἡμᾶς
ὅσον τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβῃ καὶ
Παύλῳ,

It seemed good unto us, being assembled
with one accord, to send chosen men
unto you with our beloved Barnabas and
Paul,

VER. 26.

Ἀνθρώπους παραδοκίμους τὰς ψυχὰς
αὐτῶν ὡς τὸ ἰσχυρὸν τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.

^a Men that have hazarded their lives
for the name of our Lord Jesus Christ.

^a But the Jews stirred up the de-
vout and honourable women, and the
chief men of the city, and raised per-
secution against Paul and Barnabas,
and expelled them out of their coasts.
But they shook off the dust of their
feet against them, and came unto Ico-
nium, Acts xiii. 50, 51. And there
came thither certain Jews from An-
tioch and Iconium, who persuaded
the people, and having stoned Paul,
drew him out of the city, supposing
he had been dead, xiv. 19.

VER. 27.

Ἀποστολάριον εἶν Ἰούδαν καὶ Σίλαν,
καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντες ἐπὶ
αὐτὰ.

We have sent therefore Judas and Si-
las, who shall also tell you the same
things by ^a mouth.

^a Gr. word.

VER. 28.

Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι, καὶ
ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ἡμῖν βάρους
πλὴν τῶν ἐκτάκτως τούτων·

^a For it seemed good ^b to the Holy
Ghost, and to us, to lay upon you no
greater burden than these necessary
things;

^a See on chap. viii. ver. 39.

^b See on John xvi. ver. 13. clause 2.

VER. 29.

Ἀπέχεσθαι εἰδωλοθύτων, καὶ εἰματι-
καὶ σπικτοῦ, καὶ κρεμῆας· ἐξ ὧν ἀπο-
πέθανε ταυτοῦς, εὖ πράξετε. Ἐπιμνησθε.

^a That ye abstain from meals offered
to idols, and from blood, and from things
strangled, and from fornication: from
which if ye keep yourselves, ye shall do
well. Fare ye well.

^a See on ver. 20.

VER. 30.

Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀν-
τιόχειαν καὶ συναγαγόντες τὸ εὐαγγέ-
λιον ἐτίθεισαν τὸν ἐπιστολὴν.

So when they were dismissed, they
came to Antioch: and when they had
gathered the multitude together, they
delivered the epistle:

VER. 31.

Ἀναγνόντες δὲ, ἠχήμεσαν ἐπὶ τῷ ἑο-
ραλλήσει.

Which when they had read, they re-
joiced for the ^a consolation.

^a Or, exhortation.

VER. 32.

Ἰούδας δὲ καὶ Σίλας, καὶ αὐτὰ ὑπερέ-
κειν ὄντες, διὰ λόγου πολλοῦ παρακλήσαντες
τοὺς ἀδελφούς, καὶ ἐπιστήριξαν·

And Judas and Silas, ^a being prophets
also themselves, exhorted the brethren
with many words, and confirmed them.

^a See on chap. xiii. ver. 1.

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ACTS XV. 33—41.—XVI. 1—3.

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VER. 33.

Παύλος δὲ ἔχρην, ἀπαλίσθων μετ' αἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

VER. 34.

Ἐθεξ δὲ τῷ Σίλῳ ἐπιμαίνοι αὐτοῦ.

Notwithstanding it pleased Silas to abide there still.

VER. 35.

Παῦλος δὲ καὶ Βαρνάβας διήκτιον ἐν Ἀντιόχειᾳ, διδάσκοντες καὶ ἐπιγγαλιζόμενοι, μετὰ καὶ ἑτέροις πολλῶν, τὸν λόγον τοῦ Κυρίου.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

VER. 36.

Μετὰ δὲ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστήριοντες δὲ ἰσχυροφάμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πάσαν πόλιν, ἐν αἷς καταγγελλομεν τὸν λόγον τοῦ Κυρίου, πῶς ἔρχεται.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

VER. 37.

Βαρνάβας δὲ ἠκούσασα συναγαγελαθεῖν τὴν Ἰουδαίαν τὴν καλούμενον Μάρκον·

And Barnabas determined to take with them * John, whose surname was Mark.

* And Barnabas and Paul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark, Acts xii. 23.

VER. 38.

Παῦλος δὲ ἤβου, τὴν ἀποστείλαν ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συναλθεῖν αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαθεῖν τούτων.

But Paul thought not good to take him with them, * who departed from them from Pamphylia, and went not with them to the work.

* Now when Paul and his company passed from Paphos, they came

to Perga in Pamphylia; and John departing from them, returned to Jerusalem, Acts xiii. 13.

VER. 39.

Ἐγένετο οὖν παρεξωμός, ὅτι ἀπεχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων τὴν τι Βαρνάβαν παραλαβόντα τὸν Μάρκον, ἐπιπύσας εἰς Κύπρον·

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

VER. 40.

Παῦλος δὲ ἐπιελξάμενος Σίλαν, ἔβηκε, παραδοθεὶς τῷ χάριτι τοῦ Θεοῦ ἰσὺ τῶν ἀδελφῶν.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

VER. 41.

Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστήριζον τὰς ἐκκλησίας.

And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.—VER. 1.

Κατίστω δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μεθυσθεῖς τις ἦν κατ' ὄψιν Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρίδος δὲ Ἑλλήνου,

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, * the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

* Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, * 1 Tim. ii. 4, 5.

VER. 2.

* Οὗ ἐμαρτυρήθη ἰσὺ τῶν ἐν Δέρβητι καὶ Ἰουστῶ ἀδελφῶν.

Which was well reported of by the brethren that were at Lystra and Iconium.

VER. 3.

Τούτων ἰδόντων ἡ Βαβυλὼν οὖν αὐτῷ ἐβηλαθεῖν καὶ λαθεῖν κριτέμεται αὐτῶν. διὰ

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τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις ἤθισται γὰρ ἀπαντᾶν τὸν πατέρα αὐτοῦ ὅτι Ἕλλησι ὑπέσχετο.

Him would Paul have to go forth with him; *and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

* And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, 1 Cor. ix. 20.

VER. 4.

Ὡς δὲ διαπορεύοντο τὰς πόλεις, παρέδδου αὐτοὺς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ.

And as they went through the cities, *they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

* See chap. xv. ver. 23—29.

VER. 5.

Αἱ μὲν οὖν ἐκκλησίαι ἰσχυροῦντο τῷ ᾠσέτι, καὶ ἐπληροῦντο τῷ ἀριθμῷ καθ' ἡμέραν.

And so were the churches established in the faith, and increased in number daily.

VER. 6.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, καλυθόντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ.

Now when they had gone throughout Phrygia and the region of Galatia, *and were forbidden of the Holy Ghost to preach the word in Asia,

* See on chap. viii. ver. 29.

VER. 7.

Ἐλθόντες κατὰ τὴν Μυσίαν, ἐπαράζον κατὰ τὴν Βιθυνίαν περιέρχουσαι· καὶ οὐκ ἔλασεν αὐτοὺς τὸ Πνεῦμα.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

VER. 8.

Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τροάδα.

And they passing by Mysia *came down to Troas.

* Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

VER. 9.

Καὶ ὄραμα διὰ τῆς νυκτὸς ἔβη τῷ Παύλῳ· Ἄνθρωπος τις ἦν Μακεδόνης ἰσθμίου, καὶ λέγων διεκάλει εἰς Μακεδονίαν, βοήθησον ἡμῖν.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

VER. 10.

Ὡς δὲ τὸ ὄραμα εἶδεν, αὐθιγὰ ἐκτεταμένον ἐξελθὼν εἰς τὴν Μακεδονίαν, συνήγαγοντες ὅτι προσεκέλευται ἡμῖν ἰκεῖν ἐπαγγελλασθαι αὐτοὺς.

And after he had seen the vision, *immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

* I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 11.

Ἀναχθόντες οὖν ἀπὸ τῆς Τροάδος, ἀνδρομεσάμενοι εἰς Σαμοθράκιον τῇ τι ἡμέρᾳ εἰς Νεάπολιν·

Therefore loosing from Troas, we came with a straight course to Samothrace, and the next day to Neapolis;

VER. 12.

Ἐπιθὲν τε εἰς Φιλίππους, ἓτι ἔστι πρῶτον τῆς μεριδὸς τῆς Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διτρίστοις ἡμέραις τιναί.

And from thence to Philippi, which is *the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

* Or, the first.

VER. 13.

Τῇ τι ἡμέρᾳ τῶν σαββάτων ἐξήλθον ἔξω τῆς πόλεως παρὰ ποταμῶν, ὃ ἡμεῖς (στο προσευχὴ) εἶμεν· καὶ καθίσαντες διαλαύμεν ταῖς σιδηρούραις γυνυαῖς.

And on the sabbath we went out of the city by a river side, where praye

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was wont to be made; and we sat down, and spake unto the women which resorted thither.

VER. 14.

Καί τις γυνὴ ὀνόματι Λυδία, πορφύρακι, πόλιος Θυατίρων, σὺβομένη τὸν Θεόν, ἵκουσα ἕς ὃ Κύριος ὄψαιτο τὴν καρδίαν, προσέειπεν τοῖς λαλοῦμένοις ἐκ τοῦ Παύλου.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: ^a whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

^a See on Luke xxiv. ver. 45.

VER. 15.

Ἦς δὲ καθίστησθαι, καὶ ὁ εἶπας αὐτῆς, παρεκάλεισθαι, λέγουσα· εἰ καυχήκατέ μοι πιστὴν τῇ Κυρίῳ εἶναι, εἰσαλθέτω εἰς τὸν οἶκόν μου, μένωτα. Καὶ παρεκάλεισάτο ἡμᾶς.

^a And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, ^b come into my house, and abide there. And she constrained us.

^a See on Matt. iij. ver. 6. clause 1.

^b See on Matt. x. ver. 41.

VER. 16.

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς πρηνεὺς, παιδικὴν τινα ἔχουσαν πνεῦμα Πύθωνος, ἀπαγγέλλουσα ἡμῖν, ὅτις ἔργασίαν πολλὴν παρείχετο τοῖς κυρίοις αὐτῆς, μαντευομένη.

And it came to pass, as we went to prayer, a certain damsel, ^a possessed with a spirit of ^b divination met us, which brought her masters much gain by soothsaying:

^a Or, Python.

^a See on chap. viii. ver. 9.

VER. 17.

Ἄφρα κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι, δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταργήσουσιν ἡμῖν ἰδοὺ σωτηρίαν.

The same followed Paul and us, and cried, saying, ^a These men are the servants of the most high God, which shew unto us the way of salvation.

^a See on chap. xiii. ver. 26. clause 2.

VER. 18.

Τούτο δὲ ἐποιοῦσα ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπεν· Παρεγγέλλου σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξέλθειν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ἡρᾷ.

And this did she many days. But Paul, being grieved, turned and said to the spirit, ^a I command thee in the name of Jesus Christ to come out of her. ^b And he came out the same hour.

^a See on chap. iii. ver. 6. clause 3.

^b See on Matt. iv. ver. 24. clause 4.

VER. 19.

Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἑλπίς τῆς ἔργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, ἐβλήσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρχοντας.

And when her masters saw that the hope of their gains was gone, ^a they caught Paul and Silas, and drew them into the ^b market place unto the rulers,

^a Or, court.

^a See on Matt. x. ver. 18. clause 1.

VER. 20.

Καὶ προσαγγόντες αὐτοὺς τοῖς στρατηγῶσι, εἶπεν· Οὗτοι οἱ ἄνθρωποι ἐταρμάσσουσιν ἡμᾶς τὴν πόλιν, Ἰουδαῖοι ἐσθλῶς ὄντες.

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.

VER. 21.

Καὶ καταργήσουσιν ἰδοὺ ἢ οὐκ ἔστιν ἡμῖν παραδίχεσθαι, εἰδὲ ποιεῖν, Ῥωμαῖοι οἴσιν.

And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

VER. 22.

Καὶ συνείσθη ὁ ὄχλος κατ' αὐτῶν καὶ οἱ στρατηγοὶ περιβέζαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον μαρτύρειν.

And the multitude rose up together against them: and the magistrates rent off their clothes, ^a and commanded to beat them.

^a See on Matt. x. ver. 17. clause 3.

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VER. 23.

Πολλὰς τε ἰσθίοντις αὐτοῖς πληγὰς, ἔκαλον εἰς φυλακὴν, παραγγέλλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς.

And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely :

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 25.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1. But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, ii. 2.

VER. 24.

Ὅς παραγγέλλαν τοιαύτην εἰσαφῶς, ἔκαλον αὐτοὺς εἰς τὴν ἑσωτέραν φυλακὴν, καὶ οὐδὲ σπῆλας αὐτῶν ἐσφαλίσαντο εἰς τὸ ζῆλον.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

VER. 25.

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ἤμουν τῷ Θεῷ ἱπυκροῦντο δὲ αὐτῶν οἱ δῆμοι.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

See on Matt. v. ver. 12. clause 1.

VER. 26.

Ἄφην δὲ σεισμός ἐγένετο μέγας, ἥσπερ συνεσθῆναι τὰ θεμέλια τοῦ δεσμοφυλακίου ἀνερχόμενάς τε παραχρῆμα αἱ θύραι πάνται, καὶ πάντων τὰ δεσμὰ ἀνῆλθον.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

VER. 27.

Ἐξυπνοὶ δὲ γένητοσ ἰ δεσμοφύλαξ, καὶ ἰδὼν ἀνερχόμενάς τὰς θύρας τῆς φυλακῆς, σπασάμενος μέγαρον, ἔκωλλεν ἑαυτῶν

ἀσφαρῆν, ἐκάλειον ἐκπαρῆσθαι τοὺς δεσμοφύλακας.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

VER. 28.

Ἐφώνησε δὲ φωνῇ μεγάλῃ ἰ Παῦλος, λέγων Μὴδὲν κερῆξες σεαυτῷ κατὰ ἑσπερῆς γὰρ ἔσμεν ἰσθῶδα.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

VER. 29.

Αἰτήσας δὲ φῶτα σικνῶντος, καὶ ἰτρομος γένόμενος ἐπρωστῆσεν τῷ Παύλῳ καὶ τῷ Σίλῳ.

Then he called for a light, and sprung in, and came trembling, and fell down before Paul and Silas,

VER. 30.

Καὶ προσεγγάγον αὐτοὺς ἔειπεν, τί με δεῖ ποιοῦν ἵνα σωθῶ;

And brought them out, and said, Sir, what must I do to be saved?

See on Matt. xix. ver. 16.

VER. 31.

Οἱ δὲ εἶπον Πιστεύουσ ἰσθῶν τῷ Χριστῷ, καὶ σωθήσῃ σὺ καὶ ἰ οἰκία σου.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

See on Mark xvi. ver. 16. clause 1.

VER. 32.

Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

And they spake unto him the word of the Lord, and to all that were in his house.

VER. 33.

Καὶ παραλαβὼν αὐτοὺς ἐν ταύτῃ τῇ ἑσπέρῃ κούσῃ, ἔλασεν δεπὸ τῶν πλευρῶν καὶ ἔβαπτίσθη αὐτοὺς καὶ αἱ αὐτῶ σικνῆσ ἐπαρχρῆμα.

And he took them the same hour of the night, and washed their stripes; and end was baptized, he and all his, straightway.

See on Matt. iii. ver. 6. clause 1.

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VER. 34.

Ἀναγαγόντες αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσαντο ὁμοῦ καὶ πεπιστωταὶς τῷ Θεῷ.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

* See on chap. viii. ver. 39. clause 2.

VER. 35.

Ἡμέρας δὲ γενόμενος ἀπέστειλεν οἱ στρατηγοὶ τοὺς βασίλους λέγοντες· Ἀπέλυσον τοὺς ἀνδρούτους ἐκείνους.

And when it was day, the magistrates sent the sergeants, saying, Let those men go.

VER. 36.

Ἀπὸφυλάξας δὲ ὁ διαμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλαξαι ὁ στρατιγὸς, ἵνα ἀπολυθῆτε ὡς οὐκ ἐξηλθόντες περιεσθε, ἐν εἰρήνῃ.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

VER. 37.

Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Διέραντες ἡμεῖς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπων Ῥωμαίων ὑπάρχοντες, ἔβαλον εἰς φυλακὴν καὶ τὴν λάθρα ἡμεῖς ἐμβάλλουσι; οὐ γὰρ ἀλλὰ ἰθὺς αὐτὰ ἡμεῖς ἐξαγαγίτωσαν.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

VER. 38.

Ἀντιφάσαι δὲ τοὺς στρατηγούς οἱ βασίλοι· τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοι εἴσι.

And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

VER. 39.

Καὶ ἐθέλοντες παρακάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελεῖν τῆς πόλεως.

And they came and besought them, and brought them out, and desired them to depart out of the city.

VER. 40.

Ἐξηλθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν οἰκίαν καὶ ἰθὺς τοὺς ἀδελφοὺς, παρακάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.—VER. 1.

Διοδύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ἔσω ἢ ἡ συναγωγὴ τῶν Ἰουδαίων.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

VER. 2.

Κατὰ δὲ τὸ εἰσθεὶς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σαββάτοις τρεῖς διηλύγαστο αὐτοῖς ἀπὸ τῶν γραφῶν.

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

VER. 3.

Διαπονεῖσθαι καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἴδαι παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστός, Ἰησοῦς, ὃν ἠγῶ καταγγέλλω ὑμῖν.

Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that *this Jesus, *whom I preach unto you, is Christ.

* Or, whom, said he, I preach.

* See on Luke iv. ver. 18. clause 2.

VER. 4.

Καὶ τινες ἐξ αὐτῶν ἐπισήσθησαν, καὶ προσεκληρόθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τὴν τιμωμένων Ἑλλήνων πολλῆς ἀριθμῶν τῶν πρώτων οἰκῶν ἡλίγων.

And some of them believed, and converted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

VER. 5.

Ζηλώσαντες δὲ οἱ ἀπειθεῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἀνδρας σωφροῦς, καὶ ὑπεκρίσαντες, ἠθροίσαν τὴν πόλιν ἐπιστάντες τε τῷ οἴκῳ Ἰάσονος, ἔχοντος αὐτοὺς ἀγαγεῖν εἰς τὴν δόμον.

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^a But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, ^b and set all the city on an uproar, ^c and assaulted the house of Jason, and sought to bring them out to the people.

^a See on chap. xiii. ver. 45.

^b For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews, 1 Thess. ii. 14. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, iii. 4.

^c Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21.

VER. 6.

Μὲ εὕροντες δὲ αὐτούς, ἔνευσαν τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοῖς πολιτέρχας, βόησαντες· Ὅτι εἰ τὴν εὐκομίην ἀναστράσαντες, οὕτω καὶ ἐνθάδε πάρεσθω,

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

VER. 7.

Οὓς ἐπεδίδουκα· Ἰάσονα καὶ οὕτω πάντας ἀπεικῆσαι τῶν δογμάτων Καίσαρος πρέβητῳ, βασιλῆα λέγοντες Ἰησοῦν εἶναι, Ἰησοῦν.

Whom Jason hath received: and these all do contrary to the decrees of Cæsar, ^a saying, that there is another king, one Jesus.

^a See on Matt. ii. ver. 2. clause 1.

VER. 8.

Ἐτάραξαν δὲ τὸν ἄχλος καὶ τοὺς πολιτέρχας ἀκούοντας ταῦτα.

And they troubled the people and the rulers of the city, when they heard these things.

VER. 9.

Καὶ λαβόντες τὸ ἰκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέδωκαν αὐτούς.

And when they had taken security of Jason, and of the other, they let them go.

VER. 10.

Οἱ δὲ ἀδελφοὶ εὐθὺς διὰ τῆς νυκτὸς ἔφερον αὐτοὺς τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν ὅστις ἀπαρχαγίσηται, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπηγίσηται.

And the brethren immediately unt away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

VER. 11.

Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίᾳ· οἵτινες ἰδίως ἐκαστοὶ τὴν λόγον μετὰ συνέσεως προθυμίας, τὸ καθ' ἡμέραν ἐσπούδουν τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

These were more noble than them in Thessalonica, in that they received the word with all readiness of mind, ^a and searched the Scriptures daily, whether those things were so.

^a See on John v. ver. 39. clause 1.

VER. 12.

Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἰουδαίους, καὶ τῶν Ἑλλήνων γυναικῶν τὴν ἐπιχρίσαντων, καὶ ἀνδρῶν οἷα ὀλίγω.

Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few.

VER. 13.

Ὡς δὲ ἔγνωσαν εἰ ἀπὸ τοῦ Θεσσαλονίκους Ἰουδαίου, ἔτι καὶ ἐν τῇ ἐπιχρίσει παρὰ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἤλθον καὶ αὐτοὶ, σαλευόντες τοὺς ἄχλους.

^a But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

^a For ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews; Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost, 1 Thess. ii. 14—16.

VER. 14.

Εὐθὺς δὲ τότε τὸν Παῦλον ἔφερον αὐτοὶ ἀδελφοὶ πορεύεσθαι εἰς ἐπὶ τὸν δὲ

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λασσα ισμήμων δι, ὅτε Σίλας καὶ ὁ Τιμόθεος ἦσαν.

And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

VER. 15.

Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἔγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λαβόντες ἑταροὺς πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἦσαν ἕως τάχιστα ἰδῶσι πρὸς αὐτὸν, ἔξισαν.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

VER. 16.

Ἐν δὲ ταῖς Ἀθήναις ἰδεχόμενον αὐτοῦ τοῦ Παύλου, παραζηύοντο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι καταβαλεῖν ἄστρον τὸν πόλιν.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city * wholly given to idolatry.

* Or, full of idols.

VER. 17.

Διαλέγεται μὲν οὖν ἐν τῇ συναγωγῇ ταῖς Ἰουδαίαις καὶ ταῖς σινοβαίνοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντες.

Therefore disputed he in the synagogus with the Jews, and with the devout persons, and in the market daily with them that met with him.

VER. 18.

Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνιβαλλόντων αὐτῷ καὶ τινες ἄλλοι· τί ἂν εἴδω ὁ σασημαλόγος οὗτος λέγειν; Οἱ δὲ· εἶπον θαυμάσιον δοκεῖ καταγγελάειν εἶναι· ἔτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῦ ἐπηγγαλίστην.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this * babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, * and the resurrection.

* Or, base fellow.

* See on Matt. xxii. ver. 30. clause 1.

VER. 19.

Ἐπιλαβόμενος τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πᾶγον ἤγαγον, λέγοντες· Διτύματα γυνῆαι

τίς ἢ κατὰ αὐτὸν ἢ ἐπὶ σου λαλαμεῖται ἰδούχῃ;

And they took him, and brought him unto * Areopagus, saying, May we know what * this new doctrine, whereof thou speakest, is?

* Or, Mars' hill. It was the highest court in Athens.

* And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter, Acts xvii. 32. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

VER. 20.

Ἐκζητῶντα γὰρ τινὰ εὐσφῆρις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶσι τί ἂν εἴδωι ταῦτα εἶναι.

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

VER. 21.

(Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημιῶντες ἔθνη εἰς αὐτὸν ἔτηρον εὐαλαροῦ, ἢ λέγειν τι καὶ ἀκούειν καινότερον.)

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

VER. 22.

Σταδῆς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἄρειου πᾶγου, ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ἕς διατριβαμοστίους ἡμᾶς θεωρῶ.

Then Paul stood in the midst of * Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

* Or, the court of the Areopagites.

VER. 23.

Διερχόμενος γὰρ καὶ ἀναβιβαστὴν τὰ εὐσεβεῖα ἡμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπιγεγραμμένον ἸΓΝΩΣΤΩ: ΘΕΩ: ὃν οὐκ ἠγνοῦντες εὐσεβῆτε, τούτων ἕνεκα καταγγέλλω ἡμῖν.

For as I passed by, ^a and beheld your ^a devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you.

^a Or, gods that ye worship, 2 Thesa. ii. 4.

^a For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), viii. 5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 4—6. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods, Gal. iv. 8.

VER. 24.

Ὁ Θεὸς ὁ ποιητὴς τῶν κόσμων καὶ πάντα τὰ ἐν αὐτῷ, οὐτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χερσιν αὐτοῦ καὶ κατασκευαστὴς.

^a God that made the world and all things therein, seeing that he is Lord of heaven and earth, ^b dwelleth not in temples made with hands;

^a See on chap. iv. ver. 24.

^b See on chap. vii. ver. 48.

VER. 25.

Οὐδὲν ἐνὸς χειρῶν ἀνθρώπων. Δημιουργηταί, προσδιδόμενος τινας, αὐτοῦς διδοὺς πνεῦμα ζῆναι καὶ σπῆναι καὶ τὰ πάντα.

^a Neither is worshipped with men's hands, as though he needed any thing,

^b seeing he giveth to all life, and breath, and all things;

^a See on Matt. ix. ver. 13. clause 2.

^b See on chap. xiv. ver. 17.

VER. 26.

Ἐποίησέν τε ἕξ ἡνὸς αἵματος πᾶσι ἔθνεσιν ἀδελφώσασθαι κατοικεῖν ἐπὶ πᾶσι τὸ πρῶτον τῆς γῆς, ἵερας προσηγορίας καὶ, καὶ τὰς ὁδοῦσας τῆς κατοικίας αὐτῶν.

^a And hath made of one blood all nations of men for to dwell on all the face of the earth, ^b and hath determined the times before appointed, and the bounds of their habitation;

^a And Adam called his wife's name Eve; because she was the mother of all living, Gen. iii. 20. These are the three sons of Noah: and of them was the whole earth overspread, ix. 19.

^b Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass, Job xiv. 5.

VER. 27.

Ζητεῖν τὸν Κύριον, εἰ ἄρα εὐερέσκειαν αὐτῶν καὶ εὐσπουρ καίτοιτοι ἐν μακρᾷ ἀπὸ ἡνὸς ἑκάστου ἡμῶν ὑπάρχων.

^a That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

^a Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6.

VER. 28.

Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἵσταμεν ἕς καὶ τινες τῶν κατ' ἑαυτῶν σκεψασθαι. Τοῦ γὰρ καὶ γῆς ἑαυτῶν.

^a For in him we live, and move, and have our being; as certain also of your own parts have said, For we are also his offspring.

^a Who knoweth not in all these, that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind, Job xii. 9, 10. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. O bless our God, ye people, and make the voice of his praise to be heard; Which holdeth our soul in life, and suffereth not our feet to be

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moved, lxxv. 8, 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist, Col. i. 16, 17. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 3.

VER. 29.

Γίνως ὅτι ὑπέροχοντες τῷ Θεῷ, οὐκ ἐφελόμενοι νομίζουσαν χρυσοῦ ἢ ἀργύρου ἢ λίθου, χαρφόρασματι τέχνης καὶ ἰδυμύσεως ἀνθρώπου, τὸ θεῖον εἶναι ἕμεσιν.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device.

* Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains, Isa. xl. 12—19.

VER. 30.

Τῷς μὲν οὖν χυρίως τῆς ἀγνοίας ὑπερόχου ἰσθῆ, ταῦτα παραγγέλλει τοῖς ἀσέβητοις; πᾶσι πανταχοῦ μετανοεῖν.

* And the times of this ignorance God winked at; but now commandeth all men every where to repent:

^a See on chap. xiv. ver. 16.

^b See on Matt. iii. ver. 3. clause 1.

VER. 31.

Διότι ἔστωσαν ἡμέραν ἐν ᾗ μέλλει κρῖναι τὸν ἀσεβήσαντα ἐν δικαιοσύνῃ, ἐν ἀνδρὶ δ' ἕρως, πῶστιν παρὰσχόντι πᾶσι, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

* Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

* Or, offered faith.

* See on John v. ver. 22.

^b See on chap. ii. ver. 24. clause 1.

VER. 32.

Ἀκούσαντες δὲ ἀπέστησαν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον Ἄκουσόμεθα σου πάλιν περὶ τούτου.

* And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

* See on ver. 19.

VER. 33.

Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσων αὐτῶν.

So Paul departed from among them.

VER. 34.

Τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπίστησαν ἐν οἷς καὶ Διονύσιος ὁ Ἀρωσαγίτης καὶ γυνὴ ἰσχυροῦς καλεομένη Δάμαρις, καὶ ἄλλοι οὖν αὐτῶν.

Hobdelt certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.—VER. 1.

Μετὰ δὲ ταῦτα χειροῦσις ὁ Παῦλος ἐκ τῶν Ἀθητῶν, ἦλθεν εἰς Κόρινθον.

After these things Paul departed from Athens, and came to Corinth;

VER. 2.

Καὶ εἰσὶν τῶν Ἰουδαίων ὄνοματι Ἀκύλου, Ποντικῶν τῷ γένει, προσφάτης ἑλληδοῦτα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατηρηθῆναι Κλαύδιον χειροῦσθαι πάντας τοὺς Ἰουδαίους ἐν τῇ Ῥώμῃ, ἀπεσθῆσαν αὐτῶν.

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^a And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

^a Greet Priscilla and Aquila, my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles, Rom. xvi. 3, 4. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house, 1 Cor. xvi. 19.

VER. 3.

Καὶ διὰ τὸ ἰσοτέχνην εἶναι, ἦμεν παρ' αὐτοῖς, καὶ ἀργάζετο ἕσταν γὰρ σκευοποιοῦν τὴν τέχνην.

^a And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me, Acts xx. 34. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it, 1 Cor. iv. 11, 12. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 4.

Διολόγητο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἰσχυρῶς τε Ἰουδαίους καὶ Ἕλληνας.

And he reasoned in the synagogues every sabbath, and persuaded the Jews and the Greeks.

VER. 5.

Ὅτε δὲ κατήλθεν ἀπὸ τῆς Μακεδονίας εἰς Σίλας καὶ ὁ Τιμόθεος, συνήχερον τῷ

ἀντιμαρτυρῆσαι τὸν Παῦλον, διαμαρτυρούμενοι τὸν Ἰουδαίους τὸν Χριστὸν τὸν Ἰσραὴλ.

^a And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus ^a was Christ.

^a Or, is the Christ.

^a But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berœa, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul: to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, Acts xvii. 15—15. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea, 2 Cor. i. 19. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself, xi. 9.

VER. 6.

Ἀντιπαρομύοντες δὲ αὐτῶν καὶ βλασφημοῦντες, ἐκτοπαξέμενος τὰ ἕμματα, ἔστη πρὸς αὐτούς: τὸ αἷμα ἡμῶν ἐπὶ τὰς κεφαλὰς ἡμῶν καθαρὸς ἔγινε, ἀπὸ τοῦ ἦν εἰς τὸ ἴδιον περιίσταμαι.

^a And when they opposed themselves, and blasphemed, ^b he shook his raiment, and said unto them, ^c Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

^a But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiv. 45, 46.

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^b And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. *Matt. x. 14.*

^c Wherefore I take you to record this day, that I am pure from the blood of all men, *Acts xx. 26.*

VER. 7.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἶκον τοῦ ἰσχυροῦ Ἰουστου, σινοβεινοῦ τῶν ἑθνῶν, οὗ ἡ οἰκία ἦν συναγωγὴ αὐτῆς συναγωγῆς.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

VER. 8.

Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστηκε τῷ Κυρίῳ σὺν ὄσῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστησαν, καὶ βαπτίζοντο.

^a And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing ^b believed, and were baptized.

^a I thank God that I baptized none of you but Crispus and Gaius, *1 Cor. i. 14.*

^b See on chap. viii. ver. 37. clauses 1, 2.

VER. 9.

Εἶπεν δὲ ὁ Κύριος δι' ὄραματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ φοβῶ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς·

Then spake the Lord to Paul in the night by a vision, ^a Be not afraid, but speak, and hold not thy peace:

^a See on *Matt. x. ver. 28.* clause 1.

VER. 10.

Δίδου ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τὸ κακῶσαι σε· δίδου λαβὴ ἐστὶ μοι πάντες ἐν τῇ πόλει ταύτῃ.

^a For I am with thee, ^b and no man shall set on thee to hurt thee: for I have much people in this city.

^a See on *Matt. xxviii. ver. 20.* clause 2.

^b No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord, *Isa. liv. 17.* And I will make thee unto this people a fenced

brass wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, *Jer. xv. 20, 21.* And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish, *Luke xxi. 17, 18.* What shall we then say to these things? If God be for us, who can be against us? *Rom. viii. 31.*

VER. 11.

Ἐκάθισεν ἐν αὐτοῖς ἐν λέγειν τοῦ Θεοῦ.

And he ^a continued there a year and six months, teaching the word of God among them.

^a Gr. sat there.

VER. 12.

Γαλλίος δὲ ἀντιπαιστήτωρ τοῦ Ἀρχαίου, κατεπίστρεψεν Ἰουδαίους ἐπὶ Παύλῳ, καὶ ἤγαγεν αὐτὸν ἐπὶ τὸ βῆμα,

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

VER. 13.

ἀγωνίας· Ὅτι παρά τὸν νόμον οὐτος ἀσπασθεὶς τοὺς ἀδρόπικους σέβασθαι τὸν Θεόν.

Saying, This fellow persuadeth men to worship God contrary to the law.

VER. 14.

Μίλλοντος δὲ τοῦ Παύλου ἀνοῦσαι τὸ στόμα, εἶπεν ὁ Γαλλίος πρὸς τοὺς Ἰουδαίους· Εἰ μὴ οὖν ἔτι ἀδικημά τι ἢ βλαπτερόμα πικρὸν, ὃ Ἰουδαῖοι, κατὰ λόγον ἀνισχύοντες ἴμαθ.

And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

VER. 15.

Εἰ δὲ ζήτημά ἐστιν ἐπὶ λόγου καὶ ἠμαρταν καὶ νόμου τοῦ κατ' ἰσχυρῶς, ἴδεσθε αὐτοῦ κερτίς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.

A. D. 55.

ACTS XVIII. 15--21.

A. D. 55.

But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

VER. 16.

Και ἀπέλασαν αὐτοὺς ἀπὸ τοῦ βήματος.

And he drove them from the judgment seat.

VER. 17.

Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληες Σωθῆτον τὸν ἀρχισυνάγωγον, ἔπεισαν ἡμπεροθεὶν τοῦ βήματος· καὶ εἶδόν τούτων τῷ Γαλλίῳ ἡμελεῖν.

Then all the Greeks took Sothenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

VER. 18.

Ὁ δὲ Παῦλος ἦν ἡμερῶν ἡμέρας ἡσπῆς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἔβηκε εἰς τὴν Συρίαν καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κερκεραῖς· εἶχε γὰρ σὺχρον.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him^a Priscilla and Aquila,^b having shorn his head in^c Cenchrea: for he had a vow.

^a See on ver. 8.

^b Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God

is upon his head. All the days of his separation he is holy unto the Lord, Numb. vi. 2--8.

^c I commend unto you Phoebe our sister, which is a servant of the Church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also, Rom. xvi. 1, 2.

VER. 19.

Κατῆρτες δὲ εἰς Ἐφεσον, ἠνάγκησεν ἀπέλπειν αὐτοῦ· αὐτὸς δὲ εἰσῆλθὼν εἰς τὸ συναγωγὴν, διαλόχευε τοῖς Ἰουδαῖς.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

VER. 20.

Ἐρωτήσαντες δὲ αὐτὸν ἐπὶ πλείον χρόνον μάλιστα παρ' αὐτοῦ, αἶψα ἐπέμνησεν.

When they desired him to tarry longer time with them, he consented not;

VER. 21.

Ἄλλ' ἀποτίξασθαι ἀδελφῶν, εἰπὼν Ἀδ μὲ πάντως τὸν ἱερὸν τὸν ἱερουσόλυμο ταῖς εἰς ἱερουσόλυμα· ὡς αἶψα δὲ ἀναβῆτε εἰς ἡμᾶς, τοῦ Θεοῦ θέληστος. Καὶ ἀπέχθη ἀπὸ τῆς Ἐφῆσου.

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

^a Making request, if by any means new at length I might have a prosperous journey by the will of God, to come unto you, Rom. i. 10. and xv. 28. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 19. But I trust in the Lord that I also myself shall come shortly, Phil. ii. 24. And this will we do, if God permit, Heb. vi. 3. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will,

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ACTS XVIII. 21—23.—XIX. 1, 2.

A. D. 56.

we shall live, and do this, or that,
Jam. iv. 13—15.

VER. 22.

Καὶ κατεβὼν εἰς Καισάρειαν, ἀναβὰς,
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη
εἰς Ἀντιόχειαν.

And when he had landed at Caesarea,
and gone up, and saluted the church, he
went down to Antioch.

VER. 23.

Καὶ ποιεῖσάς ἡμέρας τινα, ἐξῆλθε, διερχό-
μενος καθέως τὴν Γαλατικὴν χώραν καὶ
Φρυγίαν, ἐνισχυρίζων πάντας τοὺς μαθη-
τάς.

And after he had spent some time
there, he departed, and went over all
the country of Galatia and Phrygia in
order, strengthening all the disciples.

^a Now concerning the collection for
the saints, as I have given order to
the Churches of Galatia, even so do
ye, 1 Cor. xvi. 1.

VER. 24.

Ἰουδαῖος δὲ τις, Ἀπολλῶς ὀνόματι,
Ἀλεξανδρεὺς τῷ γένει, ἀπὸ λόγιος, κατήν-
τησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γρα-
φαῖς.

And a certain Jew named Apollos,
born at Alexandria, an eloquent man,
and mighty in the Scriptures, came to
Ephesus.

^a See on Matt. xiii. ver. 52. clause 3.

VER. 25.

Οὗτος ἦν κατεχόμενος τὴν ἰδὴν τοῦ Κυ-
ρίου καὶ ζῶν τῷ πνεύματι, ἠλάλη καὶ ἠδι-
δασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἠνω-
τάμους μόνον τὸ βάπτισμα Ἰωάννου.

This man was instructed in the way of
the Lord; and being fervent in the
spirit, he spoke and taught diligently
the things of the Lord, knowing only the
baptism of John.

^a Now this I say, that every one of
you saith, I am of Paul; and I of
Apollos; and I of Cephas; and I of
Christ, 1 Cor. i. 12. Who then is
Paul, and who is Apollos, but mini-
sters by whom ye believed, even as
the Lord gave to every man? I have
planted, Apollos watered; but God
gave the increase, iii. 5, 6.

VER. 26.

Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ
συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἄκυλλας
καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ
ἀκριβέστερον αὐτῷ ἐξήθοντο τὴν τοῦ Θεοῦ
ἰδὴν.

And he began to speak boldly in the
synagogue: whom when Aquilla and
Priscilla had heard, they took him unto
them, and expounded unto him the way
of God more perfectly.

^a See on ver. 2.

VER. 27.

Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν
Ἀχαίαν, προτερησάμενοι οἱ ἀδελφοὶ ἔγρα-
ψαν τοῖς μαθηταῖς ἀποδείξασθαι αὐτὸν ὡς
παράνομος συνέβαλετο πάλιν τοῖς πι-
πιστευούσιν διὰ τῆς χάριτος.

And when he was disposed to pass into
Achaia, the brethren wrote, exhorting
the disciples to receive him: who, when
he was come, helped them much which
had believed through grace:

^a Do we begin again to commend
ourselves? or need we, as some others,
epistles of commendation to you, or
letters of commendation from you? 2
Cor. iii. 1.

^b See on ver. 25.

^c See on John i. ver. 12. clause 3.

VER. 28.

Ἐπίστευε γὰρ τῶς Ἰουδαίαις διασκευα-
σθεύοντι δημοσίᾳ, ἐνεδεικνύει δὲ τὴν γραφὴν,
ὅτις τὸν Χριστὸν Ἰησοῦν.

For he mightily convinced the Jews,
and that publicly, shewing by the
Scriptures that Jesus was Christ.

^a Or, is the Christ.

^a See on Luke iv. ver. 18. clause 2.

CHAP. XIX.—VER 1.

Ἐγένετο δὲ ἐν τῇ τῷ Ἀπολλῷ ἰστοίᾳ ἐν
Κορίνθῳ, Πάυλος διελθὼν τὰ ἀνωτικὰ
μερῆ, ἰδοὺν εἰς Ἔφεσον καὶ ἐβρών τινὰς
μαθητάς.

And it came to pass, that, while Apo-
llos was at Corinth, Paul having passed
through the upper coasts came to Ephes-
us: and finding certain disciples,

VER. 2.

Ἔβρι πρὸς αὐτούς· εἰ Πνεῦμα ἔχετε
ἠλάλητε πιστεύσαντες; οἱ δὲ εἶπον πρὸς

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ACTS XIX. 2—12.

A. D. 67.

αὐτὸν ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἔσται,
ἡμεῖσιν μὲν.

He said unto them, ^a Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

^a See on John vii. ver. 39. clause 1.

VER. 3.

Εἰπὶ τε πρὸς αὐτούς· Εἰς τί ὤν ἠεω-
πίσθητε; Ἐὰν δὲ ἴστωσιν εἰς τὸ Ἰωάννου βάπ-
τισμα.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

VER. 4.

Εἶπεν δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισεν
βάπτισμα μετανοίας, τῷ λαῷ λόγον, εἰς
τὸν ἰσχυρισμὸν μὲτ' αὐτὸν ἵνα πιστώσασιν,
τούτοις τε εἰς τὸν Χριστὸν Ἰησοῦν.

Then said Paul, John verily baptized with the baptism of repentance, ^b saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. iii. ver. 11. clause 2.

VER. 5.

Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνο-
μα τοῦ Κυρίου Ἰησοῦ.

When they heard this, ^a they were baptized in the name of the Lord Jesus.

^a See on chap. x. ver. 48.

VER. 6.

Καὶ ἐκθέτοντες αὐτοῖς τοῦ Παύλου τὰς
χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐν' αὐ-
τούς· ἤλαλεν τε γλώσσαις, καὶ προσέφη-
τον.

^a And when Paul had laid his hands upon them, the Holy Ghost came on them; ^b and they spake with tongues, ^c and prophesied.

^a Then laid they their hands on them, and they received the Holy Ghost, Acts viii. 17.

^b See on chap. ii. ver. 4. clause 2.

^c See on chap. xiii. ver. 1.

VER. 7.

Ἦσαν δὲ ἐκ πάντων ἀνδρες ἰσὺν δωαδίο.
Ἄνδρες πάντες ἦσαν περὶ δώδεκα.

And all the men were about twelve.

VER. 8.

Ἐσελάθη δὲ εἰς τὴν συναγωγὴν, ἐπι-
μαρτυροῦντος, ἑπὶ μῶνας τρεῖς διαλογίζεσθαι,
καὶ πείθειν τὰ περὶ τῆς βασιλείας τοῦ
Θεοῦ.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

VER. 9.

Ὅς δὲ τινες ἐσκληροῦντο καὶ ἐπίσταν-
κατο, ἀποστὰς ἐκ' αὐτῶν, ἀπέμεινεν τῆς
μαθητείας, καθ' ἡμέρας διαιολογούμενος ἐν
τῇ σχολῇ Τύραννου τινός.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

VER. 10.

Τούτοις δὲ ἐγένετο ἑπὶ ἔτη δύο, ὅσους
πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκού-
σαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε
καὶ Ἑλλήνας.

And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

VER. 11.

Δυνάμεις τε οὐ τὰς τοιαύτας ἔσται ἡ
Θεὸς διὰ τῶν χειρῶν Παύλου·

^a And God wrought special miracles by the hands of Paul:

^a For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 12.

Ὅσους καὶ ἐπὶ τοῖς ἀσθενήσασιν ἐπι-
μαρτυροῦσθαι ἀπὸ τοῦ χροῦτός αὐτοῦ σκελίμα ἢ
σμιμβία, καὶ ἀπαλλάσσεσθαι ἐκ' αὐ-
τῶν τὰς ῥίνας, τὰ τε σκελίματα δὲ πε-
ρὶ ἐξήχασθαι ἐκ' αὐτῶν.

So that from his body were brought unto the sick handkerchiefs or aprons,

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and the diseases departed from them, and the evil spirits went out of them.

^a See on Matt. iv. ver. 24. clause 4.

VER. 13.

Ἐστυγίσαμεν δὲ τινες ἀπὸ τῶν περιηγημάτων Ἰουδαίων ἕξοριστῶν ἰσχυρίζεσθαι ἐπὶ τοῖς ἰσχυτάς τὰ ἀνόμιμα τὰ ποιεῖν τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρίζομαι ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

VER. 14.

Ἦσαν δὲ τινες υἱοὶ Σαυῆ Ἰουδαίου ἀρχιερέως ἑπτά, ἐκ τούτων πρῶτοντες.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

VER. 15.

Ἀπεκρίθη δὲ τὸ πνεῦμα τὸ ἄκαθαρτον· τίς Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον τίς γινώσκω· ὑμῶς δὲ τίς ἰστέ;

^a And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

^a See on Matt. viii. ver. 29. clause 1.

VER. 16.

Καὶ ἰφάλλόμενος ἐν αὐτοῖς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ ἄκαθαρτον, καὶ καταταραξάσας αὐτοὺς, ἴσχυσε κατ' αὐτοὺς, ὥστε γουνοῦς καὶ τετραματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἑαυτοῦ.

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

VER. 17.

Τούτοις δὲ ἠγνώστον γινώσκοντων πάντων Ἰουδαίων, τῶν καὶ Ἑλλήνων τοῖς κατοικοῦσι τὴν Ἔφεσον καὶ ἐπίκεισθαι φόβος ἐπὶ πάντας αὐτούς, καὶ ἠεμαλῶσθη τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

VER. 18.

Πολλοὶ γὰρ τὸν ἀποπειρασθέντων ἤρχοντο, ἐκμελοποιούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτοῦ.

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And many that believed came, and confessed, and shewed their deeds.

VER. 19.

Ἰκανὸν δὲ τῶν τὰ περίεργα κηρύσσοντων, συνειληφέντες τὰς βίβλους, καθίστανον ἑνώπιον πάντων καὶ συνιέμενος τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.

Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

VER. 20.

Ὅτε κατὰ κράτος ὁ λόγος τοῦ Κυρίου πῦξεν καὶ ἴσχυσε.

^a So mightily grew the word of God and prevailed.

^a Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth, ver. 26, 27. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, 1 Cor. xvi. 8, 9.

VER. 21.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, κερύσσειν εἰς Ἱερουσαλὴν, εἰπὼν· Ὅτι μετὰ τὸ γινέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

After these things were ended, ^a Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

^a Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will

2 H

But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

• Or, ordinary.

VER. 40.

Καὶ γὰρ κινδυνεύομεν ἰσχυρισθαι στήσεως περὶ τῆς ἡμέρας, μηδενὸς αἰτίου ὑπέχοντος ἐπὶ οὐ δημοσίῳ λόγῳ ἀποδοῦναι λόγον τῆς συστρεφῆς ταύτης.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

VER. 41.

Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὸν ἑκαθίστατον.

And when he had thus spoken, he dismissed the assembly.

CHAP. XX.—VER. 1.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλισάμενος ἱ Παῦλος τοὺς μαθητὰς, καὶ ἀσπαράξαστος, ἐξῆλθε περιουθῖνα εἰς τὴν Μακεδονίαν.

• And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

• Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves,

but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 2 Cor. i. 3—10.

• Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5.

VER. 2.

Ἀπελθὼν δὲ τὰ μέρη ἐπιπύ, καὶ περιεπαλάσας αὐτῶν λόγῳ πολλῷ, ἦλθε εἰς τὴν Ἑλλάδα.

And when he had gone over these parts, and had given them much exhortation, he came into Greece,

VER. 3.

Ποίησας τε μῆνας τρεῖς, γρημίσει αὐτῷ ἐπιβουλῆς ἐκ τῶν Ἰουδαίων μάλιστ' ἀπέγασθαι εἰς τὴν Συρίαν, ἤνευ γρημῆς τοῦ ὑποστρέφαι εἰς Μακεδονίαν.

And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

• And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on the way toward Judaea, 2 Cor. i. 16.

VER. 4.

Συνέστητο δὲ αὐτῷ ἄλλοι τῆς Ἀσίας Σόπατρος Βερσαίος Θεσσαλονικεὺς δὲ Ἀριστάρχος, καὶ Σκευῶνης, καὶ Γάϊος Δερβείος, καὶ Τιμόθεος Ἀσσυνοῦ δὲ, Τυχικός καὶ Τρέφιμος.

• And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

• Timothy my workfellow, and Lucius, and Jason, and Sopater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole Church, salutteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 21—23.

• See on chap. xix. ver. 29. clause 2.

• But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in

the Lord, shall make known to you all things, Eph. vi. 21. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord, Col. iv. 7.

^d (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple), Acts xxi. 29.

VER. 5.

Ὅτινοι προελθόντες ἔμειον ἡμᾶς ἐν Τροάδι.

These going before tarried for us at Troas.

VER. 6.

Ἡμεῖς δὲ ἤρξαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ φιλίππων, καὶ ἤρξαμεν σπεῖς αὐτοῖς εἰς τὴν Τροάδα ἄρχας ἡμερῶν ἑπτὰ, ὃ διατριψάμεν ἡμέρας ἑπτὰ.

And we sailed away from Philippi after ^a the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 7.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνημίθων τῶν μαθητῶν τοῦ κλήρου ἄρτον, ὁ Παῦλος διηγήσατο αὐτοῖς, μάλιστα ἔξισται τῇ ἑκατέρῃ περιηγήσει τὴν τῶν λόγων μέγχε μεσουκτανῶν.

And upon the first day of the week, ^a when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

^a See on chap. ii. ver. 42.

VER. 8.

Ἦσαν δὲ λαμπάδες ἑκαταὶ ἐν τῷ ὑπερῷ ὃ ἦσαν συνημίθων.

And there were many lights in the upper chamber, where they were gathered together.

VER. 9.

Καθήμενος δὲ τις νεανίας ὀνόματι Εὐτυχῆς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνω βαθεῖ, διαλογόμενος τοῦ Παύλου ἐπὶ κλίῳ, κατηντηθῆς ἀπὸ τοῦ ἔθους, ἔπεσον ἀπὸ τοῦ πρῶτου κλίτου καὶ ἤρθη νεκρῶς.

And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was

long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

VER. 10.

Καταβὰς δὲ ὁ Παῦλος ἐκίπτεον αὐτῷ, καὶ συμπεριλαβὼν εἶπεν καὶ θρομβώσασθαι ἰ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστιν.

And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

VER. 11.

Ἀναβὰς δὲ, καὶ κλίνας ἄρτον καὶ γευσάμενος, ἐφ' ἡμερῶν τε ἡμελίνας ἔχρησ αὐτῶς, ὅσως ἔξῃληθον.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

VER. 12.

Ἦγονον δὲ τὸν παῖδα ζῆντα, καὶ συναρπάσθων οὐ μετρίως.

And they brought the young man alive, and were not a little comforted.

VER. 13.

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ κλίῳ, ἀνήχθημεν εἰς τὴν Ἄσσον, ἡμεῖθεν μάλιστα ἀναλαμβάνων τὸν Παῦλον· οὐτω γὰρ ἦν διατεταγμένως, μάλιστα αὐτῶς ἐπιζῆσαν.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go efoot.

VER. 14.

Ὡς δὲ συνήλαον ἡμεῖς εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἔλθομεν εἰς Μιτυλήν.

And when he met with us at Assos, we took him in, and came to Mitylene.

VER. 15.

Καίτηθεν ἀποπλοῦσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀγτιὰρ Κίου· τῇ δὲ ἐπόμενῃ παρεβάλομεν εἰς Σάμον καὶ μετῴντας ἐν Τρογυλλίῳ, τῇ ἔχρημῃ ἔλθομεν εἰς Μίλητον.

And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllum; and the next day we came to Miletus.

VER. 16.

Ἐποίη γὰρ ὁ Παῦλος προαποδέσσει τὸν ἔραρον, ὥστε μὴ γίνεταί αὐτῷ χρησιμοῦναι ἐν τῇ Ἀσίᾳ· ἵσταντο γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὸν ἡμέραν τῆς Πεντηκοστὸς γαθῆναι εἰς Ἱερουσόλαν.

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasten, if it were possible for him, to be at Jerusalem the day of Pentecost.

And when we heard these things, both we, and they of that place, brought him net to go up to Jerusalem, Acts xxi. 12.

See on chap. ii. ver. 1. clause 1.

VER. 17.

Ἀπὸ δὲ τῆς Μιλήτου ἀπέμψας εἰς Ἐφεσον, μαρτυροῦσα τοῖς πρεσβυτέρου τῆς ἐκκλησίας.

And from Melitus he sent to Ephesus, and called to the elders of the Church.

See on chap. xi. ver. 30.

VER. 18.

Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἰσχυροῦσθε, ἀπὸ πρώτης ἡμέρας ἕρ' ἕρ' ἐκίχην εἰς τὸν Ἀσίαν, πῶς μὲν ἡμῶν τὸν πάντα χρόνον ὑποβίω.

And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

VER. 19.

Δουλοῦν τῷ Κυρίῳ μετὰ πάντας ταπειφοσύνης, καὶ πολλῶν δαυρίων καὶ πειρασμῶν, ὧν συμβέβηκεν μοι ἐν ταῖς ἐκκλησίαις τῶν Ἰουδαίων.

Serving the Lord with all humility of mind, and with many tears and temptations, which befall me by the lying in wait of the Jews:

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with feebly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, vi. 3, 4. But then hast fully

known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 2 Tim. iii. 10.

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are weak for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst; and are naked, and are buffeted, and have no certain dwellingplace: And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we treat: we are made as the fifth of the earth, and are the obscuring of all things unto this day, 1 Cor. iv. 9—13. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 7—11. In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in assaults, in labours, in watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 4—10. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the

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Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 23—27.

VER. 20.

Ὡς οὐδὲν ὑποστειλάμεν τῶν συμφερόντων, τοῦ μὴ ἀπαγγέλλαι ὑμῖν καὶ διδάξαι ὑμᾶς, δημοσίᾳ καὶ κατ' οἴκους

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

VER. 21.

Διαμαρτυρήσας, Ἰουδαίους τε καὶ Ἑλλήτους, τῶν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

* See on Matt. iii. ver. 2. clause 1.

† See on Mark xvi. ver. 16. clause 1.

VER. 22.

καὶ νῦν ἰδοὺ, ἐγὼ δίδεμέτεος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσωτά μοι μὴ εἶδός

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

* Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed, Rom. xv. 30—32.

VER. 23.

Ἰδὼν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ κρίσιν διαμαρτυρεῖται, λέγων ὅτι δεσμέ μὲ καὶ θλιψαίς μένωσιν.

* Save that the Holy Ghost witnesseth

in every city, saying that bonds and afflictions abide me.

* Or, wait for me.

† See on chap. viii. ver. 29.

‡ See on Matt. v. ver. 10. clause 1.

VER. 24.

Ἄλλ' εὐδαίως λόγος πνεύματος, οὐδὲν ἔγωγε τὴν ψυχὴν μου τιμᾶν ἐμαυτῷ, ὥς τελευτᾶσαι τὴν δόξαν μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἐν ἑλάτῃ παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτυρήσασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

* Then Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. We are troubled on every side, yet not distressed; we are perplexed, but not in despair, 2 Cor. iv. 8. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for as a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal, 16—18. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 10. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, 1 Thess. iii. 3. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. But thou hast fully known my doctrine, manner of life,

purpose, faith, long-suffering, charity, patience. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me, iii. 10, 11. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

^b Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. xi. 24-27. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 13-14. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6-8.

^c But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

^d See on Matt. iv. ver. 23. clause 3.

VER. 25.

Καὶ νῦν ἰδοὺ, ἔγὼ εἶδα ὅτι οὐκ ἔτι ἔσθω ἐγὼ τὸ κειμήλιον καὶ ἡ ἀποστολή μου ἰσχυρὴ καὶ ἰστέ, ἐν οἷς διέδωκα κηρύσσειν τὸν βασιλεὺς τοῦ Θεοῦ.

And now, behold, I know that ye all among whom I have gone preaching

= the kingdom of God, shall see my face no more.

^e See on Matt. iii. ver. 2. clause 2.

VER. 26.

Διὸ μαρτυροῦμαι ὑμῖν ἐν τῷ ἑαυτοῦ ἡμαρτανῶν ἔτι καθάρσι; ἕως ἄντι οὐ ἀποστέλλω ὑμῶν.

Wherefore I take you to record this day, that ^a I am pure from the blood of all men.

^a Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul, Ezek. iii. 17-21. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning: if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take

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any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul, xxxiii. 2—9.

VER. 27.

Οὐ γὰρ ἠποκάλυψεν τοῦ μὴ ἀνομιῶσαι ὑμῶν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

^a For I have not shunned to declare unto you all the counsel of God.

^b But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

VER. 28.

Προσέχετε ὅν ἑαυτοῖς, καὶ παντὶ τῷ ποταμίῳ, ἐν ᾧ ὑμεῖς τὸ Πνεῦμα τὸ ἅγιον ἔθετε ἐπισκόπους, φυλάττοντες τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος.

^a Take heed therefore unto yourselves, ^b and to all the flock, ^c over the which the Holy Ghost hath made you overseers, ^d to feed the Church of God, ^e which he hath purchased with his own blood.

^a And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 25—27. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Meditate upon these things; give thy-

self wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 15, 16.

^b He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, Jer. xiii. 17. Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? 30. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock, xxxi. 10. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God, Ezek. xxxiv. 31. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old, Mic. vii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 1—4.

^c As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy

Ghost, as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy

Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11.

He chose David also his servant, and took him from the sheep-folds: From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands, Peal. lxxviii. 70—72. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. Jesus saith unto him, Feed my sheep, John xxi. 16.

See on Matt. xx. ver. 28. clauses 3, 4.

VER. 29.

Εγὼ γὰρ οἶδα τούτο, ὅτι ἐστρασίονται μετὰ τοῦ ἀφίξιν μου λίνοι βαρεῖς ὡς ἡμᾶς, καὶ φαιδμενοὶ τοῦ ποιμαίνου.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

See on Matt. vii. ver. 15.

VER. 30.

Καὶ ἢ ἡμῶν αὐτῶν ἀναστρέψονται ἄνδρες λαλοῦντες διαστραμμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὄπισθε αὐτῶν.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable here-

sies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—8. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 18, 19.

See on Matt. xxiv. ver. 5.

VER. 31.

Δὲ γρηγορεῖτε, παρασηπούσατε ὅτι τρετρίον νύκτα καὶ ἡμέρας οἷα ἑσθλασθε μετὰ δακρύων νευθετῶν ἑνα ἕνα κτωρ

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

See on Matt. xxiv. ver. 42. clause 1.

VER. 32.

Καὶ ταῦν παραστήλασαι ἡμῶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τοῦ χρίστου αἰνοῦ, τῷ δυναμένῳ ἑσθλαδομησῆσαι, καὶ δῶσαι ἡμῶν κληρονομίαν ἐν τοῖς ἡγιασμένοις σώματι.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 30.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the

glory of his inheritance in the saints, Eph. i. 18. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 24. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, xi. 14—16. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 34.

See on Luke i. ver. 75.

VER. 33.

Ἀγχιῶλον ἢ χρυσίου ἢ ἱματισμοῦ εὐδαιμόνων

I have coveted no man's silver, or gold, or apparel.

VER. 34.

Αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χεῖρας μου καὶ τοῖς ὤμοι μου ἠμῶν ὑπηρετήσαν αἱ χεῖρες αὐτῶν.

Yes, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

See on chap. xviii. ver. 3.

VER. 35.

Πάντα ἐπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἐσθίωντων, κομημένων τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.

I have shewed you all things, how that so labouring ye ought to support the

weak, and to remember the words of the Lord Jesus, how he said, It is the more blessed to give than to receive.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 14.

See on Matt. v. ver. 42. clause 1.

VER. 36.

Καὶ ταῦτα εἰπὼν, εὐχέσθαι τὰ γένηται αὐτῷ, εἰς πᾶσιν αὐτοῖς προσέειπε.

And when he had thus spoken, he kneeled down, and prayed with them all.

VER. 37.

Ἰκανὸς δὲ ἔγένετο κλαυθμοῦ πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τραχήλου τοῦ Παύλου, περιέβλεπον αὐτόν·

And they all wept sore, and fell on Paul's neck, and kissed him,

VER. 38.

Ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἶρηται, ὅτι αὐτὸς μίλλομαι τὸ πρόσωπον αὐτοῦ διαμῆναι πρόσωπῳ δὲ αὐτῶν εἰς τὸ κλῆναι.

Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.—VER. 1.

Ὡς δὲ ἔγενετο ἀναχθῆναι ἡμᾶς ἀπὸ Πατρῶν εἰς τὴν Κῶν, τῇ δὲ ἡμέρᾳ εἰς τὴν Ῥόδον, κησῆσθαι εἰς Πάτρας.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Cos, and the day following unto Rhodes, and from thence unto Patara:

VER. 2.

Καὶ εὕρητες πλοῖον διαπερῶν εἰς Φινίκιαν, ἐπιβάντες ἀνήχθημεν.

And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.

VER. 3.

Ἀναψάντες δὲ τὸν Κόζον, καὶ παραλαβόντες αὐτῶν εὐδαιμόνων, ἐπιβήσαντες εἰς Σο-

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μας, και παρτήχθημεν εις Τύρον ενιστοι γαρ εν τω πλοίω αποφορτίζομενοι την γέφυραν.

Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

VER. 4.

Και αποφώρτες τους μαθητάς, ενσημαίνοντες αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον, ἕκ τῷ Πνεύματι, μὴ ἀναβαῖναι εἰς Ἱερουσαλὴμ.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

VER. 5.

Ὅτι δι' ἐγένετο ἡμῶς ἕξαριστα τὰς ἡμέρας, ἐξελθόντες Ἱερουσαλὴμ, προσημαίνοντες ἡμῶς πόσων ἐν γυναιξὶ και τέκνους, ἕως ἔφω τῆς πόλεως· και θύνητες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν, προσευξάμεθα.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

VER. 6.

Και ἀποπρασάμενοι ἀλλήλους, ἐπίβημεν εἰς τὸ πλοῖον· ἐκείνοι δὲ ἐκτίστησαν εἰς τὰ Πλατεῖα.

And when we had taken our leave one of another, we took ship; and they returned home again.

VER. 7.

Ἡμεῖς δὲ τὸν πλοῖον διαπύσαντες, ἀπὸ Τύρου καταπήγαμεν εἰς Πτολεμαῖδα· και ἀποπρασάμενοι τοὺς ἀδελφοὺς, ἡμεῖς και ἡμέραν μετὰ σὺν αὐτοῖς.

And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

VER. 8.

Τῇ δὲ ἐπαύριον ἐξελθόντες εἰ ἐπὶ τὸν Πάυλον, ἔλθον εἰς Καισάρειαν· και ἐκελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐν τῶν ἑπτὰ, ἡμεῖς και σὺν αὐτῷ.

And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house

of Philip the evangelist, which was one of the seven; and abode with him.

But Philip was found at Aesotes: and passing through, he preached in all the cities, till he came to Caesarea, Acts viii. 40.

VER. 9.

Τότεν δι' ἔσωσεν Συναγῆς· παρῆεν τέσσαρες προφητεύουσα.

And the same man had four daughters, virgins, which did prophesy.

See on chap. xiii. ver. 1.

VER. 10.

Ἐσημαίνοντες δὲ ἡμῶν ἡμέρας πλείους, κατέβη τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαβός.

And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar, Acts xi. 28.

VER. 11.

Και ἔλθων πρὸς ἡμᾶς, και ἄρας τὸ ζώνη τοῦ Παύλου, ἔδεσεν τὸ αἰτὸν τὰς χεῖρας και τοὺς πόδας, εἰπὼν· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον τῶν ἀδελφῶν, εἰ ἵστα ἰς ζώνην αὐτοῦ, εἴτω δέδωκεν ἐν Ἱερουσαλὴμ εἰς Ἰουδαίους, και παραδώσουσιν εἰς χεῖρας Ἰσθαίων.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

See on chap. viii. ver. 29.

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned, Acts xxii. 25. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound, xxiv. 26, 27. For

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this cause I Paul, the prisoner of Jesus Christ for you Gentiles, Eph. iii. 1. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, vi. 20. Wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 12.

Ὡς δὲ ἠκούσαμεν ταῦτα, παρακαλοῦμεν ἡμᾶς τε καὶ οἱ ἵστάμεν, τῷ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

VER. 13.

Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ ἐνδριπτόντες μου τὸν καρδίαν; ἢ γὰρ εὐ μέντοι δεῖσθαι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἰπόμενος ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

Then Paul answered, ^a What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

^a See on chap. xx. ver. 24. clause 1.

VER. 14.

Μὴ πειθομένου δὲ αὐτοῦ, ἠουχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γένοιθε.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

VER. 15.

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνέβαμον εἰς Ἱερουσαλήμ.

And after those days we took up our carriages, and went up to Jerusalem.

VER. 16.

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρίας σὺν ἡμῖν, ἄγοντες ἑπ' ἢ χίλιους ἄνδρας, ἀνασώσει τῶν Κυρίῳ, ἀρχαίῳ μαθητῶν.

There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

VER. 17.

Ἰταμίαν δὲ ἡμῶν εἰς Ἱερουσαλήμ, ἀομίνας εἰδόντες ἡμᾶς οἱ ἀδελφοί.

And when we were come to Jerusalem, the brethren received us gladly.

VER. 18.

Τῇ δὲ ἐπιούσῃ εἰσῆν ὁ Παῦλος εἰς ἡμῶν πρὸς Ἰάκωβον πάντας τε παρευθύνοντο οἱ προσβύταροι.

And the day following Paul went in with us unto James; and all the elders were present.

^a See on chap. xv. ver. 13.

^b See on chap. xi. ver. 30.

VER. 19.

Καὶ ἀσπασάμενος αὐτοὺς ἔφησεν, καὶ ἰδὼν, ἕσασθαι ἂν ἰσχυροὺς ὁ Θεὸς ἐν τοῖς ἵσθαι διὰ τῆς διακονίας αὐτῶν.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

VER. 20.

Οἱ δὲ ἐκίστασαν, εἰδὼν τὸν Κύριον, εἰπὼν τε αὐτῷ· Θεοῦ εἰς, ἀδελφε, πόσας μυριάδας εἰδὼν Ἰουδαίων τῶν περιτομητῶν καὶ πάντας ζηλοῦσαι τοῦ νομοῦ βεβαίως.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

VER. 21.

Καταχέσθαι δὲ περὶ σοῦ, ὅτι ἀποστασίας διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἴθνη πάντας Ἰουδαίους; λέγον μὴ περιτέμνειν αὐτοὺς τὰ τίμια, μηδὲ τοῖς ἔθου περιουσιῶν.

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

VER. 22.

Τί ἂν ἔστι; πάντας δὲ πλῆθος συνελθῶν ἀκούσων; γὰρ ἐστὶν ἰσχυρὸς.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

VER. 23.

Τοῦτε ἄν ποιῶσι ἵνα λέγωμεν· Εἰδὼν ἡμῶν ἄνδρας τέσσαρας ἔχοντες ἐφ' ἑαυτῶν.

Do therefore this that we say to thee: We have four men which have a vow on them;

^a See on chap. xviii. ver. 18. clause 2.

VER. 24.

Τούτους παραλαβὸν ἀγιάσθητι σὺν αὐτοῖς, καὶ θανάτωσιν ἐν αὐτοῖς, ἵνα ξυρίσονται τὴν κεφαλὴν καὶ γίνωσι πάντες ὅτι οὐ κατέχονται περὶ σοῦ, οὐδὲν ἔστιν, ἀλλὰ στοιχείαι καὶ αὐτοῖς τὸν νόμον φυλάσσειν.

Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, wheraof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

VER. 25.

Περὶ δὲ τῶν πεπιστωμένων ἰδῶν ἡμεῖς ἠπιστάμεθα, κρείναιτες μὴδὲν τοιοῦτον περὶν αὐτοῖς, εἰ μὴ φυλάσσειν αὐτοῖς, τὸ, τι εἰδελθόντων, καὶ τὸ αἷμα, καὶ κνιστῶν, καὶ πορνείαν.

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

* See on chap. xv. ver. 20.

VER. 26.

Τίτι δὲ Παῦλος παραλαβὸν τοὺς ἀνδρας, τῷ ἔχουμένῳ ἡμέρῃ σὺν αὐτοῖς ἀγνοθεῖς εἰσημι εἰς τὸ ἱερόν, διαγγέλλων τὰς ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνομοῦ, ἵως οὗ προστέχθη ἑαυτῷ ἐνὸς ἡμέρας αὐτῶν ἡ προσφορά.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, 1 Cor. ix. 19, 20.

And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; And he shall offer his offering unto the LORD, one he-lamb of the first-year without blemish for a

burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings. And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. And the priest shall bring them before the LORD, and shall offer his sin-offering, and his burnt-offering. And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: And the priest shall wave them for a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation, Numb. vi. 13—21.

VER. 27.

Ὡς δὲ ἡμέλλων αὐτῶν τὰ ἡμέρῃ συντελεῖσθαι, εἰ ἀπὸ τῆς Ἀσίας ἦσαν οὐκ ὀλίγοι ἄνθρωποι ἀκούοντες τῶ ἱεροῦ, συνέχοντες αὐτὸν τὸν ἄχλον, καὶ ἐπιβαλόντες τὰς χεῖρας ἐν αὐτῷ,

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

VER. 28.

Κράζοντες ἄνδρες Ἰερουσαλίμ, θεοῦ ἐστὶν ἔστω ἡ ἀπόκρισις ἡμετέρα τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ νόμου τούτου αἰσῆτας πανταχοῦ διδόντων ἵτι τι καὶ ἑλληνικὰς εἰσέγγαγον εἰς τὸ ἱερόν, καὶ κενώσαντες τὸ ἔργον τούτων τούτων.

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ACTS XXI. 28—40.

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Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

VER. 29.

Ἦσαν γὰρ περιουραῖτες Τρόφιμος τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ἐν ἰσχυρίῳ ὅτι εἰς τὸ ἱερόν εἰσέγαγον ὁ Παῦλος.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed, that Paul had brought into the temple.)

VER. 30.

Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἤγαντο συναθροῦν τὸ λαὸν· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλον αὐτὸν ἔξω τοῦ ἱεροῦ καὶ αἰθέρις ἐκλισθήσαν ἐν Σύρει.

And all the city was moved, and the people run together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

VER. 31.

Ζητούμενοι δὲ αὐτὸν ἀποκτεῖναι, ἀπέβη φθῆσις τῷ χιλιάρχῳ τῆς σωφίας, ὅτι ἦν συγκλητύαι Ἱερουσαλήμ.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in uproar.

VER. 32.

Ὃς ἔβραυτις ἐμφαλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέβησαν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἠπάσαντο τίστοντες τὸν Παῦλον.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

VER. 33.

Τότε ἔγγισας ὁ χιλιάρχος ἐπιλάθεται αὐτοῦ, καὶ ἐπέταξε δεῖναι ἀλύσεις δυοῖν· καὶ ἐσυνάνατο τὴν αἰσίν, καὶ τί ἔστιν ἐπερωτάσας.

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded what he was, and what he had done.

VER. 34.

Ἄβλα δὲ ἀπαίτι ἐβόων ἐν τῷ ἔχλῳ μὴ δοκιμασθεὶς δὲ γίνεσθαι τὸ ἀσφαλεῖς διὰ τὸν

Σύριον, ἐπιλαβεῖν ἀγοῦσαι αὐτὸν εἰς τὴν παρεμβολήν.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

VER. 35.

Ὅτι δὲ ἤγαντο ἐπὶ τοῖς ἀσφαλείαις συνίκεν βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὸν βλαβὸν τοῦ ἔχλου.

And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

VER. 36.

Ἠκολούθει γὰρ τὸ πλείονος τοῦ λαοῦ, κρέζων ἄλλο αὐτόν.

For the multitude of the people followed after, crying, Away with him.

VER. 37.

Μάλλον τι εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος· λέγει τῷ χιλιάρχῳ· εἰ ἔξωστί μου ἀποῦτι· τίς σὲ; Ὁ δὲ ἀπεβλάστη· ἑλληνιστὶ γινώσκεις;

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

VER. 38.

Ὅτις ἄρα οὐ εἶ ὁ Αἰγύπτιος· ὁ πρὸ τούτων τῶν ἡμερῶν ἀπεστράτασας, καὶ ἔβραυθὸν εἰς τὴν ἔρημον τοῖς τετρακχιλίους ἀνδράσιν· τὴν συναφάν;

Art not thou *that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

* This Egyptian rose, A. D. 55.

VER. 39.

Ἔπειθ ἔειπεν ὁ Παῦλος· Ἐγὼ ἀβραμῆος μίον εἶμαι Ἰουδαῖος, Ταρσοῦς, τῆς Κιλικίας οὖν πόλεως πόλιος πολιτῆς· θεῶμαι δὲ σου, ἐπιτρέψον μοι λαλῆσαι πρὸς τὸν λαόν.

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

VER. 40.

Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἔθηκε ἐπὶ τῶν ἀσφαλείων κρηπίδος τῆς χερσὶ τοῦ λαοῦ· ἀπολαῖς δὲ στήθεσ γινώσκεις, προσεφώνησεν τῷ Ἐβραῖῳ διακόντῳ, λέγων·

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.—VER. 1.

Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ἑμᾶς τῶν ἀπολογίας.

Men, brethren, and fathers, hear ye my defence, which I make now unto you.

VER. 2.

Ἀκούσαντες δὲ ὅτι τῷ Ἑβραϊῷ διαλέκτῳ προσεφώνησεν αὐτοῖς, μᾶλλον παρερχοὺν ἤνυχον καὶ φωνῶν

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

VER. 3.

Ἐγὼ μὲν εἰμι ἀπὸ τῆς Ἰουδαίας, γεγενημένος ἐν Ταρσοῦ τῆς Κιλικίας, ἀναθραμβέντος δὲ ἐν τῇ πόλει ταύτῃ κατὰ τοῦ σόφου Γαμαλιὴλ, σπουδαίου κατὰ ἀρεσίαν τοῦ πατρῶος νόμου, ζήλοτις ἐσθλῶς τοῦ Θεοῦ, καὶ δὲ πάντως ἑμᾶς ἐστὶ σήμερον.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 23. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee, xvi. 5. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14.

VER. 4.

Ὅς πάντων τῶν ἐν ἐμοὶ ἀγαθῶν θεοῦ, διεμαρτυροῦμαι καὶ παραβέβηκα εἰς φιλανδίαν ἀδελφῶν τε καὶ γυναίκων·

And I persecuted this way unto the death, binding and delivering into prisons both men and women.

See on chap. viii. ver. 3.

VER. 5.

Ὡς καὶ ὁ Ἄρχιερεὺς μαρτύρῃ μοι, καὶ πᾶν τὸ πρεσβυτέρημα παρ' ἐν καὶ ἰουδαίᾳ διεξέμισεν πρὸς τοὺς ἀδελφούς, εἰς δαμασκὸν ἰσχυρόμην, εἶπον καὶ τοὺς ἱερεῖς ὄντας, διδόμενούς εἰς Ἱερουσαλὴμ, ἵνα τιμαρθεύωσι.

As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

See on chap. ix. ver. 2.

VER. 6.

Ἐγένετο δὲ μοι σφαιρομήνη καὶ ἤγγισεν τῷ Δαμασκῷ, παρὰ μεσημέριον ἤξοντας ἐκ τοῦ οὐρανοῦ σφαιροσφάει φῶς ἰσχυρὸν ὑπὲρ ἑμᾶς,

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

See on chap. ix. ver. 3—18.

VER. 7.

Ἐσάρον τε εἰς τὸ ἔδαφος, καὶ ἤκουα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις;

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

VER. 8.

Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ, Κύριε; Ἐκτί τε πρὸς με· Ἐγὼ εἰμι Ἰουδαῖος ἐκ Ναζαρεθ, ὃν σὺ διώκεις.

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

VER. 9.

Οἱ δὲ ἐν ἑμῷ ὄντες τὸ μὲν φῶς ἰδοῦσάντων, καὶ ἑμφορῶν ἔχοντων τὸν δὲ φωνῆσιν οὐκ ἤκουσαν τοῦ λαλοῦντός μου.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

A. D. 60.

ΑΓΓΛΟΣ ΚΚΗ. 10—23

A. D. 60.

VER. 10.

Εἶπον δέ· τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς αὐτούς· Ἀποστὰς παρῶν εἰς Δαμασκόν· ἐκεῖ σοι λαληθήσονται πάντα τὰ ἑτάρατά σοι ποιήσω.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

VER. 11.

Ὅτε δὲ οὐκ ἐβλεπον, ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειμαρυγόμενος ὑπὸ τῶν συνότρων μοι, ἔβην εἰς Δαμασκόν.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

VER. 12.

Ἀνακίας ὁ τις, ἀσπὴ ἔβουθῆς κατὰ τὴν ἡμέραν, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίαν,

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there,

VER. 13.

Ἐβλῆθ' ἔρχεσθαι πρὸς με, καὶ ἰωστιάς, εἰπὼς μοι· Σαυλ ἀδελφε, ἀνάβλεψον. Κεῖν δὲ αὐτῷ τῇ ἡμέρᾳ ἀνέβλεψα εἰς αὐτόν.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

VER. 14.

Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειριστά σοι γίνωμαι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὴν θέλησιν, καὶ ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ.

And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.

VER. 15.

Ὅσοι ἴδον μαρτυροῦν αὐτῷ πρὸς πάντας ἄνθρωπους, ἀν' ἄρρανας καὶ ἡμιονας.

For thou shalt be his witness unto all men, of what thou hast seen and heard.

VER. 16.

Καὶ τὸν τί μὲν ἔλεγε; ἀποστὰς ἐκείνου, καὶ ἐπέβουθαι τὰς ἁμαρτίας σου, ἐκκαθαρίσασθαι τὸ ἕματι τοῦ Κυρίου.

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And now, why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord.

VER. 17.

Ἐγένετο δὲ μοι ὑποστράφηται εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γαστρίσθαι μοι ἐν ἰστούται,

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

* See on chap. ix. ver. 26.

VER. 18.

Καὶ ἰδεῖν αὐτόν λέγοντά μοι· Σπῆυσον, καὶ ἔξελθε ἐκ τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέξονται σου τὴν μαρτυρίαν πρὸς ἡμῶν.

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

VER. 19.

Κεῖν δὲ εἶπα· Κύριε, αὐτὰ ἰστίανται· ὅτι ἐγὼ ἡμῶν φυλακίζον καὶ ἔβην κατὰ τὰς συναγωγὰς τοῦ πιστεύοντα ἐπὶ σοί.

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

VER. 20.

Καὶ ὅτι ἐξέχευτο τὸ αἷμα Στεφάνου τοῦ μαρτυροῦ σοῦ, καὶ ἐβίβης ἡμῶν ἱεραστῶν, καὶ συνεδουῶν τῷ θανάτῳ αὐτοῦ, καὶ φοδῶσαν τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

* And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

* And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul, Acts vii. 58.

VER. 21.

Καὶ εἶπε πρὸς με· Πορεύου· ἐγὼ ἐγὼ εἰς ἴσθιν μακρὰν ἐξαποσταλῶ σοί.

And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

* See on chap. ix. ver. 15. clause 2.

VER. 22.

Ἦκουον δὲ αὐτοῦ λέγειν, κρίναι τοῦ λόγου, καὶ ἐβῆσαν τὴν φωνὴν αὐτοῦ λέγοντα· Ἄρα

¶ I

A. D. 60.

ACTS XXII. 22—30.—XXIII. 1—3.

A. D. 60.

ἀπὸ τῆς γῆς τὸ τοῦτόν σου γὰρ καθῆκον αὐτὸν εἶναι.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

VER. 23.

Κραυγάζοντες δὲ αὐτῶν, καὶ βιασθέντες τὰ ἱμάτια, καὶ κοινοῦν βαλλόντων εἰς τὸ ἄερα,

And as they cried out, and cast off their clothes, and threw dust into the air,

VER. 24.

Ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἀγοῦσαι εἰς τὴν παρεμβολήν, εἰπὼν μάλιστα ἀνατάξασθαι αὐτὸν ἵνα ἐπιγυῖ δι' ἢ αἰτίας οὕτως ἐπιφώνουσι αὐτῷ.

The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

VER. 25.

Ὡς δὲ πρότερον αὐτὸν τοῖς ἱμαῖον, εἶπε πρὸς τὸν ἰσθῆτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄριστος Ῥωμαῖος καὶ ἀκατάκριτος ἔριστιν ἡμῖν μαστιγῆσαι;

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

VER. 26.

Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπηγγεῖλε τῷ χιλιάρχῳ, λέγων· Ὅρα τί μέλλεις ποιῆν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.

When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

VER. 27.

Προελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖός εἰ; Ὁ δὲ ἔφη· Ναί.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

VER. 28.

Ἀκούσας τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλίου τὴν πολιτείαν ταύτην ἐκτιθέμεν. Ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γέγονα.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

VER. 29.

Εὐθὺς οὖν ἀπεστράψαντες ἀπ' αὐτοῦ αἱ μέλλουσαι αὐτὸν ἐκτελέσασθαι καὶ ἰχθυοῦσαι δι' ἐφοῦθον, ἐπιγυνοῦσι ἐπὶ Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδικασμένος.

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

Or, tortured him.

VER. 30.

Τῇ δὲ ἑσπέρῳ, βουλόμενος γῶμαι τὸ ἀσφαλές, τὸ, τί καταγερῆται, παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἰδεῖν τοὺς ἀρχιερεῖς καὶ δεῖν τὸ συνέδριον αὐτῶν καὶ καταγερῆσαι τὸν Παῦλον ἵστυσαι εἰς αὐτῶς.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the Chief Priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.—VER. 1.

Ἀνίστας δὲ ὁ Παῦλος τῷ συνέδριῳ, εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάντῃ συνείδησι ἁγροῦσθε σπουδαιύτως τῷ Θεῷ ἄρχη ταύτης τῆς ἡμέρας.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

VER. 2.

Ὁ δὲ ἀρχιερεὺς Ἀνακίας ἐπιτάξας αὐτῷ παρεστῆσεν αὐτῷ, τύπτειν αὐτὸν τὸ στήθος.

And the High Priest Ananias commanded them that stood by him to smite him on the mouth.

VER. 3.

Τότε ὁ Παῦλος πρὸς αὐτοὺς εἶπεν· Τύπτειν με μάστιγι ὁ Θεός, τοῖχῃ καταμαρτυρῆσαι καὶ σὺ κἀβὴ κέρινον με κατὰ τὸν νόμον, καὶ παρανομῶν κελαιεύς με τύπτεισθαι;

Then said Paul unto him, God shall smite thee, thou whited wall: for thou art thou to judge me after the law, and commandest me to be smitten contrary to the law?

A. D. 60.

ACTS XXIII. 3—13.

A. D. 60.

*Doth our law judge any man before it hear him, and know what he doeth? John vii. 51.

VER. 4.

Οἱ δὲ παραστῆτες εἶπον· Τὸν ἀρχιερεῖα τοῦ Θεοῦ λαλοῦμεν·

And they that stood by said, Revilest thou God's High Priest?

VER. 5.

Ἔφη τε ὁ Παῦλος· Οὐκ ἴδεις, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γὰρ· Ἀρχιερα τῷ λαῷ σου οὐκ ἐρεῖς κακῶς.

Then said Paul, I wist not, brethren, that he was the High Priest: *for it is written, Thou shalt not speak evil of the ruler of thy people.

*Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28.

VER. 6.

Γνωὶς δὲ ὁ Παῦλος ὅτι τὸ ἔν μέρους ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ συνέδριον· Ἄδελφοι ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ Ἰησοῦ καὶ ἀναστάσεως πατρὸς ἐγὼ κρίνομαι.

*But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Τῷτῳ δὲ αὐτοῦ λαλήσαντος, ἤγνετο συνέλευσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων καὶ ἰσχυροὶ τὸ πλῆθος.

And when he had so said, there arose a disension between the Pharisees and the Sadducees: and the multitude was divided.

VER. 8.

Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασις, μηδὲ ἄγγελος, μήτε πνεῦμα· Φαρισαῖοι δὲ ἐμολογοῦσι τὰ ἀμφότερα.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

VER. 9.

Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διαμάχοντο, λέγοντες· Οὐδὲν κακὸν εἰρησώμεθα ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἔλαλυσεν αὐτῷ, ἢ ἄγγελος, μὴ διαμαχόμεθα.

And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

VER. 10.

Παλλῆς δὲ γενομένης στάσεως, εὐλαθεύσας ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ἵπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβῆν ἀρπάζει αὐτὸν ἐκ μέσου αὐτῶν, ἄγων τε εἰς τὴν παρεμβολὴν.

And when there arose a great disension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

VER. 11.

Τῷ δὲ ἐπιπέσει νυκτὶ ἐπιστάς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, Παῦλε· ὡς γὰρ διημαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

And the night following *the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

*See on Luke ii. ver. 11. clause 3.

†See on Matt. xxviii. ver. 20. clause 2.

VER. 12.

Γνωμῆς δὲ ἡμέρας, ποιήσαντες τις τῶν Ἰουδαίων συντροφίαν, ἀπεθάρτυσαν αὐτοὺς, λέγοντες· μήτε φαγεῖν, μήτε πινεῖν, ἕως οὗ ἀποκατανοῖ τὸν Παῦλον.

And when it was day, certain of the Jews banded together, and bound themselves * under a curse, saying that they would neither eat nor drink till they had killed Paul.

*Or, with an oath of execration.

VER. 13.

Ἦσαν δὲ πλείους τεσσαράκοντα ὁ ταῦτων τῆς συννομῆς πεποιθότες.

And they were more than forty which had made this conspiracy.

A. D. 60.

ACTS XXVII. 14—24.

A. D. 60.

VER. 14.

Οἴηται, προσεθέτης τοῖς ἄρχαῖροις· καὶ τοῖς πρεσβυτέροις, εἶπεν· Ἀποδέματι ἀποθνήσκουσιν ἑαυτοῖς, μὴδὲν γένουσθαί· ἕως ὃ ἀποθνήσκωμεν τὸν Παῦλον.

And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

VER. 15.

Νῦν οὖν ἡμεῖς ἠμφανίσαντα τῷ χιλιάρχῳ, σὺν τῷ συνέδρῳ, ὅπως αἶρον αὐτὸν καταγκῆ πρὸς ἡμᾶς, ὅς μείλλοντας διαγινώσκαι ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἔγγισαι αὐτὸν, ἴτοιμοι ἴσμεν τοῦ ἀνελθῆν αὐτόν.

Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

VER. 16.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆ Παύλου τὸ ἔνθεον, παραγινόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπηγγεῖλε τῷ Παύλῳ.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle; and told Paul.

VER. 17.

Προσκαλεσάμενος δὲ ὁ Παῦλος ἔτα τῶν ἑκτοντάρχων, ἔφη· Τὸν νεαῖον τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

VER. 18.

Ὁ μὲν οὖν παρακλήσας αὐτὸν ἔλαγε πρὸς τὸν χιλιάρχον, καὶ φωνεῖ· Ὁ θεῖμος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν νεαῖον ἀγαθὸν πρὸς σε, ἔχοντά τι λαλῆσαι σοί.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

VER. 19.

Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναγορήσας κατ' ἴδιον, ἐπιστάσαντο· τί ἔστιν ὃ ἔχει ἀπαγγεῖλαι σοί;

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

VER. 20.

Εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τῷ ἑαυτῷ· σὲ ὅπως αἶρον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὅς μείλλοντός τε ἀκριβέστερον ἐπιστάσῃαι περὶ αὐτοῦ.

And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

VER. 21.

Σὺ οὖν μὴ πωσθῆς αὐτοῖς· ἐπιθροῶσι γάρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τετραρῆκοντα, ὅστις ἀναδέμαται σοὺς μὴ τε φαγεῖν, μὴτε πινεῖν, ἕως ὃ ἀπέλωσται αὐτόν· καὶ τὸν ἴτοιμοι εἶναι, ἀπεθνήσκουσι τὸν ἀπὸ σοῦ ἰσαγγεῖλαι.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

VER. 22.

Ὁ μὲν οὖν χιλιάρχος ἀπέστειλε τοὺς νεαῖον, ἀπαγγεῖλαις μὴδὲ ἑπαλάσαι ἐν ταῦτα ἐπιφύσεας πρὸς με.

So the chief captain then let the young men depart, and charged him, See thou tell no man that thou hast shewed these things to me.

VER. 23.

Καὶ προσκαλεσάμενος δύο τοῖς τῶν ἑκτοντάρχων, εἶπεν· Ἐπιτάσαντο σφραγίστας διακοσίους, ὅπως παραβῶσιν ἕως Καισαρίας, καὶ ἑκατὸς ἑξήκοντα καὶ δεξιάτους διακοσίους, ἀπὸ τρίτης ἕως τέταρτης·

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

VER. 24.

Κτόνη τε παρατίθειαι, ἕκ τε ἐπιτάσαντο τὸν Παῦλον ἀναφέρειν πρὸς Καισάρειαν ἡμέραις.

A. D. 60.

ACTS XXIII. 24—35.—XXIV. 1, 2.

A. D. 60.

And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

VER. 25.

Γράψας ἐπιστολὴν ἀπεπέμψεν τὸν τύπον αὐτῶν

And he wrote a letter after this manner:

VER. 26.

Κλαύδιος Λυσίας τῷ κραιστῷ ἡγεμῶνι θάλας, χαίρειν.

Claudius Lysias unto the most excellent governor Felix sendeth greeting.

VER. 27.

Τὸν ἄνθρωπον αὐτῶν, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μάλιστα ἀναγκάσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατώματι ἐξιλέωσεν αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

VER. 28.

Βουλόμενος δὲ γινῶμαι τὸν εἶπός σου ὅτι ἐβουλόμην αὐτῶν, κατήγαγον αὐτὸν εἰς τὴν συνέδριον αὐτῶν

And when I would have known the cause wherefore they accused him, I brought him forth into their council:

VER. 29.

Ὅτι εἶπον ἡγαλούμενον ἐπὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐπαλάμη ἔχοντα.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

VER. 30.

Μεταθέσας δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνθρωπον μίλλην ἐδοῦθα ὑπὸ τῶν Ἰουδαίων, ἔβαντες ἐπιπέμψα πρὸς σε, παραγγέλλας καὶ τῆς κατηγορίας λῆσαι τὰ πρὸς αὐτὸν ἐπι σου. Ἐβήσομαι.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

VER. 31.

Οἱ μὲν οὖν οὐκ ἐπαύθησαν, καθὼς τὸ διοικητικῶν εἶπός, ἀναλαβόντες τὸν Πού-

λον, ἔλαγον δὲ τῆς πορείας εἰς τὸν Ἀντιπατρίδα.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

VER. 32.

Τῷ δὲ ἑσπέριον ἕλσαντες τοὺς ἰσχυροὺς κορυμβοῦσαι σὺν αὐτῷ, ἐπέστρεψαν εἰς τὴν κερμαβόλην.

On the morrow they left the horsemen to go with him, and returned to the castle:

VER. 33.

Ὅστις ἐπελθόντας εἰς τὸν Καισαρίαν, καὶ ἀναβόντες πρὸς ἐπιστάδην τῷ ἡγεμῶνι, παρέστησαν καὶ τὸν Πάυλον αὐτῷ.

Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

VER. 34.

Ἀναγνούς δὲ ἡ ἡγεμῶν, καὶ ἐπερωτήσας ἐν πολεὶς ἑπαρχίας ἐστὶ, καὶ πρυθμῶν ἐστὶ ἀπὸ Κιλικίας

And when the governor had read the letter, he asked of what province he was, And when he understood that he was of Cilicia;

VER. 35.

Διαμνησόμεθα σοι, ἴσον, ἔσαν καὶ αὐτῶν ἡγεμῶν σου παραγγέλλεται. Ἐκείλευσέ τι αὐτὸν ἐν τῷ κραιστῷ τοῦ Ἡρώδου φυλάσσειν.

I will hear thee, said he, when thing accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.—VER. 1.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ Ἀρχιερεὺς Ἀναίας μετὰ τῶν πρεσβυτέρων, καὶ μέγιστος Τερτύλλου τῆς, ὅστις ἐκφώνησεν τῷ ἡγεμῶνι κατὰ τοῦ Πάυλου.

And after five days Ananias the High Priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

VER. 2.

Καθίστας δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων Πάυλος ἐρίσως παρεχόμενος διὰ σοῦ, καὶ κατορθωμάτων γινόμενον τῷ ἴσῳ τούτῳ διὰ τῆς σὲς πρεσίας.

And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and

A. D. 60.

ACTS XXIV. 3—15.

A. D. 60.

that very worthy deeds are done unto this nation by thy providence,

VER. 3.

Πάντη τε καὶ πανταχῶ, ἀποδεχόμεθα, κρείσσι τε Φίλιξ, μετὰ πάσης εὐχαριστίας.

We accept it always, and in all places, most noble Felix, with all thankfulness.

VER. 4.

Ἦσα δὲ μὴ ἐπὶ πλείω σε ἠγνώσκω, παρακαλῶ ἀκούσαι σε ἡμῶν συντόμως τῶ σὴ ἱουδαίᾳ.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

VER. 5.

Εἰρόντις γὰρ τὸν ἄνδρα τούτων λοιπόν, καὶ κινουῦντα στάσις πᾶσι τοῖς Ἰουδαίαις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως.

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

VER. 6.

Ὅς καὶ τὸ ἱερὸν ἐπίκρασε βεβηλώσαι, ἢ καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠελοῦσαμεν κτείναι.

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

VER. 7.

Παραβλῶν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπέγαγε.

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

VER. 8.

Καλούσας τοὺς κατηγοροῦντας αὐτοῦ ἔρχεσθαι ἐπὶ σὲ· ἵνα εὐ δυνάμει αὐτοῖς ἀπαρνας ἐπι πάντων τούτων ἐπιγινώσκαι, ἂν ἡμῶς καταγορεύωμαι αὐτοῦ.

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

VER. 9.

Συνέβητε δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

And the Jews also assented, saying that these things were so.

VER. 10.

Ἀπεκρίθη δὲ ὁ Παῦλος, κήσας αὐτῷ τοῦ ἠγαμέμνους λόγους· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει· τούτω ἰσχυρόμηνος, εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἐκπολογῶμαι.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

* A. D. 53. Felix made procurator over Judæa.

VER. 11.

Δυναμῆν σου γινώσκω ὅτι οὐ πλείους εἰσι μοι ἡμέραι ἢ πεκαθίω, ἀρ' ἔτιθεο προσευχόμενος ἐν Ἱερουσαλῆμ.

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

VER. 12.

Καὶ οὐτε ἐν τῷ ἱερῷ οὐδέ με πρὸς τοὺς διαλεγόμενον, ἢ ἐπισκοπώσαντες οὐδένα ὄχλου, οὐτε ἐν ταῖς συναγωγαῖς, ὅτι κατὰ τὴν πόλιν.

And they neither found us in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

VER. 13.

Οὐτε παραστήσομαι με δικάσαι ἐπὶ ἂν ᾧν καταγορεύοσίν μοι.

Neither can they prove the things whereof they now accuse me.

VER. 14.

Ὁμολογῶ δὲ τούτῳ σοι, ὅτι κατὰ τὸ ἔθνος ἐν λέγουσιν αἰρεσις, οὕτω λατρεῖν τῷ πατρὶν θεῷ, πιστεύοντες πᾶσι τοῖς κατὰ τὸν νόμον, καὶ τοῖς προφήταις, γενομένοις.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets:

VER. 15.

Ἐλπίζω ἔχειν εἰς τὸν Θεόν, ἢ καὶ αὐτῷ οὕτω προσεύχεσθαι, ἀδελφάτους μάλιστα ἵστασθαι κριτῶν, δικαίως τε καὶ δίκαιον.

A. D. 60.

ACTS XXIV. 15—24.

A. D. 60.

And have hope toward God, which they themselves also allow, ^athat there shall be a resurrection of the dead, both of the just and unjust.

^a See on Matt. xxiii. ver. 30. clause 1.

VER. 16.

Ἐν ταύτῃ δὲ αὐτὴς ἀσκά, ἀπρόσκοπον συνείδησιν ἔχων πρὸς τὸν Θεὸν καὶ τοὺς ἀδελφάνους διακονῶν.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

VER. 17.

Δι' ἐτῶν δὲ πλείων παραγγέμων ἐλαμοσύνας ποίησεν εἰς τὸ ἔθνος μου, καὶ προσφορὰς.

^a Now after many years I came to bring alms to my nation, and offerings.

^a But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv. 25, 26.

VER. 18.

Ἐν οἷς εὐρέθῃ με ἠγισμάθην ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίῳ.

^a Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

^a Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place, Acts xxi. 26—28.

VER. 19.

Οὓς δι' ἐπὶ σοῦ παρῆναι, καὶ καταγοῦναι εἰ τι ἔχουσιν πρὸς με.

Who ought to have been here before

thee, and object, if they had ought against me.

VER. 20.

Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, εἰ τι εἶπον ἐν ἡμοῖς ἀδικήματα, στάτης μου ἐπὶ τῷ συνέδριῳ,

Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

VER. 21.

Ἡ κατὰ μιᾶς ταύτης φωνῆς, ἃς ἐκραβη ἰστῶς ἐν αὐτοῖς: Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ πρόβημα σήμερον ὑφ' ἡμῶν;

^a Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

^a I am a Pharisee, the son of a Pharisee: of the hops and resurrection of the dead I am called in question, Acts xxiii. 6.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Φίλιξ ἀνβάλετο αὐτοῖς, ἀκριβιότερον εἶδῃς τὰ περὶ τῆς ἰδοῦ, εἰπόν, ὅταν Ἀυσίας ὁ χιλιάρχος καταβῆ, διαγινώσκουμαι τὰ καθ' ἡμᾶς.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

VER. 23.

Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχων τι ἀπισίαν, καὶ μηδένα καλεῖν τῶν ἰσθμῶν αὐτοῦ ἰσηγητῶν, ἢ προσερχοῦναι αὐτῷ.

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

VER. 24.

Μετὰ δὲ ἡμέρας τινὰς παραγγέλλεται ὁ Φίλιξ σὺν Δρουσίλῃ τῇ γυναίκα αὐτοῦ, οὕση Ἰουδαία, μεταπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

A. D. 60.

ACTS XXIV. 26—27.—XXV. 1—4.

A. B. 62.

VER. 25.

Διαλεγμένου δὲ αὐτοῦ ἔπειτα δικαιοσύνης καὶ ἡλικίας καὶ τοῦ κριματός τοῦ μηδενός ἕσταθαι, ἰμφοβος γενόμενος ἰ ἐθελῆ ἀπακριβῶς· Τὸ νῦν ἔχον κοροῖον καιρὸν δὲ μεταλαλεῶν μετακαλέσεται σε·

And as he reasoned of ^a righteousness, ^b temperance, ^c and judgment to come, Felix trembled, and answered, ^d Go thy way for this time; when I have a convenient season, I will call for thee.

^a It is an abomination to kings to commit wickedness; for the throne is established by righteousness, Prov. xvi. 12. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 7.

^b Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted, Prov. xxxi. 3—5. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough until it be leavened. In the day of our king the princes have made him sick with bottles of wine: he stretched out his hands with scorners, Hos. vii. 2—5. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 11, 12. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, 2 Pet. i. 5, 6.

^c See on Matt. xvi. ver. 27. clause 3.

^d See on Matt. xxiii. ver. 5. clause 2.

VER. 26.

Ἦμα δὲ καὶ ἐλπίζον ἐπι χρέματι δεδωκεται αὐτῷ ἐκ τοῦ Παύλου, ὅπως λίαν αὐτῷ διὰ καὶ σπουδότερον αὐτὸν μεταπηρώμενος, ἀπέλθαι αὐτόν.

He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him.

VER. 27.

Διῆρας δὲ πλεωροθίως ἔλας διδάχῃ ἰ ἐθελῆ Πέτρον ὅσπουτι θέλει τι χρέμας καταθέσθαι τοῖς Ἰουδαίοις ἰ ἐθελῆ, ἀπὸ λην τὸν Παῦλον δεδεμένον.

But after two years, Festus Felix came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.—VER. 1.

Ἐπὸς αὖ ἐπιθῆς τῷ ἐσπερῆ, μετὶ τρεῖς ἡμέρας ἀπέθῃ εἰς Ἱερουσαλὴμ ἐπὶ Καισαρίας.

Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

VER. 2.

Ἐπαφρίαν δὲ αὐτῷ ἰ Ἀρχιερεὺς καὶ ἰ πρώτοι τῶν Ἰουδαίων κατὰ τῷ Παύλου, καὶ παρεκάλου αὐτόν,

Then the High Priest and the chief of the Jews informed him against Paul, and besought him,

VER. 3.

Αἰτούμενοι χῆρον κατ' αὐτόν, ὅπως μεταπηρώμεται αὐτόν εἰς Ἱερουσαλὴμ, ἐπὶ τῶν κωιδόντων; ἀπελαθὶ αὐτόν κατὰ τὸ ἰδόν.

And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

VER. 4.

Ὁ μὲν αὖ ἐπὸς ἀπεκρίθη, τορῶσθαι τὸν Παῦλον ἐν Καισαρείῃ, ἐαυτὸν δὲ μέλαιν ἐν τάχει ἐκπεροθῆσθαι.

But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

A. D. 62.

ACTS XIV. 5—15.

A. D. 62.

VER. 5.

Οἱ δὲ δυνατοὶ ἐν ἡμῖν, φασί, συγκαταβάντες, εἰ τί ἐστιν ἐν τῷ ἀνδρὶ τούτῳ, καταγορεύουσιν αὐτόν.

Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

VER. 6.

Διατρίβας δὲ ἐν αὐτῶν ἡμέρας ἑτάσις ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῷ ἡσπέρῳ καθίσας ἐπὶ τοῦ βήματος, ἐπέλαυσεν τὸν Παῦλον ἀχθῆναι.

And when he had tarried among them * more than ten days, he went down unto Caesares; and the next day sitting upon the judgment seat commanded Paul to be brought.

* Or, as some copies read, no more than 8 or 10 days.

VER. 7.

Παραγομῆναι δὲ αὐτοῦ, ἐπιβήσαντες ἡ ἀπὸ Ἰερουσόλυμα καταβησάντες Ἰουδαῖοι, πολλὰ καὶ βάρη ἀντιθέματα φέρουσι κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

VER. 8.

Ἀπολογησάμενος αὐτοῦ. * Ὅτι οὐτι εἰς τὴν πόλιν τῶν Ἰουδαίων, οὐτι εἰς τὸ Ἱερὸν, οὐτι εἰς Καισάρειαν ἡμάρτην.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

VER. 9.

Ὁ ἄριστος δὲ τῶν Ἰουδαίων θέλων χεῖρον καταβῆναι, ἀπεκρίθη τῷ Παύλῳ λέγων· τίλους εἰς Ἰερουσόλυμα ἀναβὰς, ἑσθὶ σφίσι τούτοις κηρῶσαι ἐν ἡμῶν;

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

VER. 10.

Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἵσταίς ἐμεν, οὐ μὲν δὲ κρίνεσθαι·

Ἰουδαίους εἶδὼν ἰδικῶσα, ὡς καὶ σὺ καλλίστη ἐπιγνώσκεις.

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

VER. 11.

Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου ὑπεκράξω τι, οὐκ ἀρνούμαι· ἐὰν δὲ ἐπίδη ἡμῖν οὐτι καταγορεύεσθαι μου, οὐδὲς μὲν δύναται αὐτοῦς χαρίσασθαι· Καίσαρα ἐπικαλέσθω.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

VER. 12.

Τῷ δὲ ἄριστῳ συλλαβῶς μετὰ τοῦ συμβουλίου, ἀπεκρίθη Καίσαρα ἐπικλιθεῖσαι; ἐπὶ Καίσαρα κερύσειν.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

VER. 13.

Ἡμερῶν δὲ διαγομῆναι τῶν, Ἀγρίππας ὁ Καισάρειος καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἡσπασσάμενοι τὸν ἄριστον.

And after certain days king Agrippa and Bernice came unto Caesares to salute Festus.

VER. 14.

Ὡς δὲ ἑτάσις ἡμέρας διέτριβον ἑσθὶ, ὁ ἄριστος τῷ Καισάρει ἀπέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀπὸ τις ἐστὶ καταλαβημένος ἑσθὶ θήλυτος, ἡμῶς;

And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

VER. 15.

Περὶ οὗ, γαρμῆσαι μὲν εἰς Ἰερουσόλυμα, ἐπέφασκον εἰ Ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ Ἰουδαίου, αἰτούμενοι κατ' αὐτοῦ λέγειν

About whom, * when I was at Jerusalem, the Chief Priests and the elders of the Jews informed me, desiring to have judgment against him.

* See verses 1—5.

VER. 16.

Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἴστω ἰδοὺ ῥημαιοὺς χαλεπῶσαι τινα ἄνθρωπον εἰς ἀπόλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦν, τότεν τι ἀπολογίας λάβει περὶ τοῦ ἠγαθήματος.

To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

VER. 17.

Συελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβελὼν μαρτυρίας ποιούμενος, τῇ ἕξει καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄδρα.

Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

• See verses 6—12.

VER. 18.

Περὶ οὗ σταθόντες οἱ κατηγοροὶ οὐδέμιαν αἰτίαν ἐπέφερον ἢ ἰσπανίον ἔχειν.

Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

VER. 19.

Ζητήματα δὲ τινα περὶ τῆς ἰδίας διαισιμασίας εἶχον πρὸς αὐτὸν, καὶ περὶ τῆς ἰσῶν τεινικῆτος, ἢ ἔφασαν ὁ Παῦλος ζῆν.

But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

VER. 20.

Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ αὐτοῦ ζήτησιν, ἔλεγον, εἰ βούλοιντο πορεύεσθαι εἰς Ἱερουσαλὴμ, κηκεῖ κρῖνεσθαι περὶ τούτων.

And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

• Or, was doubtful how to enquire hereof.

VER. 21.

Τῷ δὲ Παύλῳ ἰσχυλισσαμένῳ παραθήκει αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διαγού-

σιν, ἐκέλευσα παραθεῖσθαι αὐτὸν, ἕως ἃς πέμψω αὐτὸν πρὸς Καίσαρα.

But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

• Or, judgment.

VER. 22.

Ἀγρίππας δὲ πρὸς τὸν φῆσεν Ἰφῆβουδῆμιν καὶ αὐτῆς τοῦ ἀδελφοῦ αὐτοῦ. Ὁ δὲ Ἄδριαν, φρονί, ἀπέστει αὐτῷ.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

VER. 23.

Τῇ οὖν ἑκαήμεν ἐλθόντος τοῦ Ἀγρίππας καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσέλθόντων εἰς τὸ ἀκροατήριον οἱ τε τῶς χιλιάρχους, καὶ ἀδελφοὶ τῆς πεντῆρχου οὗσι τῆς πόλεως, καὶ κλειστόντες τῷ φῆσεν, ἔβη ὁ Παῦλος.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

VER. 24.

Καὶ φωνὴ ἰ φῆσεν· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαραόντες καὶ ἄδρες, θεωρεῖτε αὐτὸν περὶ οὗ τίς πλῆθος τῶν Ἰουδαίων ἐπέτυχον μετ' ἐμοῦ ἐν Ἱερουσαλήμ, καὶ ἐνθάδε, ἐπιβάντες μετ' αὐτῶν ζῆν αὐτὸν μνηστί.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

VER. 25.

Ἐγὼ δὲ καταλαβόμενος μνηστὴν ἔξω θανάτου αὐτὸν παραχθῆναι, καὶ αὐτῷ δὲ ταύτου ἰσχυλισσαμένῳ τὴν Σεβαστῆν, ἔκρινα πέμψαι αὐτὸν.

But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

VER. 26.

Περὶ οὗ ἀσφαλῆς τι γράψαι τῷ κείρῳ οὐκ ἔχον. Διὸ προέρχων αὐτὸν ἔφ' ἑσπέρῳ,

καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σχῆ τι γράψαι.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

VER. 27.

Ἄλλοτε γάρ μοι δοκῆί, ἀτίμηστοτα δίσωμμι, μὰ καὶ τὰς κατ' αὐτοῦ αἰτίας συμῆσαι.

For it seemeth to me unreasonable to send a prisoner, and not wothal to signify the crimes laid against him.

CHAP. XXVI.—VER. 1.

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἑκτείνιας τῶν χῆρας·

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

VER. 2.

Περὶ πάντων ὧν ἠγαλαῶμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἔγωμαι ἡμαυτὸν μακάριον, μίλλον ἀπολογεῖσθαι ἐπὶ σοὶ σήμερον·

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

VER. 3.

Μάλιστα γινώσκω ὅτι σε πάντων τῶν κατὰ Ἰουδαίους ἰδῶν τι καὶ ζητημάτων, διὸ θέλω σοι, μακαροβόμος ἀποῦσαί μου.

Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

VER. 4.

Τὴν μὲν ὦν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνε μου ἐν Ἱερουσαλήμοις, ἴσασιν πάντες οἱ Ἰουδαῖοι·

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

^a See on chap. xxii. ver. 3.

VER. 5.

Προγενέσθητός με ἀνωθεν, (ὡς θέλω μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβοτάτην αἰσῶν τῆς ἡμετέρας θεοσεύας ἔζησα Φαρισαῖος.

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

VER. 6.

Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἵσταμαι κριθέμενος·

And now I stand ^a and am judged for the hope of the promise made of God unto our fathers:

^a See on Matt. xi. ver. 3. and xxii. ver. 30. clause 1.

VER. 7.

Εἰς ἣν τὸ δωδεκάφυλον ἡμεῶν ἐκτείνει νύκτα καὶ ἡμέραν λατρεύον ἑλπίξει καταστῆσαι· ἐπὶ ἧς ἐλπίδος ἠγαλαῶμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.

Unto which promise our twelve tribes, instantly serving God ^a day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

^a Gr. night and day.

VER. 8.

Τί ἀπίστον κρίνεται παρ' ὑμῶν, εἰ ὁ Θεὸς νεκροὺς ἠγείρει;

Why should it be thought a thing incredible with you, that God should raise the dead?

VER. 9.

Ἐγὼ μὲν ὦν ἰδοὺς ἡμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζαρηνοῦ θυῖν πολλὰ θανάτια πρᾶξαι.

^a I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

^a Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

VER. 10.

Ὅ καὶ ἐποίησα ἐν Ἱερουσαλήμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακῆς ἐπέκλεισα, τὴν παρὰ τῶν Ἀρχιερέων ἔξουσιαν λαβὼν ἀνακυρῶναι τι αὐτῶν κατήνεγκα ἴθρην.

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Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them.

VER. 11.

Καὶ κατὰ πᾶσας τὰς συναγωγὰς πολλὰς τιμωρῶν αὐτοὺς, ἐπέλαζον βλασφημίᾳ περισσοῦς τι ἡμερανῆμενος αὐτοῖς, ἰδόντων ἑως καὶ εἰς τὰς ἕξω πόλεις.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

VER. 12.

Ἐν οἷς καὶ παρενόμητος εἰς τὴν Δαμασκὸν μετ' ἕξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν Ἀρχιερέων,

Whereupon as I went to Damascus with authority and commission from the Chief Priests,

VER. 13.

Ἡμετέρας ὁδοῦς, κατὰ τὴν ὁδὸν εἶδον, Καλλῆν, εἰρανεῖδον, ὑπερὶ τὸν λαμπρότητα τοῦ ἡλίου, περιλάμπων με φῶς καὶ τοὺς σὺν ἡμεῖς παρενομήτους.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

VER. 14.

Πάντες δὲ καταπεσόντες ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊῇ διαλέκτῳ Σαούλ, Σαούλ, τί με διώκεις; κληρῶν σὺ πρὸς κέντρα λακτίων.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

VER. 15.

Ἐγὼ δὲ εἶπον· τίς εἶ Κύριε; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

VER. 16.

Ἄλλα ἀπέστρεψά, καὶ ἐσθῆθι ἐπὶ τοὺς πόδας σου εἰς τοῦτο γὰρ ὤφθην σὺ πρ-

χρηθεύσασθαι ὅτι ἰσχυρῶν καὶ μέγαντες ἐν τοῖς αἵματι, ὡς τὰ ἑθνομάρτυρά σου.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

VER. 17.

Ἐξαιρούμενός σου ἐκ τῶν λαῶν, καὶ τῶν Ἰσθῶν, εἰς οὓς τῶν σε ἀποστείλλα,

Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

See on chap. ix. ver. 15.

VER. 18.

Ἀνοῖξαι ὀφθαλμοῖς αὐτοῦ, τῷ ἐπιτρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῷ ἕξουσίας τοῦ Σάταν ἐπὶ τὸ θεῶν, τοῦ λαθεῖν αὐτοῦς ἄφρονι ἀμαρτηρῶν, καὶ ἀλλορον ἐν τοῖς ἡγιασμένοις, ἵνα τὴν τῆς ἐκ ἐμῆ.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. See also on Matt. ix. ver. 30. clause 1.

See on Matt. iv. ver. 16. clause 1. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord. Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgres-

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sors: and he bare the sin of many, and made intercession for the transgressors, liii. 12. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 26. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8.

- ^a See on Matt. vi. ver. 12. clause 1.
- ^b See on chap. xx. ver. 32. clause 2.
- ^c See on Matt. v. ver. 8. clause 1.
- ^d See on Mark xvi. ver. 16. clause 1.

VER. 19.

Ὅπου, βασιλεῦ Ἀγρίππα, εἰς ἐπαίμιον ἀπειθεῖς τῆ οὐρανόθεν ὁρασίᾳ

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

VER. 20.

Ἄλλα τοῖς ἐν Δαμασκῷ πρῶτον καὶ ἱεροσολύμοις εἰς πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἰπιστῆσθαι ἐπὶ τὸν Θεόν, ἕξια τῆς μετανοίας ἔργα πρᾶσσοντας.

^a But shewed first unto them of Damascus, ^b and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, ^c that they should repent and turn to God, ^d and do works meet for repentance.

- ^a See on chap. ix. ver. 19, 20.
- ^b See on chap. ix. ver. 29, 30.
- ^c See on Matt. iii. ver. 2. clause 1.
- ^d See on Matt. iii. ver. 8.

VER. 21.

Ἐνεκα τούτων με εἰ Ἰουδαῖα συλλαβήσαν ἐν τῷ ἱερῷ, ἐπειθήσαν διακτεῖναι.

^a For these causes the Jews caught me in the temple, and went about to kill me.

- ^a See chap. xxi. ver. 27—28.

VER. 22.

Ἐπιμονίας ἐν τυχόν τῆς σπαρᾶ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης Ἰουδαία, μαρτυρούμενος μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἑατὸς λέγων ἢ τε οἱ προφῆται ἠλάλιον μαλλόντων γίνεσθαι, καὶ Μωσῆς.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

VER. 23.

Εἰ πρῶτος ὁ Χριστός, εἰ πρῶτος ἐξ ἀνεστάντων παρὲν φῶς, μάλα πανηγύλλων τῷ λαῷ καὶ τοῖς ἔθνεσιν.

^a That Christ should suffer, ^b and that he should be the first that should rise from the dead, ^c and should shew light unto the people, and to the Gentiles.

- ^a See on Luke xxiv. ver. 44. clause 2—4.
- ^b See on chap. ii. ver. 25—28.
- ^c See on Matt. xii. ver. 18. clause 5.

VER. 24.

Ταῦτα δὲ ἀβρῷ ἐπιλογουμένου, ὁ Φῶστος μεγάλη τῆ φωνῇ ἔφη· Μάινη Παῦλε τὰ πολλά σε γράμματα εἰς μάταια περιτρέπτει.

And as he thus spake for himself, Festus said with a loud voice, Paul, ^a thou art beside thyself; much learning doth make thee mad.

- ^a See on Mark iii. ver. 21.

VER. 25.

Ὁ δὲ· Οὐ μαινόμεαι, φησὶ, κρείττονα οἶσσι, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθγγαίμαι.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

VER. 26.

Ἐπίσταται γὰρ ἐπι τούτων ὁ βασιλεύς· πρὸς δὲ καὶ παρρησιαζόμενος λαλῶ· λαμβάνων γὰρ αὐτῶν τι ταῦτα εὐκρίβομαι εἰδέν· ὡ· γὰρ ἔστιν ἐν γωνίᾳ περιπαλεῖν ταῦτα.

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

VER. 27.

πιστεύεις, Καισαρὶ Ἀγρίππῃ, τοῖς προσφῆταις; ὅσα ἔτι πιστεύουσιν.

King Agrippa, believest thou the prophets? I know that thou believest.

VER. 28.

Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ἔργῳ μὲ πύθεις Χριστιανὴ γενέσθαι.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

VER. 29.

Ὁ δὲ Παῦλος εἶπεν· Εὐχάζομαι ἂν τῷ Θεῷ, καὶ ἐν ἔργῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούσάντας μου σήμερον, γενέσθαι τοιοῦτος ὅποιός ἐργάζομαι, κεραικὸς τῶν δεσμῶν τούτων.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

VER. 30.

Καὶ ταῦτα εἰπὼντος αὐτοῦ, ἀπέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἢ τι Βερνίκην, καὶ ὁ συγκαθήμενος αὐταῖς.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

VER. 31.

Καὶ ἀναχωρήσαντες ἑλάλου πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἔξισιν ἢ δεσμῶν κρείσσει ὁ ἄνθρωπος οὗτος.

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

VER. 32.

Ἀγρίππας δὲ τῷ ἑσθῶντι ἔφη· Ἀπολλέσθαι ἰδέσθαι ὁ ἄνθρωπος οὗτος, εἰ μὴ ἑπιπέληντο Καισαρῶν.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

* For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go, Acts xxv. 11, 12.

CHAP. XXVII.—VER. 1.

Ὡς δὲ ἐπέβη τοῦ ἀποσελαθῆναι ἡμᾶς εἰς τὴν Ἰταλίαν, παρέβησαν τὴν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχῳ ἰταλικῷ Ἰουλίῳ, σπαῖρος Σεβαστοῦ.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

VER. 2.

Ἐπιβάντες δὲ πλοῖον Ἀλεξανδρινῶν, μέλλουσι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀπέχθημεν, ὄντες σὺν ἡμῖν Ἀριστάρχῳ Μακεδόνης Θεσσαλονικεῖς.

And entering into a ship of Alexandria, we launched, meaning to sail by the coasts of Asia; * one Aristarchus, a Macedonian of Thessalonica, being with us.

* See on chap. xix. ver. 29. clause 2.

VER. 3.

Τῇ τε ἡμέρᾳ κατέχθημεν εἰς Σιδῶν. Φιλιππησίους τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους σπείσθαι, ἑπιμαλακίας τυχεῖν.

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

VER. 4.

Κραεῖδον ἀναχθόντες ὑπερωπείσαμεν τὸ Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἑσπέρους.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

VER. 5.

Τότε πύλαος τὸ κατὰ τὴν Κιλικίαν καὶ Παναμφυλίαν διαπεύσαντες, κατέβημεν εἰς Μύρα τῆς Λυκίας.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

VER. 6.

Κραεῖδον οὖν ὁ ἑκατοντάρχος πλοῖον Ἀλεξανδρινῶν πλεῖν εἰς τὴν Ἰταλίαν, ἐπέβησαν ἡμᾶς εἰς αὐτό.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

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VER. 7.

Ἐν ἡμερῶσι δὲ ἡμέραις βραδυναύοντες, καὶ μέλις γινόμενοι κατὰ τὴν Κίδα, μὴ προσέειπεν ἡμῶς τῷ ἀνέμου, ὑπεκλιόμενοι τὴν Κρήτην κατὰ Σαλμόνην·

And when we had sailed slowly many days, and scaws were come over against Caidus, the wind not suffering us, we sailed under * Crete, over against Salmons;

* Or, Candy.

VER. 8.

Μέλις τε, παραληγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τιὰ καλούμενον Καλοῦς λιμένος, ὃ ἴγγυς ἐν πόλις Λασαίαι.

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

VER. 9.

Ἰανουῦ δὲ χρόνου διαγαγόμενου, καὶ ὄντες ἤδη ἐπισφαλῶς τοῦ πλοῦς, διὰ τὸ καὶ τὴν πύργον ἤδη παραλυθῆναι, παρήγει ὁ Παῦλος,

Now when much time was spent, and when sailing was now dangerous, * because * the fast was now already past, Paul admonished them,

* The fast was on the 10th day of the 7th month.

* Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people, Lev. xiii. 27—30.

VER. 10.

Ἄβων αὐτοῖς: Ἄνδρες, θυμῶ ἔτι μετὰ ἔβρωσι καὶ πολλὰς ζημίας. οὐ μόνον τοῦ φέροντος καὶ τοῦ πλοῦ, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλουσιν ἕσθαι τὸν πλοῦν.

And said unto them, Sirs, I perceive

that this voyage will be with hurt and much * damage, not only of the lading and ship, but also of our lives.

* Or, injury.

VER. 11.

Ὁ δὲ ἐπιπέταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλῆρι ἐπέειπεν μᾶλλον ἢ τοῖς ἰσὶ τοῦ Παύλου λεγομένοις.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

VER. 12.

Ἀπευθίτου δὲ τοῦ λιμένος ἐπάρατος πρὸς παραχημασίαν, ὃ πλοῖος ἴδοντο σουλὴν ἀναχθῆναι κακίβην, εἰ πως δύναντο καταστῆσαντες εἰς θόρυκα παραχημασίας, λιμένα τῆς Κρήτης ὀνόματα κατὰ Δεκα καὶ κατὰ Χῆρον.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

VER. 13.

Ἐπιπέταρχος δὲ Νότου, διέταξε τῆς πρόβουσις κερκατιναίαι, ἄρατος Ἄσων, παραλέγοντο τὴν Κρήτην.

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

VER. 14.

Μετ' οὐ πολὺ δὲ Ἰκαλας κατ' αὐτῆς ἀπῆμος τυφανικός, ὃ καλούμετος Εὐρωκλίδων.

But not long after there * arose against it a tempestuous wind, called Euroclydon.

* Or, beat.

VER. 15.

Συρραπασθῆντος δὲ τοῦ πλοῦ, καὶ μὴ δυναμένου ἀντοφθαλμῶν τῷ ἀνέμου, ἐσιδέοντες ἐφάρμοθα.

And when the ship was caught, and could not bear up into the wind, we let her drive.

VER. 16.

Νοσῶν δὲ τὴν ἰσχυροτάτην καλούμενον Κλαύδην, μέλις ἰσχυρώμενοι περιμαρτῆς γινόμεθα τῆς σάφους.

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And running under a certain island which is called Claudia, we had much work to come by the boat:

VER. 17.

Ἦν ἄεραντι, συνδύνας ἔχοντες, ὑποσηκώσαντες τὸ πλοῖον φοβούμενοι τὸ μὴ εἰς τὸν λίαν ἰσχύσαναι, χαλάσαντες τὸ σπῆμα, οὐτως ἐβίβοντο.

Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

VER. 18.

Ἐπολεῖς δὲ χυμαζόμενον ἡμῶν, τῇ ἑξῆς ἡμέρῃ ἐλατύνοντο.

And we being exceedingly tossed with a tempest, the next day they lightened the ship;

VER. 19.

Καὶ τῇ τρίτῃ αὐτόχειρας τὸν σπῆμα τοῦ πλοίου ἐψήψαμεν.

And the third day we cast out with our own hands the tacking of the ship.

VER. 20.

Μῆτι δὲ ἡλίου, μήτι ἀστρῶν ἐπιφανόντων ἐπὶ πλείονας ἡμέρας, χυμῶδες τι εἶναι ἕλγυοι ἐπισημαίνοντο, λοιπὸν παραπέμποντο πάντα ἑλπίς τοῦ σωθῆναι ἡμῶν.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

VER. 21.

Πολλῆς δὲ ἄερας ὑπαρχούσης, τίτι σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν ἑδαι μὲν, ὁ ἄνθρωπος, πειθαρχήσαντάς μοι, μὴ ἀνάγκη εἶναι ἀπὸ τῆς Κρήτης, κερδισθῆναι τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

VER. 22.

Καὶ ταῦτα παραπῶ ἡμῶν εὐδυμαῖν ἀποβολῆς γὰρ ψυχῆς εὐδαιμία ἵσται ἐξ ἡμῶν, πλὴν τοῦ πλοίου.

And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

VER. 23.

Παύστου γὰρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ οὗ εἰμι, ὃ καὶ λατρεύω,

For there stood by me this night the angel of God, whose I am, and whom I serve,

See on Matt. v. ver. 9. clause 3.

See on Rom. ii. ver. 1. clause 2.

VER. 24.

Λίγων μὲν φοβῶ, Παῦλε· Καί μοι σε δεῖ παραστήναι· καὶ ἰδοὺ, ἐρχόμενά σοι ὁ Θεὸς πάντας τοὺς πλείονας μετὰ σοῦ.

Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

See on Matt. x. ver. 18. clause 1.

VER. 25.

Διὸ εὐδομαίτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἵσται καθ' ὅ ἔρηπον λέλεκτα μοι.

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

VER. 26.

Εἰς νῆσον δὲ τιμὴ δεῖ ἡμᾶς ἐκπεσεῖν.

Howbeit we must be cast upon a certain island.

VER. 27.

Ὡς δὲ τεσσαρτεσσαυδέατη νύξ ἔγένετο, διαφερόμενον ἡμῶν ἐν τῷ Ἄδριῳ, κατὰ μέτρον τῆς νυκτὸς ἐκπέσαν ἐν ταύτῃ κρησάγει τινὰ αὐτοῖς, χεῖρον.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

VER. 28.

Καὶ ἑορῶντες, εἶπον ἑργυρὰς εἶπον ἑραχὸν δὲ διαστήσαντες, καὶ ἀλίαν βολίσαντες, εἶπον ἑργυρὰς διαπέσαντες.

And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

VER. 29.

Ἐβούλευσάν τε μέγας εἰς τραχὺς τόπος ἐκπέσαντες, ἐκ κρημῶν μάλιστα ἐκπέσαντες τὸ πλοῖον, ἵσχυοντο ἡμῶν γαυθῆσαι.

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Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

VER. 30.

Τῶν δὲ ταυτῶν ζητούντων φυγαῖν ἐν τοῦ πλοίου, καὶ χαλασόντων τὴν σκάφην εἰς τὴν θάλασσαν, πρόσκειται ἐς ἡμέρας μνηστῶν ἀγαύρας ἐπιτόμων,

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

VER. 31.

Ἔλεγον ὁ Παῦλος τῷ εκατοντάρχῳ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ἡμεῖς σωθῆναι οὐ δύνασθε.

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

VER. 32.

Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ ἔβασαν αὐτὴν ἐκ πλοίου.

Then the soldiers cut off the ropes of the boat, and let her fall off.

VER. 33.

* Ἀρχὴ δὲ οὐ ἤμαλλεν ἡμέρα γίνεσθαι, ἀπεπέλει ὁ Παῦλος ἄκωντας μεταλαβεῖν τροφῆς, λέγων Τισσαρεσπαιδικῶν σήμερον ἡμέραν προσδοκῶντες, ἀσιντο διατελεῖν, μὴδὲν προσλαβόμενοι.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

VER. 34.

Δὲ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· οὐδὲν γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδέτις γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πτεροῖται.

Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

VER. 35.

Ἐπειὸν δὲ ταῦτα, καὶ λαθὼν ἄρτον, ἐχρημάτισεν τῷ Θεῷ ἐπιπέσειν πάντων, καὶ ἀλάσας ἤρξαστο ἐκβῆναι.

And when he had thus spoken, he

took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

* See on Matt. xiv. ver. 19. clause 3.

VER. 36.

Ἐύθυμοι δὲ γινόμενοι πάντες, καὶ αὐτὸ προσελάβοντο τροφῆς.

Then were they all of good cheer, and they also took some meat.

VER. 37.

* Ἦμαρ δὲ ἐν τῷ πλοίῳ αἱ ἄψαι ψυχῶν, διακόσιαι ἑξήκοντα καὶ ἑξήκοντα.

And we were in all in the ship, two hundred threescore and sixteen souls.

VER. 38.

Κορεσθόντες δὲ τροφῆς, ἐκοιμίζον τὸ πλοῖον, ἐβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

VER. 39.

* Ὅτι δὲ ἡμέρα ἦγεντο, τὴν γῆν οὐκ ἐπεγίνωσκον· ἀλάσας δὲ τινα κατὰ πλοῖον ἔχοντα ἀγιάλων, εἰς τὴν ἑβουλεύσαντο, εἰ δύνασθαι, ἐξῆσαι τὸ πλοῖον.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

VER. 40.

Καὶ τὰς ἀγαύρας περιελόντες, εἰσιν εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευγυρίας τῶν σπυδαίων καὶ ἐπάραντες τὸν ἀργίμονον τῇ πνευστῷ, κατῴχον εἰς τὸν ἀγιάλῳ.

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.

* Or, cut the anchors, they left them in the sea, &c.

VER. 41.

Περὶσωπῶντες δὲ εἰς τόπον διβέλασσαν, ἐπίσεισαν τὴν ταῦν καὶ ἡ μὲν πρόρος ἔρριψατο ἑμῖνον δούλωντος, ἡ δὲ πρόρος ἐβύητο ἐπὶ τῆς βίας τῶν κυμάτων.

And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained

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unmovable, but the hinder part was broken with the violence of the waves.

VER. 42.

Τὸν δὲ στρατηγῶν Κολλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκαταίῃσι, μήτις ἐκπορευθήσασ διαφύγῃ.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

VER. 43.

Ὁ δὲ ἑκατόταρχος, βουλόμενος διασωσαι τὸν Παῦλον, ἐκέλευσεν τοὺς δεσμώτους καθυβαῖν, ἀποβήσαντας πρῶτους ἐπὶ τὴν γῆν ἕξίντα·

But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

VER. 44.

Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σελήν, οὓς δὲ ἐπὶ τριῶν τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι· ἐπὶ τὴν γῆν.

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAP. XXVIII.—VER. 1.

Καὶ διασωθῆντας, τότε ἐκίνησαν εἰς Μελίτη ἢ νῆσος καλλιτύα.

And when they were escaped, then they knew that the island was called Melita.

VER. 2.

Οἱ δὲ βάρβαροι παρήχον οὐ τὴν τυχούσων φιλοφροσύνην ἡμῶν ἀπέβαντες γὰρ πυρὰν, προσεδέχοντο πάντας ἡμᾶς, διὰ τὸν ἱερὸν τὸν ἰσχυρότατον, καὶ διὰ τὸ ψέχος.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

VER. 3.

Συστρέψαντες δὲ τοῦ Παύλου φρυγάνων ἄλλοθι, καὶ ἐκείθι ἐπὶ τὴν πυρὰν, ἔχθησαν ἐν τῆς θέμεως ἐξελθούσα καθύπερ τῆς χειρὸς αὐτοῦ.

And when Paul had gathered a bundle of sticks, and laid them on the fire,

there came a niper out of the heat, and fastened on his hand.

VER. 4.

Ὅτι δὲ εἶδον αἱ βάρβαροι κρεμίσαντο τὸ θῆριον ἐν τῆς χειρὸς αὐτοῦ, ἔλαγον πρὸς ἀλλήλους· Πάντως φασὶς ἵνα ἐκέρηται οὗτος, ἵνα διασωθῆται ἐν τῆς θαλάσσης ἢ διὰ τὴν γῆν ἕξιντα.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

VER. 5.

Ὁ μὲν οὖν, ἀποκρούσας τὸ θῆριον εἰς τὴν γῆν, ἔπαθεν οὐδὲν κακόν·

And he shook off the beast into the sea, and felt no harm.

See on Mark xvi. ver. 18. clause 1.

VER. 6.

Οἱ δὲ προσεδέχον αὐτὸν μάλιστα ἐμπρασθαί, ἢ καταπίπτειν εἰς τὴν γῆν· καὶ πολλοὶ δὲ αὐτῶν προσεδέχοντο, καὶ ἐπαύσαντο μηδὲν ἄποστον εἰς αὐτὸν γίνεσθαι, μετακαλλόμενοι ἔλεγον θεῶν αὐτὸν εἶναι.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

VER. 7.

Ἐν δὲ τῶς περὶ τὸν τόπον ἐκεῖνον ἐπαρχὴν χάριτα τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποβλίω, ὃς ἀναδεχόμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἔξίνισεν.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

VER. 8.

Ἐγένετο δὲ τὸν πατέρα τοῦ Ποβλίω σπαστῶς καὶ δυσεντερίας συνεχόμενος ἐπιτακῶσαι· πρὸς αὐτὸν δὲ Παῦλος ἀελθὼν, καὶ προσεζήμενος, ἐκείθι τὰς χεῖρας αὐτοῦ, ἴασατο αὐτὸν.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in,

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and prayed, and laid his hands on him, and healed him.

* See on Matt. x. ver. 8. clause 1.

VER. 9.

Τούτοις ὡν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχητο, καὶ ἰθεράπευόντο.

So when this was done, others also, which had diseases in the island, came, and were healed :

VER. 10.

Οἱ καὶ πολλὰς τιμὰς ἐπέμισαν ἡμᾶς, καὶ ἀναγκάσιμους ἐπέβητο τὰ ἐφεξῆς τῶν χρεῶν.

Who also honoured us with many honours; and when we departed, they laden us with such things as were necessary.

VER. 11.

Μετὰ δὲ τρεῖς μῆνας ἀπέχθασιν ἐν πλοίῳ, παρακαχημασμένοι ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασημῶ Διοσκουρίδι.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

VER. 12.

Καὶ καταχθόντις ἐς Συρακούσας ἐπιβησάμεν ἡμέρας τρεῖς.

And landing at Syracuse, we tarried there three days.

VER. 13.

* Ὅθεν περιελθόντις καταστήσαμεν ἐς Ῥηγίον καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου ἰσχύου, δυσημαῖον ἤλθομεν ἐς Πυτταίον.

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

VER. 14.

Ὁὗ εὐχόμενοι ἀδελφοὶ, παραλίθωμεν αὐτῶν. αὐτοὶς ἐπιμαίοντες ἡμέρας ἑπτὰ καὶ εἴτος ἐς τὴν Ῥώμην ἔλθομεν.

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

VER. 15.

Κρίσειν οἱ ἀδελφοὶ ἀκούσαντες τὰ ἐφεξῆς, ἔβησαν ἐς ἀπάντησιν ἡμῶν ἄρχοντες

* Ἀκούοντες φέρου καὶ τρεῖς σαββατοὺς εἰς Ἰδὸν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρρος.

And from thence, when the brethren heard of us, they came to meet us as far as Apollonia, and The three taverns: whom when Paul saw, he thanked God, and took courage.

VER. 16.

* Ὅτι δὲ ἔλθομεν εἰς Ῥώμην, ὁ κενταύριος παρέδωκε τοὺς δεσμώτας τῷ στρατοπεδάρχῃ τῷ δὲ Παύλῳ ἐπετρέψατο μίσηται καθ' ἑαυτῶν, σὺν τῷ φιλάσσοιτι αὐτῶν στρατιώτῃ.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

VER. 17.

* Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συνηλθούσας τὸν Παῦλον τοὺς ἕτας τῶν Ἰουδαίων πρώτους συνελθόντων δὲ αὐτῶν, ἔλαλε πρὸς αὐτούς. Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἔβαρην ποιήσας τῷ λαῷ, ἢ τοῖς Ἰσραῖλ τοῖς πατέροισι, ὁσμίως ἐξ Ἱερουσαλῆμος ἀπερρέθην εἰς τὰς χεῖρας τῶν Ῥωμαίων.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

* See chap. xxi. ver. 32, 33.

VER. 18.

Ὅστις ἀναζητήσας με ἰθεύοντο ἀπολῶσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ἐπέρχην ἐν ἐμοί.

* Who, when they had examined me, would have let me go, because there was no cause of death in me.

* See chap. xxv. ver. 7.

VER. 19.

* Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἐπηκέσθη ἐπικαλέσασθαι Καίσαρα· οὐχ ἕως τοῦ Ἰδῶν μου ἔχον τι κατηγορεῖσθαι.

* But when the Jews spoke against it, I was constrained to appeal unto Caesar;

not that I had ought to accuse my nation of.

See chap. xiv. ver. 10—12.

VER. 20.

Διὰ ταύτων οὖν τὴν αἰτίαν παρακάλεσα ὑμᾶς ἰδῶν καὶ προλαλήσας· ἵνα οὐ γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄνωσιν ταύτων περιμύσωμαι.

For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

See on chap. xxvi. ver. 6.

VER. 21.

Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὐκ ἔγραμματα περὶ σοῦ ἰδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὐκ παραγενόμενός τις τῶν ἀδελφῶν ἀπὸ γαλιλαίας ἢ ἐλάλει τι περὶ σοῦ ποτε.

And they said unto him; We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

VER. 22.

Ἄξιόν ἐστι δὲ κατὰ σοῦ ἀκούσαι ἀ φρονεῖς· περὶ μὲν γὰρ τῆς αἰτίας ταύτης γνωστὸν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

See on Matt. x. ver. 22. clause 1.

VER. 23.

Ταξάμενος δὲ αὐτῷ ἡμέραν, ἦεν πρὸς αὐτὸν εἰς τὴν ἑσπέραν ἀλάλις ὡς ἐξερθεῖν διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οὐκ ἐπὶ αὐτοῖς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωῆς ἕως ἑσπέρας.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.

See on Matt. iii. ver. 2. clause 2.

VER. 24.

Καὶ οἱ μὲν ἐκώλυον τοὺς λόγους· οἱ δὲ ἠκούσαν.

And some believed the things which were spoken, and some believed not.

VER. 25.

Ἀρμόφονος δὲ ὄντος πρὸς ἀλλήλους, ἀπελύοντο, εὐκρίτους τοῦ Παύλου ἦμα ἐν ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλει διὰ Ἠσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well saith the Holy Ghost by Esaias the prophet unto our fathers,

See on chap. viii. ver. 29.

VER. 26.

Ἄγων Παρεῖδεναι πρὸς τὸν λαὸν ταῦτα, καὶ εἰπὼς· Ἀκούετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες ἑαλίφετε, καὶ οὐ μὴ ἴδωτε.

Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

See on Matt. xiii. ver. 14, 15.

VER. 27.

Ἐπακρίθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τῆς ἑσθίας βαρῆς ἕκαστος, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάλυψεσαν ἵνα οὐκ ἴδωσι τῆς ὀφθαλμοῦς, καὶ τῆς ἑσθίας ἀκούσωσι, καὶ τὸ κάρδιον στυψῆται, καὶ ἰκωστρίψωσι, καὶ ἴδωται αὐτοῖς.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

VER. 28.

Γνωστὸν οὖν ἔστω ἡμῖν ὅτι τοῖς ἔθνεσιν ἀποστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτὰ καὶ ἀκούσονται.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

See on Luke ii. ver. 30.

See on Matt. xii. ver. 18. clause 5.

VER. 29.

Καὶ ταῦτα αὐτῷ εἰπόντι, ἀπαύθη αἱ Ἰουδαίαι, πολλὴν ἔχουσαι ἐν ἑαυτοῖς οὐκίαν.

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And when he had said these words, the Jews departed, and had great reasoning among themselves.

VER. 30.

Ἐμεις δὲ ὁ Παῦλος διεῖπεν ἑνὶ ἰδίῳ μισθώματι καὶ ἀκλιτήν τινα κλισίαν τοῖς ἐκλωπυμαμένοις ἐπὶ αὐτῷ

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

VER. 31.

Κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκειν τὰ πρὸς τῷ Κυρίῳ Ἰησοῦ Χριστῷ μετὰ πάσης παρρησίας, ἀκαλύπτως.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

See on Matt. iii. ver. 2. clause 2.

END OF THE ACTS OF THE APOSTLES.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
ROMANS.

[Written from Corinth, A. D. circa 58.]

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CHAP. I. 1.

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CHAP. I.—VER. 1.

ΠΑΤΑΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ,

^a Paul, ^b a servant of Jesus Christ, ^c called to be an apostle, ^d separated unto ^e the Gospel of God,

^a Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

^b For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, xvi. 18. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him, xiii. 14—16. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto

you, xv. 15. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, 20. For there stood by me this night the angel of God, whose I am, and whom I serve, Acts xvii. 23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, ii. 10. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, iii. 6, 7. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

^c By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, ver. 5. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. And he said,

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The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And he said unto me, Depart: for I will send thee far hence unto the Gentiles, xxii. 14, 15. 21. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, 1 Cor. i. 1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 16—18. And last of all he was seen of me also, as of one least of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 8—10. Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. For I suppose I was not a whit behind the

very chiefest apostles, xi. 5. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, xii. 11. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, 11—17. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, iii. 5—7. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, iv. 11. Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, Col. i. 1. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, 25. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and

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Lord Jesus Christ, which is our hope, 1 Tim. i. 1. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 12. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity, ii. 7. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, 2 Tim. i. 11. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1. And no man taketh this honour unto himself, but he that is called of God, as sons Aaron, Heb. v. 4.

^dThe sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever, 1 Chron. xxiii. 13. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations, Jer. i. 5. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus, Acts xiii. 2-4.

^eFor God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, 29. Now to him who is of power to stablish you ac-

ording to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But we are bound to give thanks always to God for you, Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11.

VER. 2.

(^o κρησυχθηκατο δια του κρησυχθησθαι αυτου εν γραφαις δαλαις.)

(Which ^a he had promised afore by his prophets in the Holy Scriptures.)

^aOught not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 26, 27. To him give all the prophets witness, that through his name who-

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soever believeth in him shall receive remission of sins, Acts x. 43. And now I stand and am judged for the hope of the promise made of God unto our fathers, xxvi. 6.

^bWhat advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Thy word is very pure: therefore thy servant loveth it, Psal. cxix. 140. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince, Dan. x. 21. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 15, 16. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 20, 21. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, Rev. xxii. 6.

VER. 3.

Περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενημένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα·

Concerning ^a his Son Jesus Christ our Lord, ^b which was made of the seed of David ^c according to the flesh;

^a See on Matt. xiv. ver. 33. clause 2.

^b See on Matt. i. ver. 1. clause 2.

^c Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 5. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace

and truth, John i. 14. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And, without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, 2 John 7.

VER. 4.

Τοῦ ἐρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἀποστόσεως, ἐξ ἀνοστήσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν·

And declared to be ^a the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

^a See on Acts ii. ver. 24. clause 1.

VER. 5.

(Δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ἕκαστον ἐπίστεως ἐν πάντοis ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ·

By whom ^a we have received grace and ^b apostleship, for ^c obedience to the faith ^d among all nations, ^e for his name:

^a For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 15, 16. And of his fulness have all we received, and grace for grace, John

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i. 16. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood, Gal. i. 15, 16. (If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 2-9. According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 11, 12.

^b See on ver. 1. clause 3.

^c For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders,

by the power of the Spirit of God; so that from Jerusalem, and round about unto Blyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith, Acts vi. 7. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled, 2 Cor. x. 4-6. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

^d Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, who shall justify the circumcision by faith, and the uncircumcision through faith, Rom. iii. 29, 30. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 12, 13. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering

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ap of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 9—13. 16. See also on Matt. xii. ver. 18. clause 5.

* For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts, Mal. i. 11. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. That we should be to the praise of his glory, who first trusted in Christ, Eph. i. 6. 12. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people; but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 6.

Ἐν ᾧ ἐκ ἁρῶν καὶ ὀφθαλμοῦ, κληθεὶς Ἰησοῦ Χριστοῦ)

Among whom ^a are ye also ^b the called of Jesus Christ:

^a In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. Which is come unto you, as it is in all the world; and bringeth forth fruit; as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, 21.

^b And we know that all things work together for good to them that

love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 28—30. Even us, whom he hath called, not of the Jews only, but also of the Gentiles, ix. 24. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, v. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, Rev. xvii. 14.

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VER. 7.

Ἦσθε τοῖς ἁγίοις ἐν Ῥώμῃ, ἀγαπητοῖς
 Θεοῦ, κλητοῖς ἁγίων: Χάρις ὑμῖν καὶ εἰρήνη
 ἀπὸ Θεοῦ πατρὸς ὑμῶν, καὶ Κυρίου Ἰησοῦ
 Χριστοῦ.

To ^a all that be in Rome, ^b beloved of
 God, ^c called to be saints: ^d Grace to
 you and ^e peace from ^f God our Father,
 and the Lord Jesus Christ.

^a And they wrote letters by them
 after this manner; The apostles and
 elders and brethren send greeting
 unto the brethren which are of the
 Gentiles in Antioch and Syria and
 Cilicia, Acts xv. 23. Unto the church
 of God which is at Corinth, to them
 that are sanctified in Christ Jesus,
 called to be saints, with all that in
 every place call upon the name of
 Jesus Christ our Lord, both their's
 and our's, 1 Cor. i. 2. Paul, an apo-
 stle of Jesus Christ by the will of
 God, and Timothy our brother, unto
 the church of God which is at Corinth,
 with all the saints which are in all
 Achaia, 2 Cor. i. 1. Paul and Ti-
 motheus, the servants of Jesus Christ,
 to all the saints in Christ Jesus which
 are at Philippi, with the Bishops and
 Deacons, Phil. i. 1. To the saints
 and faithful brethren in Christ which
 are at Colosse: Grace be unto you,
 and peace, from God our Father and
 the Lord Jesus Christ, Col. i. 2. James,
 a servant of God and of the
 Lord Jesus Christ, to the twelve
 tribes which are scattered abroad,
 greeting, Jam. i. 1. Peter, an apostle
 of Jesus Christ, to the strangers scat-
 tered throughout Pontus, Galatia,
 Cappadocia, Asia, and Bithynia,
 Elect according to the foreknowledge
 of God the Father, through sanctifica-
 tion of the Spirit, unto obedience and
 sprinkling of the blood of Jesus
 Christ: Grace unto you, and peace,
 be multiplied, 1 Pet. i. 1, 2. Jude,
 the servant of Jesus Christ, and
 brother of James, to them that are
 sanctified by God the Father, and
 preserved in Jesus Christ, and called,
 Jude 1.

^b As he saith also in Osee, I will
 call them my people, which were not
 my people: and her beloved, which
 was not beloved, Rom. ix. 25. And
 of Benjamin he said, The beloved of

the Lord shall dwell in safety by
 him; and the Lord shall cover him
 all the day long, and he shall dwell
 between his shoulders, Deut. xxxiii.
 12. That thy beloved may be deli-
 vered; save with thy right hand,
 and hear me, Psal. lx. 5. I am come
 into my garden, my sister, my spouse:
 I have gathered my myrrh with my
 spice; I have eaten my honey-comb
 with my honey; I have drunk my
 wine with my milk: eat, O friends;
 drink, yea, drink abundantly, O
 beloved, Cant. v. 1. Put on there-
 fore, as the elect of God, holy and
 beloved, bowels of mercies, kindness,
 humbleness of mind, meekness, long-
 suffering, Col. iii. 12. And they that
 have believing masters, let them not
 despise them, because they are bre-
 thren; but rather do them service,
 because they are faithful and beloved,
 partakers of the benefit. These things
 teach and exhort, 1 Tim. vi. 2.

^c Among whom are ye also the
 called of Jesus Christ, ver. 6. And let
 the peace of God rule in your hearts,
 to the which also ye are called in
 one body; and be ye thankful, Col.
 iii. 15. For God hath not called us
 unto uncleanness, but unto holiness,
 1 Thess. iv. 7. But as he which hath
 called you is holy, so be ye holy in all
 manner of conversation, 1 Pet. i. 15.
 According as his divine power hath
 given unto us all things that pertain
 unto life and godliness, through the
 knowledge of him that hath called
 us to glory and virtue, 2 Pet. i. 3.

^d Grace be unto you, and peace,
 from God our Father, and from the
 Lord Jesus Christ, 1 Cor. i. 3. Grace
 be to you and peace from God the
 Father, and from our Lord Jesus
 Christ, Gal. i. 3. Grace be unto you,
 and peace, from God our Father, and
 from the Lord Jesus Christ, Phil. i. 2.
 Unto Timothy, my own son in the
 faith: Grace, mercy, and peace, from
 God our Father and Jesus Christ our
 Lord, 1 Tim. i. 2. To Titus, mine
 own son after the common faith:
 Grace, mercy, and peace, from God
 the Father and the Lord Jesus Christ
 our Saviour, Tit. i. 4. Grace to you,
 and peace, from God our Father and
 the Lord Jesus Christ, Philem. 3.
 Elect according to the foreknowledge
 of God the Father, through sanctifica-

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tion of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Pet. i. 2. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, 2 John 3. Mercy unto you, and peace, and love, be multiplied, Jude 2. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 4, 5.

* For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Now the God of peace be with you all. Amen, 33. Pray for the peace of Jerusalem: They shall prosper that love thee, Psal. cxvii. 6. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5, 6. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. Now the Lord of peace himself give you peace always by all means. The Lord be with you all, 2 Thess. iii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on chap. v. ver. 1. clause 2.

† See on Matt. v. ver. 16. clause 3.

‡ And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice,

Lord, lay not this sin to their charge. And when he had said this, he fell asleep, Acts vii. 59, 60. The grace of our Lord Jesus Christ be with you, 1 Cor. xvi. 23. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen, xiii. 14. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen, Gal. vi. 18. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen, Eph. vi. 23, 24. I can do all things through Christ which strengtheneth me. Phil. iv. 13. The grace of our Lord Jesus Christ be with you all. Amen, 23. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 11—13. The grace of our Lord Jesus Christ be with you. Amen, v. 28. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and establish you in every good word and work, 2 Thess. ii. 16, 17. Now the Lord of peace himself give you peace always by all means. The Lord be with you all, iii. 16. The grace of our Lord Jesus Christ be with you all. Amen, 18. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Tim. iv. 22. The grace of our Lord

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Jesus Christ be with your spirit. Amen, Philem. 25. The grace of our Lord Jesus Christ be with you all. Amen, Rev. xxii. 21.

VER. 8.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῃ τῇ κτίσει.

First, ^a I thank my God ^b through Jesus Christ for you all, ^c that your faith is spoken of throughout ^d the whole world.

^a But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, 1 Cor. i. 4. Cease not to give thanks for you, making mention of you in my prayers, Eph. i. 16. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the Gospel from the first day until now, Phil. i. 3-5. We give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, Col. i. 3, 4. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3, 5. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, iii. 9. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother

Eunice; and I am persuaded that in thee also, 2 Tim. i. 3-5. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, Philem. 4, 5. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth, 3 John 3, 4.

^b See on John xiv. ver. 13. clause 2.

^c For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 8, 9.

^d And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed, Luke ii. 1. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar, Acts xi. 28.

VER. 9.

Μάρτυς γὰρ μου ἔστι ὁ Θεός, ὃν λατρεύω ἐν τῷ πνεύματι μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αἰῶνος, ὡς ἀπαλιστῶτος συνείδησιν.

For ^a God is my witness, ^b whom I serve with my spirit in ^c the Gospel of his Son, ^d that without ceasing ^e I make mention of you always in my prayers;

^a I say the truth in Christ, I lie not, my conscience also bearing me wit-

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ness in the Holy Ghost, Rom. ix. 1. Also now, behold, my witness is in heaven, and my record is on high, Job xvi. 19. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth, 2 Cor. i. 23. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? Because I love you not? God knoweth, xi. 10, 11. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 31. Now the things which I write unto you, behold, before God, I lie not, Gal. i. 20. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe, 1 Thess. ii. 5—10. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

^b But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth, John iv. 23, 24. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. For there stood by me this night the angel of

God, whose I am, and whom I serve, xxvii. 23. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also, 1 Cor. xiv. 14, 15. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, iii. 3. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

^c See on ver. 1. clause 5.

^d Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way, 1 Sam. xii. 23. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him, Acts xii. 5. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Pray without ceasing, 1 Thess. v. 17. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

^e Always in every prayer of mine for you all making request with joy, Phil. i. 4. And this I pray, that your love may abound yet more and more in knowledge and is all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ,

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unto the glory and praise of God, 9—11. See also on ver. 8. clause 1.

VER. 10.

Πάντοτε θεῶν τῶν προσευχῶν μου δεόμενος, εἰ πως ἴδῃ ποτὶ εὐδοκασίαι ἐν τῇ Σαλῆματι τοῦ Θεοῦ, ἰδέσθαι πρὸς ὑμᾶς.

^a Making request, if by any means now at length I might have ^b a prosperous journey ^c by the will of God to come unto you.

^a For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 22—24. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; That may come unto you with joy by the will of God, and may with you be refreshed, 30—32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us, 1 Thess. ii. 18. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, iii. 10, 11. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22. But I beseech you the rather to do this, that I may be restored to you the sooner, Heb. xiii. 19.

^b After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

^c See on Acts xviii. ver. 21.

VER. 11.

Ἐπιποθῶ γὰρ ἰδέσθαι ὑμᾶς, ἵνα τι πνευματικὸν χάρισμα ὑμῶν ἀνταμταῖος, εἰς τὸ στερεωθῆναι ὑμᾶς.

For ^a I long to see you, ^b that I may impart unto you some spiritual gift, ^c to the end ye may be established;

^a And by their prayer for you, which long after you for the exceeding grace of God in you, 2 Cor. ix. 14. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick, ii. 26. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, ^b my dearly beloved, iv. 1.

^b And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, Rom. xv. 29. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost, Acts viii. 15—19. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every

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man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *discerns* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 1—11. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him, 2 Cor. xi. 4. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Gal. iii. 2—5. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

^c Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your

God, so shall ye be established; believe his prophets, so shall ye prosper, 2 Chron. xx. 20. And so were the Churches established in the faith, and increased in number daily, Acts xvi. 5. Now he which stablisheth us with you in Christ, and hath anointed us, is God, 2 Cor. i. 21. And sent Timotheus our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 17. But the Lord is faithful, who shall stablish you, and keep you from evil, iii. 3. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10. By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth, 2 Pet. i. 12. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen, iii. 17, 18.

VER. 12.

Ταῦτο δὲ ἐστὶν, συμπαραλαμβάνειν ἐν ἑμῖν διὰ τοῦ ἐν ἀλλήλοις πιστώσεως, ἡμᾶς τε καὶ ἡμῶν.

That is, ^athat I may be comforted together with you ^bby the mutual faith both of you and me.

^a Whosoever I take my journey into
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Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 24. That I may come unto you with joy by the will of God, and may with you be refreshed, 32. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, 2 Cor. ii. 1—3. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without wars fightings, within wars fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, vii. 4—7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 17—20. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what

thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? iii. 7—10. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, 2 Tim. i. 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth, 3 John 3. 4.

^b One Lord, one faith, one baptism, Eph. iv. 5. To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 13.

Οὐ θέλω δι' ὑμᾶς ἀγνωστὸν, ἀδελφοί, ἐν πολλοῖς ἐπειθήσει εἰλθεῖν πρὸς ὑμᾶς, (καὶ ἐκλιθεῖν ἀπὸ τοῦ δεῦρος,) ἵνα καρπὸς τοῦ σχῆμα καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς ἑσπερίοις ἴδοντες.

Now I would not have you ignorant, brethren, ^a that oftentimes I purposed to come unto you, (^b but was let hitherto,) ^c that I might have some fruit among you also, ^d even as among other Gentiles.

^a After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was purposed to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of

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Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

^b For which cause also I have been much hindered from coming to you, Rom. xv. 23. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, Acts xvi. 6, 7.

^c See on John xv. ver. 16. clause 2.

^d For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation, Rom. xv. 18—20. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, Acts xiv. 27. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord, 1 Cor. ix. 2. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus, 2 Cor. ii. 14. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ: Not boasting of things without our measure, that is, of other men's labours;

but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, x. 13—16. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *scilicet* Jesus, which delivered us from the wrath to come, 1 Thess. i. 9, 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *habe* of the Jews, ii. 13, 14. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 14.

Ἐλλοί τε καὶ βαρβάρους, σοφῶν τε καὶ ἀσοφῶν ὀφειλοῦντες εἶναι

I am ^a debtor both to the Greeks, and to the ^b Barbarians; both to the wise, and to the unwise.

^a Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, Rom. viii. 12. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law, xiii. 8. And the voice *spake* unto him again the second time, What God hath cleansed, that call not thou common, Acts ix. 15. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selencia; and from thence they sailed to Cyprus, xiii. 2—4. And he said unto

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me, Depart: for I will send thee far hence unto the Gentiles, xxii. 21. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak be-

came I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 10—23. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live, Acts xxviii. 4. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me, 1 Cor. xiv. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11.

VER. 15.

Ὅτι, ὡς ἄν ἐπι κερδοῦμαι, καὶ ἐπι τοῖς ἑτέροις ἐκταραχθῶμαι.

So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 18. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me, Isa. vi. 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready

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not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Now some are puffed up, as though I would not come to you, 1 Cor. iv. 18. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me, ix. 17. To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to my hand. But he that glorieth, let him glory in the Lord, 3 Cor. x. 16, 17.

VER. 16.

Ὁὐ γὰρ ἠαἰσχροῖμαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλλησι.

For ^a I am not ashamed of ^b the Gospel of Christ: ^c for it is the power of God unto salvation ^d to every one that believeth; ^e to the Jew first, and also to the Greek.

^a I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Psal. xl. 9, 10. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only, lxxi. 15, 16. I will speak of thy testimonies also before kings, and will not be ashamed, cxix. 46. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. Be not thou therefore ashamed of the testimony of our Lord, nor of me his pri-

soner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 12. The Lord gives mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain, 16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 16.

^b See on ver. 1. clause 5.

^c So then faith cometh by hearing, and hearing by the word of God, Rom. x. 17. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, Psal. cx. 2. Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 18—24. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, ii. 4. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so falling down on his face, he will worship God, and report that God is in you of a truth, xiv. 24, 25. Now thanks be unto

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God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge, by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 14—16. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 4, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. Col. i. 5, 6. For the word of God is quick, and powerful, and sharper than any twoc edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. iv. 12.

^d See on Mark xvi. ver. 16. clause 1.

* Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 9, 10. *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith, iii. 29, 30. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be*

not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, iv. 9—12. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ix. 24. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, x. 12. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name, xv. 8, 9. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke Acts ii. 30—32. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 21. But shewed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the en-

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mity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 11—17. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11.

VER. 17.

Διαισούνη γάρ Θεῷ ἐν ἀνθρώπῳ δεικνύται ἐν πίστει· ἀλλ' ἐν πίστει καὶ ἐν ἰσχυρίσιν· Ὁ δὲ δίκαιος ἐν πίστει ζήσεται.

For therein is ^a the righteousness of God revealed ^b from faith to faith: as it is written, ^c The just shall live by faith.

^a But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, Rom. iii. 21. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, v. 19. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. Surely, shall one say, In the Lord have I righteousness and strength: seen to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory, xlv. 13. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 8. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. I will

greatly rejoice in the Lord, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, lxi. 10. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxxiii. 6. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^b For what if some did not believe? shall their unbelief make the faith of God without effect? Rom. iii. 3. They go from strength to strength, every one of them in Zion appeareth before God, Psal. lxxxiv. 7. And of his fulness have all we received, and grace for grace, John i. 16. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. We are

bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, & These. i. 3.

^c Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith, Hab. ii. 4. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith, Gal. iii. 11. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him, Heb. x. 38.

VER. 18.

^a Ἀναλόγηται γὰρ ἕρην Θεῷ ἀπ' οὐρανοῦ ἐπὶ πάντων ἀπίστων καὶ ἀδικῶν ἀποκρίσας τὸν τὸν ἀλήθειαν ἐν ἀδικίᾳ κενυμένον

For ^athe wrath of God is revealed from heaven against all ^bungodliness and ^cunrighteousness of men, ^dwho hold the truth in unrighteousness;

^a But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards Israel, Numb. xxxii. 14. Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us, & Kings xxii. 13. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us, Jer. iv. 8. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed, Lam. ii. 22. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold

shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity, Ez. vii. 19. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 15. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 36. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness; by that man whom he hath ordained; whereby he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 30, 31. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15.

^b For when we were yet without strength, in due time Christ died for the ungodly, Rom. v. 6. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man slayers, 1 Tim. i. 9. And spared not the old world,

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but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly, 2 Pet. ii. 5, 6. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, 15. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, 18.

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ver. 29. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, ii. 8, 9. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, vi. 13. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God, Deut. xxv. 16. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him, Isa. iii. 10, 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our

God, for he will abundantly pardon, lv. 7. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die, Ec. xviii. 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 13—15. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 32. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In this day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed

confident that guide of the blind, which are in darkness, instructor of the foolish, a teacher of the ignorant, which hath the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Rom. ii. 3. 15—23. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 46, 47. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 19—21. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 10. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 19.

Διότι τὸ γνωστὸν τοῦ Θεοῦ φανεροῦν ἐστὶν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐπαρέσθη.

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, ver. 20. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof, Psal. xix. 1—6. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth, Isa. xl. 26. But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures, Jer. x. 10—13. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 16, 17. For as I passed by, and

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behold your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 23—30.

VER. 20.

Τὰ γὰρ ἀίματα αὐτῶν ἅπασαν ἀόρατον θεοῦ, τοῖς ἀόρατοις ἰσχυράτα καθύπευκα, ἔστι θεὸς αὐτῶν δημιουργὸς καὶ δημιουργὸς τῆς οὐρανόθεν ἀειδαίου ἀποδείξας

For ^a the invisible things of him ^b from the creation of the world are clearly seen, being understood by the things that are made, ^c even his eternal power and ^d Godhead; so that they are without excuse:

^a See on John i. ver. 18. clause 1.

^b Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. This also were an iniquity to be punished by the judge; for I should have denied the God that is above, Job xxxi.

23. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? or the son of man, that thou visitest him? Psal. viii. 3, 4. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast, xxxiii. 6—9. Who laid the foundations of the earth, that it should not be removed for ever. Thou coverdest it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun riseth, they gather themselves

them down in their
 forth unto his work
 labour until the evening.
 how manifold are thy works!
 wisdom hast thou made them all:
 the earth is full of thy riches. So is
 this great and wide sea, wherein are
 things creeping innumerable, both
 small and great beasts. There go
 the ships: there is that leviathan
 whom thou hast made to play there-
 in. These wait all upon thee; that
 thou mayest give them their meat in
 due season. That thou givest them
 they gather: thou openest thine hand,
 they are filled with good. Thou hid-
 est thy face, they are troubled: thou
 takest away their breath, they die,
 and return to their dust. Thou send-
 est forth thy Spirit, they are created:
 and thou renewest the face of the
 earth. The glory of the LORD shall
 endure for ever: the LORD shall re-
 joice in his works, civ. 5—31. Thy
 faithfulness is unto all generations:
 thou hast established the earth, and
 it abideth. They continue this day
 according to thine ordinances: for all
 are thy servants, cxix. 90, 91. For
 thou hast possessed my reins: thou
 hast covered me in my mother's
 womb. I will praise thee; for I am
 fearfully and wonderfully made: mar-
 vellous are thy works; and that my
 soul knoweth right well. My substance
 was not hid from thee, when I was
 made in secret, and curiously wrought
 in the lowest parts of the earth. Thine
 eyes did see my substance, yet being
 imperfect; and in thy book all my
 members were written, which in con-
 tinuance were fashioned, when as yet
 there was none of them, cxxxix. 13—
 16. Praise ye him, sun and moon:
 praise him, all ye stars of light.
 Praise him, ye heavens of heavens,
 and ye waters that be above the hea-
 vens. Let them praise the name of the
 LORD: for he commanded, and they
 were created. He hath also estab-
 lished them for ever and ever: he
 hath made a decree which shall not
 pass. Praise the LORD from the earth,
 ye dragons, and all deeps: Fire, and
 hail; snow, and vapours; stormy
 wind fulfilling his word. Mountains,
 and all hills; fruitful trees, and all
 cedars: Beasts, and all cattle; creep-
 ing things, and flying fowl: Kings

of the earth, and all people; princes,
 and all judges of the earth: Both
 young men, and maidens; old men,
 and children, cxlviii. 3—12. That ye
 may be the children of your Father
 which is in heaven: for he maketh
 his sun to rise on the evil and on the
 good, and sendeth rain on the just
 and on the unjust, Matt. v. 45.

But now is made manifest, and
 by the Scriptures of the prophets, ac-
 cording to the commandment of the
 everlasting God, made known to all
 nations for the obedience of faith,
 Rom. xvi. 26. And Abraham planted
 a grove in Beer-sheba, and called
 there on the name of the LORD, the
 everlasting God, Gen. xxi. 33. The
 eternal God is thy refuge, and un-
 derneath are the everlasting arms:
 and he shall thrust out the enemy
 from before thee; and shall say, De-
 stroy them, Dent. xxxiii. 27. Before
 the mountains were brought forth, or
 ever thou hadst formed the earth and
 the world, even from everlasting to
 everlasting, thou art God, Psal. xc. 2.
 For unto us a child is born, unto us
 a son is given: and the government
 shall be upon his shoulder: and his
 name shall be called Wonderful,
 Counsellor, The mighty God, The
 everlasting Father, The Prince of
 peace, Isa. ix. 6. Trust ye in the LORD
 for ever: for in the LORD JHSH-
 VAH is everlasting strength, xvi. 4.
 Hast thou not known? hast thou not
 heard, that the everlasting God, the
 LORD, the Creator of the ends of the
 earth, fainteth not, neither is weary?
 there is no searching of his under-
 standing, xi. 28. Now unto the King
 eternal, immortal, invisible, the only
 wise God, be honour and glory for
 ever and ever. Amen, 1 Tim. i. 17.
 How much more shall the blood of
 Christ, who through the eternal Spirit
 offered himself without spot to God,
 purge your conscience from dead
 works to serve the living God? Heb.
 ix. 14.

Forasmuch then as we are the off-
 spring of God, we ought not to think
 that the Godhead is like unto gold, or
 silver, or stone, graven by art and
 man's device, Acts xvii. 29. For in
 him dwelleth all the fulness of the
 Godhead bodily, Col. ii. 9.

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VER. 21.

Διότι γινώσκοντες τὸν Θεόν, οὐχ ὡς Θεὸν ἠδούσαν, ἢ εὐχαριστοῦσαν ἀλλ' ἑμμανεύσαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἠσπονοῦντες ἢ ἀσύνετος αὐτῶν καρδίαι.

Because that, ^a when they knew God, ^b they glorified him not as God, neither were thankful; ^c but became vain in their imaginations, and ^d their foolish heart was darkened.

^a Because that which may be known of God is manifest in them; for God hath shewed it unto them. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, ver. 19. 23. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil, John iii. 19.

^b Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God, Psal. l. 23. All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name, lxxvi. 9. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal, Hos. ii. 8. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous, Hab. i. 15, 16.

^c See on Acts xiv. ver. 15. clause 1.

^d See on Matt. iv. ver. 16. clause 1.

VER. 22.

ὁσαυτοὶς ἑἶναι σοφοὶ, ἑμμανεύσαν

^a Professing themselves to be wise, they became fools.

^a Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them, Jer. x. 14. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how

great is that darkness! Matt. vi. 23—For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19.

VER. 23.

καὶ ἠλλαξαν τὸν δόξαν τοῦ ἀφάρτου Θεοῦ ἐν ἑμοίματι εἰκόσι φεαρτῶ ἀνθρώπου, καὶ σπηλαιῶν καὶ τετραπόδων καὶ ἕρποντων.

And ^a changed the glory of the incorruptible God into ^b an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

^a Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen, ver. 25. Thus they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 20. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit, Jer. ii. 11.

^b Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth, Deut. iv. 15—18. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above,

beneath, or that
 the earth, v. 8.
 they speak not:
 they see not: They
 but they hear not: noses
 they but they smell not; They
 have hands, but they handle not:
 feet have they, but they walk not:
 neither speak they through their
 throat. They that make them are
 like unto them; so is every one that
 trusteth in them, Psal. cxv. 5—8. The
 idols of the heathen are silver and
 gold, the work of men's hands. They
 have mouths, but they speak not;
 eyes have they, but they see not;
 they have ears but they hear not;
 neither is there any breath in their
 mouths. They that make them are
 like unto them: so is every one that
 trusteth in them, cxxxv. 15—18. To
 whom then will ye liken God? or
 what likeness will ye compare unto
 him! Isa. xl. 18. The carpenter
 stretcheth out his rule; he marketh
 it out with a line; he fitteth it with
 planes, and he marketh it out with
 the compass, and maketh it after the
 figure of a man, according to the
 beauty of a man; that it may remain
 in the house, xlv. 13. So I went in
 and saw; and behold every form of
 creeping things, and abominable
 beasts, and all the idols of the house
 of Israel, pourtrayed upon the wall
 round about, Ezek. viii. 10. Foras-
 much then as we are the offspring of
 God, we ought not to think that the
 Godhead is like unto gold, or silver,
 or stone, graven by art and man's de-
 vice, Acts xvii. 29. Ye know that
 ye were Gentiles, carried away unto
 these dumb idols, even as ye were
 led, 1 Cor. xii. 2. For the time past
 of our life may suffice us to have
 wrought the will of the Gentiles,
 when we walked in lasciviousness,
 lusts, excess of wine, revellings, ban-
 quetings, and abominable idolatries,
 1 Pet. iv. 3. And the rest of the men
 which were not killed by these plagues
 yet repented not of the works of their
 hands, that they should not worship
 devils, and idols of gold, and silver,
 and brass, and stone, and of wood:
 which neither can see, nor hear, nor
 walk, Rev. ix. 20.

VER. 24.

Ἄσθε οὐκ ἐπιγίνωσκον αὐτοὺς ἢ θεοὺς ἢ τρεῖς;

ἰδιωπλαίς τῶν νεφελῶν αὐτῶν εἰς ἀκαθαρ-
 σίας, τοῦ ἀγαπᾶσθε τὰ εἰδωλά αὐτῶν
 ἢ τρεῖς;

Wherefore ^a God also gave them up to
 uncleanness ^b through the lusts of their
 own hearts, ^c to dishonour their own bodies
^d between themselves:

^a But my people would not hearken
 to my voice; and Israel would none
 of me. So I gave them up unto their
 own heart's lust: and they walked
 in their own counsels, Psal. lxxxi. 11,
 12. Ephraim is joined to idols: let
 him alone. Their drink is sour: they
 have committed whoredom contin-
 ually: her rulers with shame do love,
 Give ye, Hos. iv. 17, 18. Let them
 alone: they be blind leaders of the
 blind. And if the blind lead the blind,
 both shall fall into the ditch, Matt. xv.
 14. Then God turned, and gave them
 up to worship the host of heaven; as
 it is written in the book of the pro-
 phets, O ye house of Israel, have ye
 offered to me slain beasts and sacrifi-
 ces by the space of forty years in
 the wilderness? Acts vii. 42. Who
 in times past suffered all nations to
 walk in their own ways, xiv. 16. For-
 asmuch then as we are the offspring
 of God, we ought not to think that
 the Godhead is like unto gold, or sil-
 ver, or stone, graven by art and man's
 device. And the times of this igno-
 rance God winked at; but now com-
 mandeth all men every where to re-
 pent, xvii. 29, 30. Having the under-
 standing darkened, being alienated
 from the life of God through the ig-
 norance that is in them, because of the
 blindness of their heart. Who being
 past feeling have given themselves
 over unto lasciviousness, to work all
 uncleanness with greediness, Eph. iv.
 18, 19. And with all deceivableness
 of unrighteousness in them that per-
 ish; because they received not the
 love of the truth, that they might be
 saved. And for this cause God shall
 send them strong delusion, that they
 should believe a lie, 2 Thes. ii. 10, 11.

^b Let not sin therefore reign in your
 mortal body, that ye should obey it in
 the lusts thereof, Rom. vi. 12. Among
 whom also we all had our conversa-
 tion in times past in the lusts of our
 flesh, fulfilling the desires of the flesh
 and of the mind; and were by nature

the children of wrath, even as others, Eph. ii. 3. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 5. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James i. 14, 15. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, iv. 1—4. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

^c Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the

body is not Lord; and Flee from sin that shall bring death to the body; but he that sinneth against sanctification sinneth against himself.

18. That every one of you should know how to possess his vessel in sanctification and honour, 1 Thess. iv. 4. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 20—22.

^d And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet, ver. 27. Thou shalt not lie with mankind, as with womankind: it is abomination, Lev. xviii. 22.

VER. 25.

^e Ὅστις μετέβαλεν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ φεῖδει, καὶ προσέκυρτους καὶ ἐλάτρευσας τῇ κτίσει ἀπὸ τοῦ κτίσαντος, ὃς ἵσταν εὐλογεῖ εἰς τοὺς αἰῶνας. Ἀμήν.

Who ^a changed the truth of God ^b into a lie, and worshipped ^c and served the creature more than the Creator, ^d who is blessed for ever. Amen.

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 9. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^b He feedeth on ashes: a deceived

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heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Isa. xlv. 20. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish, Jer. x. 14, 15. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood, xiii. 25. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit, xvi. 19. Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked, Amos ii. 4. They that observe lying vanities forsake their own mercy, Jon. ii. 8. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab. ii. 18.

^cNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, x. 37. Traitors, heady, high-minded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^dWhose are the fathers, and of whom, as concerning the flesh, Christ

came, who is over all, God blessed for ever. Amen, Rom. ix. 5. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen, Psal. lxxii. 19. I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever, cxlv. 1, 2. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 17.

VER. 26.

Διὰ τοῦτο ἀπέβησαν αὐτοῖς ἡ θεὸς εἰς ψεῦδος ἀτιμίαι· ἃς τὴ γὰρ θύσαντες αὐτῶν μετέλλαξαν τὸν φυσικὸν νοῦν εἰς τὸ ἀπὸ φύσιν

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

^aWherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 24.

^bAnd they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them, Gen. xix. 5. Thou shalt not lie with mankind, as with woman-kind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor

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any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you, Lev. xviii. 22—28. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, nor the price of a dog, into the house of the Lord thy God for any vow: For even both these are abomination unto the Lord thy God, Deut. xxiii. 17, 18. Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him, Judg. xix. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 19. For it is a shame even to speak of those things which are done of them in secret, v. 12. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 1 Tim. i. 10. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 27.

Ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θυλείας, ἑξαυθίσαν ἐν τῇ ἡρξίᾳ αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσενι τὴν ἀσχημασίην καταργηζόμενοι, καὶ τὴν ἀντιμιμίθειαν, ἣν ἴδαι, τῆς πλάτης ἀντὶ ἐν ἑαυτοῖς ἀπολαμβάνοντες.

And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men

working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

* And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 23, 24.

VER. 28.

Καὶ καθὼς οὐκ ἠδούμασαν τὸν Θεὸν ἕως ἐν ἐπιγνώσει, παρέδωκαν αὐτοὺς εἰς Θεὸν εἰς ἀδικίαν τοῦ σώματος, καὶ οὐκ ἐν τῷ καθεύδειν.

And even ^a as they did not like to retain God in their knowledge, God gave them over ^b to a reprobate mind, to do those things which are not convenient;

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, 21. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job xxi. 14, 15. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? 22. For that they hated knowledge, and did not choose the fear of the Lord, 29. And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! v. 12, 13. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? xvii. 16. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. Thine habitation is in the

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midst of deceit; through deceit they refuse to know me, saith the Lord, ix. 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee; that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you, Acts xvii. 23. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter, 32. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame, 1 Cor. xv. 34. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 4—6. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness, ii. 10—12. For this they willingly are ignorant of, that by the word of God the heavens

were of old, and the earth standing out of the water and in the water, 2 Pet. iii. 5.

^bReprobate silver shall men call them, because the Lord hath rejected them, Jer. vi. 30. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates, 2 Cor. xiii. 5—7. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 29.

Πεπληρωμένους πάσι ἀδικίαις, πορνείαις, φωνήν, κλισίαις, κακίαις μετὰ φθόνου, φθόνου, ἔριδος, ὕβριος, κακοθυμίας

Being ^afilled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; ^bwhisperers,

^a See on Matt. vii. ver. 11. clause 1.

^b A froward man soweth strife: and a whisperer separateth chief friends, Prov. xvi. 28. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth, xxvi. 20. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you, such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, 2 Cor. xii. 20.

VER. 30.

ἔθιμοις, καταλέγουσιν, Σκωπτικοί, ἕβριστοι, ὑπερηφάνοι, ἀλαζόνες, ἐρασταὶ κακῶν, γυνώσκουσιν ἀνωθείας,

^a Backbiters, ^b haters of God, despiseful, proud, ^cboasters, ^dinventors of evil things, ^edisobedient to parents,

^aThe north wind driveth away rain: so doth an angry countenance a backbiting tongue, Prov. xxv. 25.

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^b Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee, Numb. x. 35. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face, Deut. vii. 10. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord, 2 Chron. xix. 2. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever, Psal. lxxxix. 15. But he that sinneth against me wrongeth his own soul: all they that hate me love death, Prov. viii. 36. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 23, 24. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, Tit. iii. 3.

^c Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 23. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, iii. 27. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? 2 Chron. xxv. 19. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth, Psal. x. 3. They that trust in their wealth, and boast themselves in the

multitude of their riches, xlix. 6. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, lii. 1. How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? xciv. 4. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods, xcvii. 7. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought, Acts v. 36. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 2 Cor. x. 15. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! James iii. 5. But now ye rejoice in your boastings: all such rejoicing is evil, iv. 16. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, Jude 16.

^d Thou answerdest them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions, Psal. xcix. 8. Thus were they defiled with their own works, and went a whoring with their own inventions, cvi. 39. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29.

^e See on Matt. xv. ver. 4. clauses 2, 3.

VER. 31.

^a ἄσυντρεῦς, ἀσυνθίτρεως, ἀστέγεινος, ἀσύνδοτος, ἀνυπόμνος.

^b Without understanding, ^c covenant

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breakers, ^c without natural affection, implacable, unmerciful :

^a For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse ; Because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened, ver. 20, 21. There is none that understandeth, there is none that seeketh after God, iii. 11. A fool hath no delight in understanding, but that his heart may discover itself, Prov. xviii. 2. When the boughs thereof are withered, they shall be broken off ; the women come, and set them on fire : for it is a people of no understanding : therefore he that made them will not have mercy on them, and he that formed them, will shew them no favour, Isa. xxvii. 11. For my people is foolish, they have not known me : they are sottish children, and they have none understanding ; they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And Jesus said, Are ye also yet without understanding ? Matt. xv. 16.

^b The highways lie waste, the way-faring man ceaseth : he hath broken the covenant, he hath despised the cities, he regardeth no man, Isa. liiii. 8.

^c Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Tim. iii. 3.

VER. 32.

Οἴτινες τὸ δίκαιον τοῦ Θεοῦ ἐπιγινώσκουσιν, (ὅτι δὲ τὰ νοήματα ἐπέδειξαν αὐτοῦ ἐκ τῶν αἰετῶν) οὐ μὴν αὐτῷ ὠμοῦσιν, ἀλλὰ καὶ ἐναντιῶσιν τοῖς ἀποστόλοις.

Who ^a knowing the judgment of God, that they which commit such things are ^b worthy of death, not only do the same, but have pleasure in them that do them.

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that when they knew God, they glorified him not as God, neither were thankful : but became vain in their imaginations, and their foolish heart was darkened, ver. 21. Therefore

thou art inexcusable, O man, whose-
ever thou art that judgest : for wherein
thou judgest another, thou condemnest
thyself ; for thou that judgest doest
the same things : For we are sure that
the judgment of God is according to
truth against them which commit such
things. And thinkest thou this, O
man, that judgest them which do such
things, and doest the same, that thou
shalt escape the judgment of God ?
Or despisest thou the riches of his
goodness, and forbearance, and long-
suffering ; not knowing that the good-
ness of God leadeth thee to repen-
tance ? But after thy hardness and
impenitent heart, treasurest up unto
thyself wrath against the day of wrath
and revelation of the righteous judg-
ment of God, Rom. ii. 1—5. Thou
therefore which teachest another,
teachest thou not thyself ? thou that
preachest a man should not steal, dost
thou steal ? Thou that sayest a man
should not commit adultery, dost
thou commit adultery ? thou that ab-
horrest idols, dost thou commit sacri-
lege ? Thou that makest thy boast of
the law, through breaking the law dis-
honourest thou God ? 21—23.

^b What fruit had ye then in those
things, whereof ye are now ashamed ?
for the end of those things is death,
Rom. vi. 21. At the mouth of two
witnesses, or three witnesses, shall he
that is worthy of death be put to
death ; but at the mouth of one wit-
ness he shall not be put to death,
Deut. xvii. 6. And if a man have
committed a sin worthy of death, and
he be to be put to death, and
thou hang him on a tree, xxi. 22.
And David's anger was greedily
kindled against the man : and he said
to Nathan, As the Lord liveth, the
man that hath done this thing shall
surely die : And he shall restore the
lamb fourfold, because he did this
thing, and because he had no pity.
And Nathan said to David, Thou art
the man. Thus saith the Lord God
of Israel, I anointed thee king over
Israel, and I delivered thee out of
the hand of Saul, 2 Sam. xii. 3—7.
And unto Abiathar the priest said the
king, Get thee to Anathoth, unto thine
own fields ; for thou art worthy of
death : but I will not at this time put
thee to death, because thou hast the

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ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted, 1 Kings ii. 26. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6.

CHAP. II.—VER. 1.

Δὸ ἀνεπίδητος εἶ, ὃ ἀθροῖς πᾶς ἰ
 ἄλλοις ἢ ὃ γὰρ ἄλλοις τὸν ἕτερον, αὐαυτὸν
 καταδικάζει· τὰ γὰρ αὐτὰ πᾶσιν ἰ ἔστιν.

Therefore ^athou art inexcusable, O man, ^bwhosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; ^cfor thou that judgest doest the same things.

^aAnd thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ver. 3.

^bSee on Matt. vii. ver. 1.

^cTherefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, dost transgress the law? ver. 26, 27. What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9—12. And David's anger was greatly kindled against the man: and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing; and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the

Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother: thou slanderest thine own mother's son, Psal. l. 16—20. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 29—31. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant; Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge, James iv. 11.

VER. 2.

Οἶδαμεν δὲ ὅτι τὸ κρῖμα τοῦ Θεοῦ ἔστι
 κατὰ ἀλόγητον ἕτι τοῦς τὰ τοιαῦτα ἐπι-
 στυατᾶς.

But we are sure that ^athe judgment of God is according to truth against them which commit such things.

God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 14—16. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 4, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. Col. i. 5, 6. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. iv. 12.

• See on Mark xvi. ver. 16. clause 1.

• Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 9, 10. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith, iii. 29, 30. Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had* yet being uncircumcised: that he might be the father of all them that believe, though they be

not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised, iv. 9—12. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ix. 24. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, x. 12. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name, xv. 8, 9. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke Acts ii. 30—32. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 21. But shewed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the en-

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mity, *even* the law of commandments contained in ordinances : for to make in himself of twain one new man, so making peace ; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby : And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 11—17. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all, Col. iii. 11.

VER. 17.

Δικαιοσύνη γὰρ Θεοῦ ἐν αἰσῶ ἀποκαλύπτεται ἐν πίστει ὡς πίστις καθὼς γέγραπται Ὁ δὲ ζῶν ἐν πίστει ζήσεται.

For therein is ^a the righteousness of God revealed ^b from faith to faith : as it is written, ^c The just shall live by faith.

^a But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, Rom. iii. 21. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, v. 19. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. Surely, shall *one* say, In the Lord have I righteousness and strength : *even* to him shall *men* come ; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. I bring near my righteousness ; it shall not be far off, and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory, xlvii. 13. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation, li. 8. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. I will

greatly rejoice in the Lord, and my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxxiii. 6. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^b For what if some did not believe ? shall their unbelief make the faith of God without effect ? Rom. iii. 3. They go from strength to strength, every one of them in Zion appeareth before God, Psal. lxxxiv. 7. And of his fulness have all we received, and grace for grace, John i. 16. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. We are

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bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth, & Thesa. i. 3.

^c Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith, Hab. ii. 4. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith, Gal. iii. 11. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38.

VER. 18.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἐκ οὐρανοῦ ἐπὶ τὰς ἀσεβείας καὶ ἀδικίας ἀπορόφων τῶν τῶν ἀλήθειαν ἐν ἀδικίᾳ κατακλύσαντων

For ^athe wrath of God is revealed from heaven against all ^bungodliness and ^cunrighteousness of men, ^dwho hold the truth in unrighteousness;

^a But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards Israel, Numb. xxxii. 14. Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us, & Kings xxii. 13. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us, Jer. iv. 8. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed, Lam. ii. 22. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold

shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity, Es. vii. 19. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 15. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 36. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; ^ewhereof he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 30, 31. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15.

^b For when we were yet without strength, in due time Christ died for the ungodly, Rom. v. 6. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man slayers, 1 Tim. i. 9. And spared not the old world,

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but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly, 2 Pet. ii. 5, 6. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, 15. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, 18.

c Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ver. 29. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, ii. 8, 9. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, vi. 13. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God, Deut. xxv. 16. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him, Isa. iii. 10, 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our

God, for he will abundantly pardon, lv. 7. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die, Ec. xviii. 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 13—15. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

d Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 32. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed

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might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses, Josh. xi. 20. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel, xxxvi. 13. Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall, Psal. xxxv. 8. He, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. Because I knew that thou art obstinate, and thy neck is as iron sinew, and thy brow brass, Isa. xlviii. 4. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted, Es. iii. 7. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of Hosts, Zech. vii. 11, 12. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is

said, To-day, if ye will hear his voice, harden not your hearts, iv. 7.

^b What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in *dus* time; for the day of their calamity is at hand, and the things that shall come upon them make haste, Deut. xxxiii. 34, 35. For they know not to do right, saith the LORD, who store up violence and robbery in their palaces, Am. iii. 10. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, Jam. v. 3.

^c That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

^d But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God, Rom. ii. 5. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18.

VER. 6.

Ὁς ἀποδοῦναι ἰσχύει κατὰ τὰ ἔργα αὐτοῦ

Who ^a will render to every man according to his deeds:

^a See on Matt. xvi. ver. 27. clause 3.

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VER. 7.

Τοῖς μὲν καθ' ἰσχυροῦς ἔργου ἀγαθοῦ,
 μέγα καὶ τιμὴν καὶ δόξαν αἰώνιον ζῶντων,
 ζῶν ἀθάνατον

To them who ^a by patient continuance in well-doing seek for ^b glory and honour ^c and immortality, ^d eternal life:

^a See on Matt. x. ver. 22. clause 3.

^b For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ix. 23. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal, 2 Cor. iv. 16—18. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 7, 8. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified, iv. 13, 14.

^c For this corruptible must put on incorruption, and this mortal must put on immortality. So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

^d See on Matt. xix. ver. 16. clause 3.

VER. 8.

Τοῖς δὲ ἐκ ἐπιβουλῆς, καὶ ἀπειθείας μὲν τῆ ἀνομίας, ἀσεβειῶν δὲ τῆ ἀδικίας, θυμῶς καὶ ὀργῆ·

But unto them that are ^a contentious, ^b and do not obey the truth, but ^c obey unrighteousness, ^d indignation and wrath,

^a Only by pride cometh contention: but with the well-advised is wisdom, Prov. xiii. 10. But if any man seem to be contentious, we have no such custom, neither the Churches of God, 1 Cor. xi. 16. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.

^b For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. But God be thanked that we were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof, Job xxiv. 13. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thes. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may

without the word be won by the conversation of the wives, 1 Pet. iii. 1. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? iv. 17.

^a He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 18—21. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 12, 13.

^d What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath, Psal. xc. 11. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him, Nah. i. 6. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, Rev. xiv. 10. And the great city was divided into three parts, and

the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19.

VER. 9.

Θλίψις καὶ στενοχωρία ἐπὶ πάντων ψυχῶν ἀσεβῶν τοῦ κατηγγελομένου τοῦ αἵματος, Ἰουδαίου τοῦ πρώτου καὶ Ἑλλήνων

^a Tribulation and anguish, upon every soul of man that doeth evil, ^c of the Jew first, and also of the Gentile:

^a When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. I. 27, 28. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

^b Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die, Ezeek. xviii. 4. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.

^c But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, ver. 10. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, i. 16. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities, Amos iii. 2. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in

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Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee, Matt. xi. 20—24. And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 47, 48. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? 1 Pet. iv. 17.

VER. 10.

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἰσραήλ καὶ τοῖς ἔθνεσιν καὶ Ἰουδαίῳ τῷ πρῶτῳ καὶ ἕτεροις.

But ^a glory, honour, ^b and peace, ^c to every man that worketh good, to the Jew first, and also to the Gentile:

^aTo them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life, ver. 7. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ix. 21. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 23. Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies, Psal. cxii. 6—8. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace, Prov. iii. 16,

17. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ointment of grace: a crown of glory shall she deliver to thee, iv. 7—9. Riches and honour are with me: yes, durable riches and righteousness, viii. 18. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be greatest, Luke ix. 48. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, xii. 37. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4.

^bSee on chap. v. ver. 1. clause 2.

^cHe that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, Psal. xv. 2. The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward, Prov. xi. 18. But the liberal deviseth liberal things; and by liberal things shall he stand, Isa. xxxii. 8. But in every nation, he that feareth him, and worketh righteousness, is accepted with him, Acts x. 35. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. Seest thou how faith wrought with his works: and by works was faith made perfect? James ii. 22. Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, iii. 13.

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VER. 11.

Οἱ γὰρ ἔστι προσωποληψία παρὰ τοῦ Θεοῦ.

For ^a there is no respect of persons with God.

^a For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards, Deut. x. 17. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous, xvi. 19. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts, 2 Chron. xix. 7. How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor! for they all are the work of his hands, Job xxxiv. 19. These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of man, Matt. xxii. 16. See also on Acts x. ver. 34.

VER. 12.

Ὅσοι γὰρ ἥμιμας ἡμαρτον, ἄμιμας καὶ ἀνομῶνται: καὶ ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται.

For as many ^a as have sinned without law, shall also perish without law: ^b and as many as have sinned in the law shall be judged by the law;

^a For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another, ver. 14, 15. For the wrath of God is revealed

from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, i. 18—21. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good, Ezek. xvi. 49, 50. And I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, Matt. xi. 22. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, 24. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell, Luke x. 12—15. And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, xii. 47, 48. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that deli-

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vered me unto thee hath the greater sin, John xix. 11. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained: *whereof* he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 30, 31.

^b In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, ver. 16. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 19, 20. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, vii. 7—11. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the

ministration of righteousness exceed in glory, 2 Cor. iii. 7—9. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God, Gal. ii. 16—19. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12, 13.

VER. 13.

Οὐ γὰρ εἰ ἀποκαταλ τοῦ νόμου δικαιοσύνη παρὰ τῷ Θεῷ, ἀλλ' εἰ ποιῶντα τοῦ νόμου δικαιοσύνονται.

(For ^a not the hearers of the law are just before God, ^b but the doers of the law shall be justified.)

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* For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision, ver. 25. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you, Deut. iv. 1. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey, vi. 3. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, xxx. 12—14. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them, Ezek. xx. 11. Also, thou son of man, the children of thy people still are talking against thee, by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them, xxxiii. 30—33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in

thy name done many wonderful works! And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 21—27. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it, Luke viii. 21. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 21—25. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous, iii. 7.

^b Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20. For all have sinned, and come short of the glory of God, 23. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them, x. 5. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and

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with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 25—29. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 11, 12.

^c See on Matt. xiii. ver. 37.

VER. 14.

Ὅταν γὰρ ἴδῃ τὰ μὴ νόμον ἔχοντα, φησὶ τὰ τοῦ νόμου νομῆ, οὕτως νόμον μὴ ἔχοντες, ἑαυτοῖς νόμοι νόμοι:

For when the Gentiles, ^a which have not the law, ^b do by nature the things contained in the law, these, having not the law, ^c are a law unto themselves:

^a For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God, iii. 1, 2. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Deut. iv. 7. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord, Psal. cxlvii. 19, 20. Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

^b And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumci-

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sion dost transgress the law? ver. 27. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse, i. 19, 20. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, Phil. iv. 8.

^c For as many as have sinned without law; shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12.

VER. 15.

Ὅστις ἐπέκρινται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν τῷ καρδίᾳ αὐτοῦ, συμμεμαρτυρούσης αὐτὸν τῆς συνήθειας, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων, ἢ καὶ ἀπολογουμένων:

Which shew the work of the law ^a written in their hearts, their ^b consciences also bearing witness, and their thoughts the mean while ^c accusing, or else excusing one another;)

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them, Rom. i. 18, 19.

^b And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: And Jesus was left alone, and the woman standing in the midst, John viii. 9. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day, Acts xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence, toward God and toward men, xxiv. 16. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace

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of God, we have had our conversation in the world, and more abundantly to youward, 2 Cor. i. 12. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences, v. 11. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

^c And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Gen. iii. 8—11. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, xlii. 21, 22. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head, 1 Kings ii. 44. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live, Job xxvii. 6. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others, Ec. vii. 23. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 19—21.

VER. 16.

^a Ἐν ἡμέρᾳ ὅτε κρινῶ ὁ Θεὸς τὰ κρυφὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

In the day when ^a God shall judge the secrets of men, ^b by Jesus Christ, ^c according to my Gospel.

^a But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid: for then how shall God judge the world? iii. 6. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, Psal. ix. 7, 8. And the heavens shall declare his righteousness: for God is judge himself, i. 6. Before the Lord: for he cometh, for he cometh to judge the world: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. I said in mine heart: God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work, Eccl. iii. 17. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment, xi. 9. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, xii. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. And as it is appointed unto men once to die, but after this the judgment, Heb. ix. 27. Who shall give account to him that is ready to judge the quick and the dead, 1 Pet. iv. 5. The Lord knoweth how to deliver the

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godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

^b See on John v. ver. 22.

^c Now to him who is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel, 2 Tim. ii. 8.

VER. 17.

Ἴδὲ εὖ Ἰουδαῖος ἐπινομήσῃ, καὶ ἰσχυραίνῃ τῷ νόμῳ, καὶ κυχῆσαι ἐν Θεῷ.

Behold, ^a thou art called a Jew, ^b and restest in the law, ^c and makest thy boast of God,

^a For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men but of God, ver. 28, 29. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of

Abraham, are they all children: but, in Isaac shall thy seed be called, ix. 4—7. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure, Psal. cxxxv. 4. Hear ye this O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name, Isa. xlviii. 1, 2. And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, viii. 11, 12. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? John viii. 33. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I, 2 Cor. xi. 22. We who are Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, Eph. ii. 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, Phil. iii. 3—7. I know thy works, and

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tribulation, and poverty, (but thou art rich;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest, and art dead, iii. 1. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, 9.

^bThou that makest thy boast of the law, through breaking the law, dishonourst thou God? ver. 23. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, ix. 4. Wherefore? because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, the temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly exercise judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 4—10. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain, Zeph. iii. 11. Do not think that I will accuse you to the Father: there is one

that accuseth you, even Moses, in whom ye trust, John v. 45. Did not Moses give you the law? and yet none of you keepeth the law: Why go ye about to kill me? vii. 19. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is, ix. 28, 29.

^cIn the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 25. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name, xlviii. 2. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us, Mic. iii. 11. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God, John viii. 41.

VER. 18.

Και γνώσεις τὸ θέλημα, καὶ ἀνέμαρξαι τὰ διαφέροντα, κατηχημένοι ἐν τῷ νόμῳ.

And ^aknowest his will, and approve the things that are more excellent, ^bbeing instructed out of the law;

^aAnd what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD, Psal. cxlvii. 19, 20. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 47. If ye know these things

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happy are ye if ye do them, John xiii. 17. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 10. Prove all things; hold fast that which is good, 1 Thes. v. 21. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, Jam. v. 17.

^b For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes, Psal. xix. 8. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts, cxix. 98—100. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path, 104, 105. The entrance of thy words giveth understanding unto the simple, 130. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, Prov. vi. 23. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17.

VER. 19.

Πιστωθεις τε σεαυτων ιδρυεισθισιν ουκ εστιν οφθαλμοι, φως των εν σκοτεινι,

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

^a Seest thou a man wise in his own conceit? there is more hope of a fool than of him, Prov. xxvi. 12. Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. His watchmen are blind:

they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, lvi. 10. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! Matt. vi. 23. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also, xxiii. 16—26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have

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not a devil: but I honour my Father, and ye do dishonour me, John viii. 46—49. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, ix. 34. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, 40, 41. Let no man deceive himself. If any man among you, seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised, iv. 10. Now as touching things offered unto idols, we know that we have all knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see, Rev. iii. 17, 18.

^bSee on Matt. iv. ver. 16. clause 1.

VER. 20.

Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὰ μαθήματα τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

^aAn instructor of the foolish, a teacher of babes, which has ^bthe form of knowledge and of the truth in the law.

^aAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, 1 Cor. iii. 1. For every one that useth milk is unskilful in the word of righteousness: for he

is a babe, Heb. v. 13. As new born babes desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

^bBut God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13. Having a form of godliness, but denying the power thereof: from such turn away, iii. 5. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 21.

Ὁ οὖν διδάσκων ἑτέρα, σαυτὸν οὐ δίδασκει; ἢ κερύσσει μὴ κλέπτειν, κλέπτει;

Thou ^atherefore which teachest another, teachest thou not thyself? ^bthou that preachest a man should not steal, dost thou steal?

^aBut unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; and slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes, Psal. l. 16—21. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. And he said, Woe unto you also, ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your

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fingers, xi. 46. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes, xii. 47. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, xix. 22. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away, 1 Cor. ix. 27. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 13. But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Tit. i. 1—7.

^b Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 11. In these have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Es. xxii. 12, 13. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain, 27. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? Am. viii. 4—6. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us, Mic. iii. 11. And said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves, Matt. xxi. 13. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14.

VER. 22.

Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις;
ὁ βδελυσσόμενος τὰ εἰδωλά, ἱερουλάει;

^a Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ^b dost thou commit sacrilege?

^c How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses, Jer. v. 7. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? vii. 9, 10. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men, ix. 2. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter, Es. xxii. 11. But he answered and said unto them, An evil and adulterous generation seeketh

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after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas, Matt. xii. 39. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed, xvi. 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

^b And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the LORD of hosts, Mal. i. 8. But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen, 14. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, iii. 8. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.

VER. 23.

^aὍς ἐν νόμῳ κυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμᾶζέεις;

Thou ^athat makest thy boast of the law, through breaking the law dishonour-est thou God?

^aBehold, thou art called a Jew, and retest in the law, and makest thy boast of God, ver. 17. Much every way: chiefly, because that unto them were committed the oracles of God, iii. 2. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, ix. 4. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Jer. viii. 8, 9. And he

said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 17—20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, Luke xviii. 11. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust, John v. 45. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 28, 29. But be ye doers of the word, and not hearers only, deceiving your own selves, Jam. i. 22. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, iv. 16, 17.

VER. 24.

Τὸ γὰρ ὄνομα τοῦ Θεοῦ ἡ ἱσχυὴς βλασφημία ἐν τοῖς Ἰσραῆλ, καθὼς γέγραπται.

For ^athe name of God is blasphemed among the Gentiles through you, ^bas it is written.

^aAll that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it, Lam. ii. 15, 16. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine

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holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, Ez. xxxvi. 20—23. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 14. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, vi. 1. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8.

^bHowbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die, 2 Sam. xii. 14.

VER. 25.

Περὶ τοῦ μὴ γὰρ ἐπιλεῖν, ἂν νόμον κρείσσον· ἂν δὲ παραβάτης νόμου ᾖ, ἢ περιτομῆς σου ἀποκυριώσει ἑαυτὸν.

For ^acircumcision verily profiteth, if thou keep the law: ^bbut if thou be a breaker of the law, thy circumcision is made uncircumcision.

^aFor he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, ver. 28, 29. What ad-

vantage then hath the Jew? or what profit is *there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, iii. 1, 2. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had yet* uncircumcised, iv. 11, 12. And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live, Deut. xxx. 8. Circumcise yourselves unto the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, Jer. iv. 4. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 3—6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, vi. 15. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

^bThou that makest thy boast of the law, through breaking the law dishonourest thou God? ver. 23. Behold the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the

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house of Israel are uncircumcised in heart, Jer. ix. 25, 26. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did; so do ye, Acts vii. 51.

VER. 26.

Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται;

Therefore ^a if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

^a Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burntofferings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 6, 7. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour, xv. 28. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he had looked on him he was afraid, and said, What is it, Lord? And he said, Thy prayers and thine alms are come up for a memorial before God, Acts x. 2—4. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, 34. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is

nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 18, 19. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all, Col. ii. 11.

VER. 27.

Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελευτᾶ, οὐ τὴν διὰ γραμμάτων; καὶ περιτομῆς παραλείπει νόμον;

And shall not uncircumcision which is by nature, ^a if it fulfil the law, ^b judge thee, ^c who by the letter and circumcision dost transgress the law?

^a That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 4. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, xiii. 10. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, v. 17—20. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself, Gal. v. 14.

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^b As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters, Ez. xvi. 48—52. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Matt. xii. 41, 42. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

^c An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, ver. 20. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, 29. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the

law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, vii. 6—8. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6.

VER. 28.

Ὁὐ γὰρ εἰ ἐν τῷ φανερῷ, Ἰουδαίῳ ἔστωρ ὀπίθῃ εἰ ἐν τῷ φανερῷ, ἐν σαρκί, περιτομῆς

For ^a he is not a Jew, which is one outwardly; ^b neither is that circumcision which is outward in the flesh:

^a Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, 2 Cor. v. 17. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6.

^b Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, Rom. ix. 6—8. Truly God is good to Israel, even to such as are of a clean heart, Psal. lxxiii. 1. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is

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an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood, Isa. i. 9—15. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name, xlviii. 1, 2. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God, Hos. i. 6—9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. I know that ye are Abraham's seed, but ye seek to kill me; because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham, viii. 37—39. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 15. I know thy

works, and tribulation, and poverty, (but thou art rich;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9.

^c Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart, Jer. ix. 26. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, Rom. iv. 10—12. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 29.

'ΑΑΑ' ὁ ἐν τῷ καρτῆρ, ἰουδαϊσῶς καὶ ἐπιτομῆς καρτίας, ἐν ἀντιματῆρ, οὐ ἡλικματῆρ: οὐ ὁ ἰστανος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐν τοῦ Θεοῦ.

But he is a Jew, ^a which is one inwardly; ^b and circumcision is that of the heart, ^c in the spirit, and not in the letter: ^d whose praise is not of men, but of God.

^a But the Lord said unto Samuel, Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

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1 Chron. xxix. 17. The king's daughter is all glorious within; her clothing is of wrought gold, Psal. xlv. 13. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer. iv. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.* Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye fools, did not he that made that which is without make that which is within also?* Luke xi. 39, 40. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you, xvii. 21. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth, John iv. 23, 24. *But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price,* 1 Pet. iii. 4.

^b Circumcise therefore the foreskin of your heart, and be no more stiff-necked, Deut. x. 16. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. Circumcise yourselves to the Lord, and take away the foreskin of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, Jer. iv. 4.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

^c And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, vii. 6. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost, xiv. 17. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit, John iii. 5—8. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

^d How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God, 1 Cor. iv. 5. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. *But let it be the hidden man of the heart, in that which is not cor-*

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ruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

CHAP. III.—VER. 1.

Τί ὄν τὸ πλεονεκτήσιον τοῦ Ἰουδαίου, ἢ τίς ἡ ὑφέλιμα τῆς περιτομῆς;

What advantage then hath the Jew? or what profit is there of circumcision?

VER. 2.

Πᾶν, κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ ὅτι ἐπισυνέβησαν τὰ λόγια τοῦ Θεοῦ.

** Much every way: chiefly, because that unto them were committed the oracles of God.*

** For what if some did not believe? shall their unbelief make the faith of God without effect? ver. 3. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, xi. 1, 2. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. And they also if they abide not in unbelief, shall be grafted in; for God is able to graft them in again, 15—23. As concerning the Gospel, they are enemies for your*

sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance, 28, 29.

^b See on chap. ii. ver. 18. clause 1.

^c For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 17. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, 2 Cor. v. 19. But contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter, Gal. ii. 7. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, 1 Tim. vi. 20.

^d See on John vii. ver. 38. clause 2.

VER. 3.

Τί γὰρ, εἰ ἠρρίστησαν τῆς πίστεως; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσου.

For what if some did not believe? shall their unbelief make the faith of God without effect?

** Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Rom. ix. 6. But they have not all obeyed the Gospel. For Esau saith, Lord, who hath believed our report? x. 16. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is*

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no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, xi. 1—7. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it, Heb. iv. 2.

^b For the gifts and calling of God are without repentance, Rom. xi. 29. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent, 1 Sam. xv. 29. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Isa. liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, lv. 11. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: That he who blesseth himself in the earth should bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, lxxv. 15, 16. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob,

and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, Jer. xxxiii. 24—26. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. If we believe not, yet he abideth faithful: he cannot deny himself, 2 Tim. ii. 13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 13—18.

VER. 4.

Μὴ γίνωτο γνώσιμὸν δὲ ὁ Θεὸς ἀληθὲς, πᾶς δὲ ἀδελφῶκος ψεύστης: αἰδοῦς γίνεσθαι: Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κριθῆναι σε.

^a God forbid: yea, ^b let God be true, ^c but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

^a Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

^b He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he, Deut. xxxii. 4. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Job xl. 8. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations, Psal. c. 5. Thy word is true from the beginning: and every one of thy righteous judgments endureth.

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eth for ever, cxix. 160. I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth : for thou hast magnified thy word above all thy name, cxxviii. 2. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He that hath received his testimony hath set to his seal that God is true, John iii. 33. But as God is true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 20. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth, Rev. iii. 7.

^c I will fetch my knowledge from afar, and will ascribe righteousness to my Maker, Job xxxvi. 3. Against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest, Psal. li. 4. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19.

VER. 5.

Εἰ δὲ ἡ ἀδικία ἡμῶν Θεῷ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἀδικος ὁ Θεός ἐστιν ὁ ἐπιφάνων τὴν ὀργάν; (Κατὰ ἀνθεμῶνα λέγου.)

But ^a if our unrighteousness commend

the righteousness of God, what shall we say? ^b Is God unrighteous, who taketh vengeance? (^c I speak as a man.)

^a For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner! ver. 7. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus, 25, 26. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, v. 8. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, 20, 21.

^b But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 5. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? ix. 11—20. Dearly beloved, avenged not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord, xii. 19. See now that I, even I, am he, and there is no good with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with

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blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii, 39—43. The righteous shall rejoice, when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous: verily, he is a God that judgeth in the earth, Psal. lviii. 10, 11. O LORD God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 1, 2. God is jealous; and the LORD revengeth; and the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies, Neh. i. 2. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD is good, a strong-hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies, 6—8. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, 3 Thess. i. 6—9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard

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the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments, xvi. 5—7. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her, xviii. 20.

° I speak after the manner of men, because of the infirmity of your flesh. For as ye have yielded your members servants to uncleanness and to iniquity; even-so now yield your members servants to righteousness unto holiness, Rom. vi. 19. Say I these things as a man? or saith not the law the same also? 1 Cor. ix. 8. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto, Gal. iii. 15-

VER. 6.

Μὰ γίνωσκε ἐὰν πῶς κρινῆ ὁ Θεὸς τὴν κόσμον;

God forbid: ° for then how shall God judge the world?

° See on chap. ii. ver. 2.

VER. 7.

Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἡμῶν ψέσματι ἐπεφάνηκεν εἰς τὴν δόξαν αὐτοῦ, τί ἴτι κρινῶ ἐς ἀμαρτανλὸς κρινομαι;

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

VER. 8.

Καὶ μὴ (καθὼς θλασθησόμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν), ὅτι κρινόμεθα τὰ κακὰ, ἵνα ἴδῃ τὰ ἀγαθὰ; ὅν τὴ κριμα ἰδικίον ἴσται.

And not rather, (as ° we be slanderously reported, and as some affirm that we say,) ^b Let us do evil, that good may come? whose damnation is just.

° Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. Having a good conscience; that whereas they speak evil of you, as of

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evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing, 1 Pet. iii. 16, 17.

^b Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, Rom. v. 20. What then shall we say? Shall we continue in sin, that grace may abound? vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, vii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 9.

Τί ἄν; ἀπερχόμεθα; Οὐ μάρτυρες προσημασμένα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ἐφ' ἡμαρτίας εἴμαρ.

What then? ^a are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, ^b that they are all under sin;

^a Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, ver. 22, 23. Which say; Stand by thyself, come not near to me: for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, Isa. lxxv. 5. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner, Luke vii. 39. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus

with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 9—14. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7.

^b For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 10.

Καθὼς γέγραπται· Ὅτι οὐκ ἔστιν δίκαιος οὐδὲ ἓς.

As it is written, ^a There is none righteous, no, not one:

^a See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 11.

Οὐκ ἔστιν ὁ συνὼν, οὐκ ἔστιν ὁ ἐλθέτω τὸν Θεόν.

There is ^a none that understandeth, ^b there is none that seeketh after God.

^a Professing themselves to be wise they became fools, Rom. i. 22. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord, Psal. xiv. 2, 4. Understand, ye brutish among the people: and ye fools,

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when will ye be wise? xciv. 8. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge, 22. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel: they despised all my reproof, 29, 30. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. For my people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive, Matt. xiii. 13, 14. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side, 19. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, Tit. iii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^b Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can

be, Rom. viii. 7. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me, Job xxi. 15, 16. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts, Isa. ix. 13. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord, xxii. 1. Seek ye the Lord while he may be found, call ye upon him while he is near, lv. 6. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name, lxx. 1. And the pride of Israel testified to his face: and they do not return to the Lord their God, nor seek him for all this, Hos. vii. 10.

VER. 12.

πάντες ἕξινθον, ἅμα ἰχθυόσθον
οὐκ ἔστι σωτὴρ χριστιάνων, οὐκ ἔστι σω
τήρ.

They ^a are all gone out of the way, they are together ^b become unprofitable; ^c there is none that doeth good, no, not one.

^a They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one, Psal. xiv. 3. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, Isa. liii. 6. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace, lix. 8. For my peo-

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ple have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

^b And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day, Gen. i. 31. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, vi. 6, 7. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30. Which in time past was to thee unprofitable, but now profitable to thee and to me, Philem. 11.

^c The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good, Paal. liii. 1. For, there is not a just man upon earth, that doeth good and sinneth not, Eccl. vii. 20. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, For it is God which worketh in you both to will and to do of his good pleasure,

Phil. ii. 12, 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 13, 14. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable shadow of turning, Jam. i. 16, 17.

VER. 13.

Τάφος ἀνεργίας ἡ λαγύχη αὐτῶν τοῖς
χάλευσιν αὐτῶν ἐδουλοῦνται ὡς ἄσπιλον
ὄντο τὰ χεῖλη αὐτῶν.

^a Their throat is an open sepulchre;
^c with their tongues they have used deceit;
^b the poison of asps is under their lips:

^a For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre, Psal. v. 9. Their quiver is an open sepulchre, they are all mighty men, Jer. v. 16. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 27, 28.

^b They flatter with their tongue, Psal. v. 9. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? xii. 3, 4. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good, xxvii. 3. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully, lii. 2. My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword, lvii. 4. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness, Isa. lix. 3. And they beat

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their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity, Jer. ix. 3—5. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. Even so the tongue is a little member, and boasteth great things. Behold how great a matter, a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison, Jam. iii. 5—8.

• Their wine is the poison of dragons, and the cruel venom of asps, Deut. xxxii. 33. Yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him, Job xx. 14—16. They have sharpened their tongues like a serpent: adders' poison is under their lips: Selah, Psal. cxl. 3.

VER. 14.

Ὅτι τὸ στόμα αὐτῶν πληρὸν ἐστὶν βλασφημίας καὶ πικρίας

Whose ^a mouth is full of cursing and bitterness:

• His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity, Psal. x. 7. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak, Ix. 12. As he loved cursing, so let it come unto him:

as he delighted not in blessing, so let it be far from him: As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones, cix. 17, 18. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 10.

VER. 15.

Ὅτι αἱ πόδες αὐτῶν ἵκχουσιν αἷμα.

Their ^a feet are swift to shed blood:

• For their feet run to evil, and make haste to shed blood, Prov. i. 16. An heart that deviseth wicked imaginations, feet that be swift in running to mischief, vi. 18. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not: and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace, Isa. lix. 7, 8.

VER. 16.

Ἰσχυρὰ καὶ ταλαιωρία ἐν ταῖς ὁδοῖς αὐτῶν.

Destruction and misery are in their ways:

VER. 17.

Καὶ οἱ δὲν εἰρήνης οὐκ ἔγνωσαν.

And ^a the way of peace have they not known:

• See on chap. i. ver. 7. clause 5.

VER. 18.

Οὐκ ἔστι φόβος Θεοῦ ἀνώπιον τῶν ὀφθαλμῶν αὐτῶν.

There ^a is no fear of God before their eyes.

• And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake, Gen. xx. 11. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes, Psal. xxxvi. 1. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. By mercy and truth iniquity is purged: and by the

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fear of the Lord men depart from evil, xvi. 6. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long, xxiii. 17. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luke xxiii. 40.

VER. 19.

Οὐδαμῶς δι' ἐτι ἕνα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλοῦ· ἵνα πᾶν στήμα φωνῆ, καὶ ἰσχύιος γίνονται πᾶς ὁ νόμος τοῦ Θεοῦ.

Now we know that ^a what things sever the law saith, it saith to them who are under the law: ^b that every mouth may be stopped, ^c and all the world may become guilty before God.

^a See on chap. ii. ver. 12. clause 2.

^b God forbid: yea, let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, ver. 4. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse, i. 20. Therefore thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things, ii. 1. He will keep the feast of his saints; and the wicked shall be silent in darkness: for by strength shall no man prevail, 1 Sam. ii. 9. So the poor hath hope, and iniquity stoppeth her mouth, Job v. 16. I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand, ix. 2, 3. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 43. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ez. xvi. 63. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer

darkness; there shall be weeping and gnashing of teeth, Matt. xxiii. 12, 13. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 9. That no flesh should glory in his presence, 1 Cor. i. 29.

^c What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, ver. 9. For all have sinned, and come short of the glory of God, 23. Therefore thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things, ii. 1. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 23.

VER. 20.

Διὸτι ἢ ἔργον νόμου οὐ δικαιωθήσονται· ἡσὼν εὐαγγέλιον αἰσίου· διὰ γὰρ νόμου ἐπιγινώσκουσιν ἀμαρτίας.

Therefore ^a by the deeds of the law ^b there shall no flesh be justified in his sight: ^c for by the law is the knowledge of sin.

^a See on chap. ii. ver. 12. clause 2.

^b How then can man be justified with God? or how can he be clean that is born of a woman? Job xiv. 4. If thou, Lord, shouldst mark iniquities: O Lord, who should stand? Psal. cxxx. 3. And enter not into judgment with thy servant: for in thy sight shall no man living be justified, cxliii. 2.

^c What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the

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commandment came, sia revived, and died, Rom. vii. 7—9. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19.

VER. 21.

Νῦν δὲ χάρις ἡμῶν δικαιοσύνη Θεοῦ ἀφανίσθηται, μαρτυρούμενοι ἐκ τῶν ἡμῶν καὶ τῶν προφητῶν

^a But now the righteousness of God without the law is manifested, ^b being witnessed by the Law and the Prophets;

^a See on chap. i. ver. 17. clause 1.

^b See on Matt. xi. ver. 3.

VER. 22.

Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας ὃ γὰρ ἐστὶ δίκαιότης

Even the righteousness of God ^a which is by faith of Jesus Christ unto all ^b and upon all them that believe: ^c for there is no difference:

^a For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith is reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abra-

ham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith, Rom. iv. 3—13. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 20—22. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, v. 1. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

^b See on Matt. xxii. ver. 11. clause 2.

^c For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, Rom. x. 12.

VER. 23.

Πάντες γὰρ ἥμαρτον, καὶ ὀστρούνται τῆς δόξης τοῦ Θεοῦ

^a For all have sinned, and come short of the glory of God;

^a See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 24.

Δικαιοῦμενοι δωρεὰν τῇ αἰνῷ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ

^a Being justified freely by his grace ^b through the redemption that is in Christ Jesus:

^a See on Acts xv. ver. 11.

^b See on Matt. xx. ver. 28. clause 3.

VER. 25.

Ὅτι ἐπέθετο ὁ Θεὸς δικαιοσύνην διὰ τῆς πίστεως ἐν τῇ αἰνῷ αἱματι, εἰς ἰδούσης τῆς δικαιοσύνης αἰνοῦ, διὰ τῆς χάριτος τοῦ προσηλυτίου ἀμαρτημάτων

Whom God hath ^a set forth to be ^a a propitiation ^b through faith in his blood,

^eto declare his righteousness ^dfor † the remission of sins that are past, through the forbearance of God;

^o Or, *forordained*. † Or, *passing over*.

^a And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, iv. 10.

^b See on Mark xvi. ver. 16. clause 1.

^c See on ver. 26. clause 1.

^d See on Matt. vi. ver. 12. clause 1.

VER. 26.

Ἐν τῇ ἀνομιᾷ τοῦ Θεοῦ, ἡμεῖς ἠδικῶμεν τῆς δικαιοσύνης αὐτοῦ, ἐν τῇ νῦν καιρῷ· εἰς τὸ εἶναι αὐτὸν δικαίος, καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

^a To declare, I say, at this time his righteousness: that he might be just, ^b and the justifier of him which believeth in Jesus.

^c He is the Rock, his work is perfect; for all his ways *are* judgment: a God of truth and without iniquity, just and right is he, Deut. xxxii. 4. A seed shall serve him; it shall be accounted to the Lord for a genera-

tion. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this, Psal. xxii. 30, 31. Mercy and truth are met together; righteousness and peace have kissed each other, lxxv. 10. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable, Isa. xlii. 21. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? *hast* not I the Lord? and there is no God else beside me; a just God, and a Saviour: there is none beside me, xlv. 21. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 8, 9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints, Rev. xv. 3.

^b Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith, ver. 30. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, iv. 5. Who shall lay any thing to the charge of God's elect? It is God that justifieth, viii. 33.

VER. 27.

Ποῦ εἶναι ἡ καίριος; Ἐξαιρέσει ἄλλο πάλαι νόμος; τὸν ἔργων; Ὁχι· ἀλλὰ διὰ νόμου πίστεως.

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* Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

* What shall we say then that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath wherewith to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness, Rom. iv. 1.—3. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ezek. xvi. 62, 63. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 29—32. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 30, 31. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? iv. 7. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith;

and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; Tit. iii. 3—6.

VER. 28.

λογίζεσθε ἑν, νόμον διακρίσασθε ἀβραάμ, χάρις ἵνα πιστεύσῃτε.

* Therefore we conclude that a man is justified by faith without the deeds of the law.

* See on Mark xvi. ver. 16. clause 1.

VER. 29.

Ἦ Ἰουδαίων ὁ Θεὸς μόνος; οὐχὶ καὶ ἑθνῶν; καὶ καὶ Ἰσραὴλ.

* Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

* See on Matt. xii. ver. 18. clause 5.

VER. 30.

Ἐπιτίθει ἑὶς ὁ Θεός, ὡς διακρίσασθε περιτομῆν ἐν νόμῳ, καὶ ἀπεριτομίαν διὰ τοῦ νόμου.

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

VER. 31.

Νόμον οὐ καταργήσωμεν διὰ τοῦ νόμου; Μὴ γένοιτο· ἀλλὰ νόμος ἰσχύει.

* Do we then make void the law through faith? God forbid: yea, we establish the law.

* See on Matt. v. ver. 17. clause 1.

* See on Matt. vii. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Τί οὖν ἠρώμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐκρινῆσαι κατὰ σάρκα;

What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

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VER. 2.

Εἰ γὰρ Ἄβραάμ ἐξ ἔργων ἰδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.

For if Abraham were justified by works, he hath whereof to glory; but not before God.

VER. 3.

Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστανται δὲ Ἄβραάμ τῷ Θεῷ, καὶ λογίσθη αὐτῷ εἰς δικαιοσύνην.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 5, 6.

VER. 4.

Τῷ δὲ ἰργαζομένῳ ἡ μισθὸς οὐ λογίζεται πρὸς χάριν, ἀλλὰ πρὸς τὸ ὀφείλημα.

Now to him that worketh is the reward not reckoned of grace, but of debt.

VER. 5.

Τῷ δὲ μὴ ἰργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀνομίαν, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee, polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxed great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and

looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 5, 6. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 1—3.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 6—10. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy

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garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Zech. iii. 3, 4.

^aBlessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also; for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also, ver. 8—11. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Then stood up Phineas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore, Psal. cvi. 30, 31.

VER. 6.

Καθ' ὅτι καὶ Δαβὶδ λέγει τὴν μακαριότητα τοῦ ἀδράσαν, ὃ ἰ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

Even as David also describeth ^athe blessedness of the man, ^bunto whom God imputeth righteousness without works,

^a See on Matt. v. ver. 3. clause 1.

^b See on chap. i. ver. 17. clause 1.

VER. 7.

Μακάριοι ἂν ἀφένονται αἱ ἀνομιαί, καὶ ἂν ἰστανθῶσιν αἱ ἁμαρτίαι.

Saying, ^aBlessed are they whose iniquities are forgiven, and whose sins are covered.

^a Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxiii. 1, 2.

VER. 8.

Μακάριος ἄνθρωπος ὃς οὐ μὴ λογισθῆται ἁμαρτίαν.

Blessed is the man to whom the Lord will not impute sin.

VER. 9.

Ὁ μακαρισμὸς ἂν αὐτοῖς, ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀπεριτομίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? ^afor we say that faith was reckoned to Abraham for righteousness.

^a See on ver. 5. clause 3.

VER. 10.

Πῶς ἂν ἐλογίσθη; ἐν περιτομῇ ἢ ἐν ἀπεριτομίᾳ; οἷον ἐν περιτομῇ, ἀλλ' ἢ ἀπεριτομίᾳ.

How was it then reckoned? when he was in circumcision, or in uncircumcision? ^aNot in circumcision, but in uncircumcision.

^a And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 6. And said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised, xvii. 9, 10.

VER. 11.

Καὶ σημεῖόν ἐστιν περιτομῆς, σφραγὶς τῆς δικαιοσύνης τῆς πιστεως τῆς ἐν τῇ ἀπεριτομίᾳ: εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀπεριτομίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην.

And he received the sign of circumcision, a seal of ^athe righteousness of the faith which he had yet being uncircumcised: ^bthat he might be the father of all them that believe, though they be not circumcised; ^cthat righteousness might be imputed unto them also:

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• But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, Rom. iii. 23.

• See ver. 16—18.

• See on chap. i. ver. 17. clause 1.

VER. 12.

Καὶ πατέρα περιτομῆς, τοῖς οἷα ἐν περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχείοις τοῖς ἔχουσιν τὴν ἐν τῷ ἀβραάμ τὴν πίστιν τοῦ πατρὸς ἡμῶν Ἀβραάμ.

• And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

• See on Matt. iii. ver. 9. clause 3.

VER. 13.

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληροῦμαι αὐτῷ εἶναι τοῦ νόμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

• For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

• See on Matt. i. ver. 1. clause 3.

• See on verse 11. clause 1.

VER. 14.

Εἰ γὰρ οἱ ἐν νόμῳ, κληροῦμαι, κληροῦμαι ἢ πίστει, καὶ καθήγγαται ἡ ἐπαγγελία:

• For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

• I do not frustrate the grace of God: for if righteousness comes by the law, then Christ is dead in vain, Gal. ii. 21. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have

given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith, iii. 18—24. For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God, Heb. vii. 19.

VER. 15.

Ὁ γὰρ νόμος ἔργον καταργεῖται: οὐ γὰρ οἷα ἐστὶ νόμος, οὐδὲ παράβασις.

• Because the law worketh wrath: for where no law is, there is no transgression.

• See on chap. ii. ver. 12. clause 2.

VER. 16.

Διὰ τοῦτο ἐν πίστει, ἢ κατὰ χάριν, οἷα τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν κατὰ τὸ σπέρματι, οὐ τῷ ἐν τῷ νόμῳ μόνον, ἀλλὰ καὶ τῷ ἐν πίστει τοῦ Ἀβραάμ, ἔστι πατὴρ πάντων ἡμῶν.

• Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

• See on Mark xvi. ver. 16. clause 1.

• See on Acts xv. ver. 11.

• See on Matt. iii. ver. 9. clause 3.

VER. 17.

(Καθὼς γέγραπται: Ὅτι πατέρα πολλῶν ἐθνῶν τίθειά σι) κατίνατι οὐ κληροῦσαι Θεοῦ, τῷ ζωνοποιεῖν τοὺς νεκροὺς, καὶ καλεῖν τὰ μὴ εἶναι ὡς εἶναι.

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were.

• Or, like unto him.

• Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee, Gen. xvii. 5.

• See on John v. ver. 21. clause 1.

• But beloved, be not ignorant of this one thing, that one day is with

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the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8.

VER. 18.

"Ὅς κατ' ἐλπίδα ἐν' ἐλπίδι ἐπίστανεν, εἰς τὸ γένεσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημίον· οὕτως ἔσται τὸ σπέρμα σου.

Who against hope believed in hope, that he might become the father of many nations, ^a according to that which was spoken, So shall thy seed be.

^a And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be, Gen. xv. 5.

VER. 19.

Καὶ μὴ λησθέντας τῇ πίστει, ὃ κατανέσκει τὸ ἑαυτοῦ σῶμα ἕδη νεκρομένου, ἑκατονταετίας σου ἰσάμενον, καὶ τὴν νεκρωσιν τῆς μητέρας Σάρρας·

And being not ^a weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

^a See on Matt. vi. ver. 30. clause 2.

VER. 20.

Ἐὶς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ ὃ διαμῆναι τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυσμένους τῇ πίστει, δόξας ἔλαβεν τῷ Θεῷ·

He ^a staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

^a And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years, Luke i. 18.

VER. 21.

Καὶ πᾶσα φερόμενος ἔστι ὁ ἐπαγγέλλεται, ὁμοίως ἔσται καὶ ἡμεῖς.

And being fully persuaded that, what he had promised, he was able also to perform.

VER. 22.

Διὸ καὶ ἰλογίσθη αὐτῷ εἰς δικαιοσύνην.

^a And therefore it was imputed to him for righteousness.

^a See on ver. 3. and 5. clause 4.

VER. 23.

οὐκ ἔγραψεν δὲ δι' αὐτῶν μόνον, ὅτι ἰλογίσθη αὐτῷ·

Now it was not written for his sake alone, that it was imputed to him;

VER. 24.

Ἄλλὰ καὶ δι' ἡμᾶς, εἰς μέλλου λαλῆσθαι, τοῖς πιστεύουσιν ἐν τῷ ἐγγεμένῳ Ἰησοῦ τῷ Κυρίῳ ἡμῶν ἐκ νεκρῶν,

^a But for us also, to whom it shall be imputed, ^b if we believe on him ^c that raised up Jesus ^d our Lord from the dead;

^a See on ver. 5. clause 4.

^b See on ver. 5. clause 2.

^c See on Acts ii. ver. 24. clause 1.

^d See on Luke ii. ver. 11. clause 3.

VER. 25.

Ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἔγρηθη διὰ τὴν δικαιοσύνην ἡμῶν.

^a Who was delivered for our offences, ^b and was raised again for our justification.

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished, 1 Cor. xv. 17, 18. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God, 1 Pet. i. 21.

CHAP. V.—VER. 1.

Δικαιώθητε ὅν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Therefore ^a being justified by faith, ^b we have peace with God ^c through our Lord Jesus Christ:

^a See on Mark xvi. ver. 16. clause 1.

^b For to be carnally minded is death, but to be spiritually minded is life and peace, Rom. viii. 6. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things, x. 15. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Acquaint now thyself with him and be at peace, thereby good shall come unto thee:

Jeb. xlii. 21. I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation is nigh them: that fear him that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other, Psal. lxxxv. 8—10. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me, Isa. xxvii. 5. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever, xxxiii. 17. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 18. There is no peace, saith the Lord, unto the wicked, 22. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, liv. 13. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands, lv. 12. And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled unto God, 2 Cor. v. 18—20. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, Jam. ii. 23. See also on John xiv. ver. 27.

^a For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus, Eph. ii. 7.

VER. 2.

Δι' ἃ καὶ τὴν ἀποκατάστασιν ἔχομεν τῆς χάριτος ἐν τῷ χάριτι ταύτης ἐν ἡμετέροις, καὶ ναυχόμεθα ἐν ἡμῶν τῆς βίτης τοῦ Θεοῦ.

By ^a whom also we have access by faith ^b into this grace wherein we stand, ^c and rejoice in hope of ^d the glory of God.

^a In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. See also on John x. ver. 7.

^b Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 9, 10. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is

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Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* As it is written, *For thy sakes we are killed all the day long; we are accounted as sheep for the slaughter.* Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, 30—39. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand, xiv. 4. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 1, 2. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5.

* And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, ver. 5. For we are saved by hope: but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, viii. 24, 25. Rejoicing in hope; patient in tribulation; continuing in-

stant in prayer, xii. 12. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me, Job xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; and at thy right hand there are pleasures for evermore, Psal. xvi. 9—11. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, xvii. 15. The wicked is driven away in his wickedness; but the righteous hath hope in his death, Prov. xiv. 32. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 6. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, vi. 18, 19. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though

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now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that periaeth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls, 1 Pet. i. 3—9. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 1—3.

^d To them, who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For all have sinned, and come short of the glory of God, iii. 23. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, viii. 17, 18. Thou shalt guide me with thy counsel, and afterward receive me to glory, Psal. lxxiii. 24. His lord said unto him, Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord, Matt. xxv. 21. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. For our

light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, iv. 17. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, xxi. 3. Having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone clear as crystal, 11. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, 23. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever, xxii. 4, 5.

VER. 3.

Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν· οἵτινες ἔτι ἡ θλίψις ἡμῶν καυχώμεθα·

And not only so, ^a but we glory in tribulations also: ^b knowing that tribulation worketh patience;

^a Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you, Matt. v. 10—12. Blessed are ye when men shall hate you, and when they shall separate you from

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their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls, Acts ii. 41. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities, 2 Cor. xi. 23—30. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iii. 13. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me, ii. 17, 18. My brethren, count it all

joy when ye fall into divers temptations, Jam. i. 2. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, 12. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God, iv. 16, 17.

^b For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 10, 11. Knowing this, that the trying of your faith worketh patience, Jam. i. 3.

VER. 4.

Ἡ δὲ ὑπομονὴ δοκιμαίη, ἡ δὲ δοκιμαία ἰσχυρία.

And ^a patience, experience, ^b and experience, hope:

^a For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation, 2 Cor. i. 4—6. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the

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Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, iv. 8—12. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 9, 10. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him, Jam. i. 12. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, v. 10.

And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight, Josh. x. 24, 25. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that de-

livered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said, Go, and the Lord be with thee, 1 Sam. xvii. 34—37. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident, Psal. xvii. 2, 3. When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and of praise, with a multitude that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance, xlii. 4, 5. But I will hope continually, and will yet praise thee more and more, lxxi. 14. Now also, when I am old and gray-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hath done great things: O God, who is like unto thee! Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt, 18—24. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, 2 Cor. iv. 8—10. At my first answer no man stood with me, but all men forsook me: I pray God that it may

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not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever: Amen, 2 Tim. iv. 16—18.

VER. 5.

Ἡ δὲ ἐλπίς οὐ κατασχύνει, ἐπεὶ ἡ ἀγάπη τοῦ Θεοῦ ἐκτρέφεται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

And ^a hope maketh not ashamed; ^b because the love of God is ^c shed abroad in our hearts by the Holy Ghost, which is given unto us.

^a For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. Psal. xxii. 4, 5. Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it, Isa. xxviii. 15—18. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, xlv. 16, 17. And kings shall be

thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me, xlix. 23. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 5—8. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death, Phil. i. 20. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have God for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, Heb. vi. 19, 19.

^b Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 36, 37. But if any man love God, the same is known of him, 1 Cor. viii. 3. For this is the covenant that I will make with the house

of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, Heb. viii. 10—12. We love him because he first loved us, 1 John iv. 19.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 14—17. And we know that all things work together for good to them that love God, to them who are called according to his purpose, 28. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel, Isa. xlv. 3—5. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness; and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, Ezek. xxxvi. 25—27. Who hath also sealed us and given us the earnest of the Spirit in our hearts, 2 Cor. i. 22. But we all, with open face beholding as in a glass the

glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord, iii. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, v. 22. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, iii. 16—19. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6.

VER. 6.

Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ἡμῶν ἀποθνήσκων.

For ^a when we were yet without strength, ^b in due time ^c Christ died for the ungodly.

^a And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer, Lam. i. 6.

^b But when the fulness of time was come, God sent forth his Son, made

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of a woman, made under the law, Gal. iv. 4. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God, Heb. ix. 6. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

^c See on Matt. xx. ver. 28. clauses 3, and 4.

VER. 7.

Μόλις γὰρ ἰσὶρ δικαίου τις ἀποθανῆναι· ἰσὶρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανῆναι.

For ^ascarcely for a righteous man will one die; ^byet peradventure for a good man ^csome would even dare to die.

^a Greater love hath no man than this, that a man lay down his life for his friends, John iv. 13. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren, 1 John iii. 16.

^b A good man sheweth favour, and lendeth; he will guide his affairs with discretion, Psal. cxii. 5.

^c Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 4. But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die, will they care for us, but now thou art worth ten thousand of us; therefore now it is better that thou succour us out of the city, 2 Sam. xviii. 3. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate. And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against

three hundred, and slew them, and had the name among three, xxiii. 15—18.

VER. 8.

Σπένδεται δὲ τὸν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἵτι ἀμαρτωλοὶ ὄντες ἡμῶν, Χριστὸς ἰσὶρ ἡμῶν ἀπέθανε.

But God ^acommendeth his love toward us, ^bin that, while we were yet sinners, Christ died for us.

^a Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, ver. 20, 21. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man,) iii. 3. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus, ii. 7. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16.

^b See on Matt. xx. ver. 28. clause 3.

VER. 9.

Πολλὸν ὄν μᾶλλον, δικαιωθέντες ὡν ἐν τῷ αἵματι αὐτοῦ, σωθῆσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

Much more then ^abeing now justified by his blood, ^bwe shall be saved from wrath through him.

^a Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just,

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and the justifier of him which believeth in Jesus, Rom. iii. 24—26. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

^b For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, ver. 10. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18. *There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1.* Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified, 30. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life, John v. 24. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10.

VER. 10.

Εἰ γὰρ ἵχθροὶ ἦντι καταλλάγηται τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, ὅλως μᾶλλον καταλλάγηντι σωθισίμωβα ἐν τῇ ζωῇ αὐτοῦ.

For if, ^a when we were enemies, ^b we were reconciled to God by the death of his Son, ^c much more, being reconciled, we shall be saved by his life.

^a Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled

to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 20, 21.

^b And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, ver. 11. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel, 2 Chron. xlii. 24. And so thou shalt do the seventh day of the month for every one that erreth, and for him *that is* simple: so shall ye reconcile the house, Ex. xiv. 20. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreprouvable in his sight, Col. i. 20—22. Wherefore in all things it behoved

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him to be made like unto *his* brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17.

^c See on John x. ver. 28. clause 2.

VER. 11.

Ὁὐ μόνον δι, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἔλαβον.

And not only so, ^a but we also joy in God, through our Lord Jesus Christ, ^b by whom we have now received the atonement.

^a Behold, thou art called a Jew, and retest in the law, and makest thy-boast of God, Rom. ii. 17. And Hannah prayed and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart, Psal. xxxiii. 11. Rejoice in the LORD, O ye righteous, for praise is comely for the upright, xxxiii. 1. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God, xliii. 4. My meditation of him shall be sweet: I will be glad in the LORD, civ. 34. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King, cxlix. 2. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, Isa. lxi. 10. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the LORD, I will joy in the God of my salvation, Hab. iii. 17, 18. And Mary said, My soul doth magnify the Lord, And my Spirit hath rejoiced in God my Saviour, Luke i. 46, 47. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal.

v. 22. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe, Phil. iii. 1. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, 3. Rejoice in the Lord always: and again I say, rejoice, iv. 4. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8.

^b But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever, vi. 50—58. The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

VER. 12.

Διὰ τοῦτο ὡς περ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.

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Wherefore, ^aas by one man sin entered into the world, ^band death by sin; and so death passed upon all men, for that all have sinned.

^a For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, ver. 19. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat, Gen. iii. 6.

^b For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, Gen. ii. 17. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust thou shalt return, iii. 19. And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life, 22—24. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, Ez. xviii. 4. For since by man came death, by man came also the resurrection of the dead, 1 Cor. xv. 21. Then when lust hath conceived it bringing forth sin: and sin when it is finished bringeth forth death, James i. 15.

VER. 13.

ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ ἁμαρτία δὲ οὐκ ἔλογίζετο μὴ ἔσθαι νόμος.

(For ^auntil the law, sin was in the world: ^bbut sin is not imputed where there is no law.

^a If thou do well shalt thou not be accepted? and if thou doest not well,

sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, Gen. iv. 7—11. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart, vi. 5, 6. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth, 11, 12. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done, viii. 21. But the men of Sodom were wicked, and sinners before the Lord exceedingly, xiii. 13. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know, xviii. 20, 21. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him, xxviii. 7. And the thing which he did displeased the Lord: wherefore he slew him also, 10.

^b Because the law worketh wrath; for where no law is, there is no transgression, Rom. iv. 15. The sting of death is sin, and the strength of sin is the law, 1 Cor. xv. 56. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law, 1 John iii. 4.

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VER. 14.

'ΑΔΑ' ἰσαόλωσεν ἰ θάνατος ἀπὸ Ἀδάμ
μέχρι Μωϋσέως, καὶ ἐπὶ τοῖς μὴ ἀμαρτή-
σαντας ἐπὶ τῷ ὁμοιωμάτι τῆς παραβά-
σεως. Ἀδάμ· ὅς ἐστι τύπος τοῦ μέλλοντος.

Nevertheless, ^a death reigned from Adam to Moses, ^b even over them that had not sinned after the similitude of Adam's transgression, ^c who is the figure of him that was to come.

^a For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord, 21. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8.

^b For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, Rom. viii. 20. For we know that the whole creation groaneth and travaileth in pain together until now, 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. And it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead, xii. 29, 30. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left: and also much cattle? Jonah iv. 11.

^c For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the

last Adam was made a quickening spirit, 1 Cor. xv. 21, 22, 45.

VER. 15.

'ΑΔΑ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἰνὸς παραπτώ-
ματι οἱ πολλοὶ ἀπέθανον, πολλοὶ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῷ τοῦ ἰνὸς ἀθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπιείσσωτος.

But ^a not as the offence, so also is the free gift. ^b For if through the offence of one ^c many be dead, ^d much more the grace of God ^e and the gift by grace, which is by one man Jesus Christ, ^f hath abounded unto many.

^a And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ, ver. 16, 17. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. lv. 8, 9. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10.

^b Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life, 18.

^c See on John v. ver. 25.

^d See on Acts xv. ver. 11.

^e For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, Rom. vi. 23. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 15. But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life, v. 11, 12.

Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, ver. 20. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, Rev. vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, 14—17.

VER. 16.

Kal oix eis ti eis hamartian, ti dōpma: to mēn gar apōma ēē eis kat'ōgma: to dē xēpōma ēē kat'ōgma, sic dōpma.

And not as it was by one that sinned so is the gift; ^a for the judgment was by one to condemnation, ^b but the free gift is of many offences unto justification.

^a See on ver. 12.

^b Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee, xliv. 22. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, Luke vii. 47—50. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was ex-

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ceding abundant, with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him, to life everlasting, 1 Tim. i. 13—16.

VER. 17.

Ἐὶ γὰρ τῷ τοῦ ἰνὸς παραπτώματι ὁ θάνατος ἰβασίλευσεν διὰ τοῦ ἰνὸς, πολλῶ μᾶλλον ὁ τὴν περισσίαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζῳῇ βασιλεύσουσι διὰ τοῦ ἰνὸς, Ἰησοῦ Χριστοῦ.

For if ^aby one man's offence death reigned by one; ^bmuch more they which receive abundance of grace, and of the ^cgift of righteousness, ^dshall reign in life by one Jesus Christ.)

^aSee on ver. 12.

^bFor since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 21, 22. As we have borne the image of the earthy, we shall also bear the image of the heavenly, 49. And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus, 1 Tim. i. 14. ^cSee on chap. i. ver. 17. clause 1.

^dMoreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you, 1 Cor. iv. 8. If we suffer, we shall also reign with him; if we deny him he also will deny us, 2 Tim. ii. 12. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. But ye are a chosen generation, a royal

priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen, Rev. i. 6. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth, v. 9, 10. And I saw thrones, and they that sat upon them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 4—6. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 18.

Ἄρα οὖν ὡς δι' ἰνὸς παραπτώματος, εἰς πάντας ἀθρώπους, εἰς κατάκριμα: οὕτως καὶ δι' ἰνὸς δικαιοσύνης, εἰς πάντας ἀθρώπους, εἰς δικαιοσύνην ζῳῆς.

Therefore ^aas by the offence of one judgment came upon all men to condemnation; ^beven so by the righteousness of one, the free gift came upon all men unto justification of life.

^aWherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may

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be stopped, and all the world may become guilty before God, iii. 19.

^bBut not as the offence, so also is the free gift. For if through the offence of one man be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15, 19. The same came for a witness to bear witness of the Light; that all men through him might believe, John i. 7. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizest, and all men come to him, iii. 26. And I, if I be lifted up from the earth, will draw all men unto me, xii. 32. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses, Acts xiii. 39. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 4—6. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ, 2 Pet. i. 1.

VER. 19.

Ὅσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δικαίου κατασταθήσονται οἱ πολλοί.

For as by one man's disobedience many were made sinners, ^aso by the obedience of one shall many be made righteous.

^aYet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant jus-

tify many; for he shall bear their iniquities, Isa. liii. 10—12. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 6.

VER. 20.

Ἄνεμος δὲ περιεῖπεν ἐνε πλεονασμῷ τοῦ παραπτώμα. Οὐ δὲ ἐκλείσθη ἡ ἁμαρτία, ἰσχυροτέρως τε ἡ χάρις.

Moreover ^athe law entered that the offence might abound, ^bBut where sin abounded, grace did much more abound.

^aFor when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, Rom. vii. 5—8. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19. But after that faith is come, we are no longer under a school-master, 25.

^bWhat shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh,

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and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God, 2 Chron. xxxiii. 9—13. For thy name's sake, O LORD, pardon mine iniquity; for it is great, Psal. lxxv. 11. Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool, Isa. i. 18. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 24, 25. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree,

and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion, Jer. iii. 8—14. Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little, Luke vii. 47. And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, xxiii. 39—43. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. To the praise of the glory of his grace wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us, in all wisdom and prudence, Eph. i. 6—8. And you

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both be quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), ii. 1—5. Who was before a blasphemer, and a persecutor; and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 5—7.

VER. 21.

ἵνα ἡ ἁμαρτία βασίλευσεν ἡ ἀνομία ἐν τῷ σαρκί, ὅτε καὶ ἡ χάρις βασίλευσεν διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

That ^a as sin hath reigned unto death, ^b even so might ^c grace reign ^c through righteousness ^d unto eternal life ^e by Jesus Christ our Lord.

^a Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, ver. 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, vi. 12. For sin shall not have dominion over you: for ye are not under the law, but under grace, 14. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, 16.

^b And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 16, 17. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10.

^c For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. For the promise, that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith, iv. 13. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, viii. 10. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^d See on Matt. xix. ver. 16. clause 3.

^e And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe

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on the name of the Son of God, 1 John v. 11—13. See also on John vi. ver. 51. clause 5.

CHAP. VI.—VER. 1.

Τι ἂν ἐροῦμεν; ἐπιμανθῶμεν τῇ ἁμαρ-
τιᾷ, ἵνα ἡ χάρις ἀβουδῶσθῃ;

What shall we say then, ^a shall we continue in sin that grace may abound?

^a What then? shall we sin, because we are not under the law but under grace? God forbid, ver. 15. Or despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, ii. 4, 5. But if our unrighteousness commend the righteousness of God what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; Why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come: whose damnation is just, iii. 5—8. Do we then make void the law through faith? God forbid: yea, we establish the law, 31. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. For, brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same

is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 2.

Μὴ γίνωτο ἵνα ἐπιμανθῶμεν τῇ ἁμαρ-
τιᾷ, ὡς; ἵτι ζήσομεν ἐν αὐτῇ;

God forbid. ^a How shall we that are dead to sin ^b live any longer therein.

^a For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 5—11. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, vi. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

^b For the love of Christ constraineth us; because we thus judge, that if

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one died for all, then were all dead : And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man *be* in Christ, *he is* a new creature, old things are passed away ; behold, all things are become new, 2 Cor. v. 14—17. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 1—3.

VER. 3.

Ἡ ἀπορία ἐν ὅσῳ ἐβαπτίσθημεν εἰς Χριστὴν ἰνα ὄντων, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ;

^a Know ye not that so many of us ^b as were baptized into Jesus Christ ^c were baptized into his death ?

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness? ver. 16. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? vii. 1. Examine yourselves, whether ye be in the faith ; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates, 2 Cor. xiii. 5.

^b Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. For by one Spirit are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into

one Spirit, 1 Cor. xii. 13. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^c Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, ver. 4, 5. Now if we be dead with Christ, we believe that we shall also live with him, 8. Else what shall they do which are baptized for the dead, if the dead rise not at all ! Why are they then baptized for the dead? 1 Cor. xv. 29. I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God ; for if righteousness come by the law, then Christ is dead in vain, Gal. ii. 20, 21. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 12, 13.

VER. 4.

Συντάθημεν ὄν αὐτῷ διὰ τῷ θανάτῳ αὐτοῦ εἰς τὸν θάνατον ἵνα ὄντων ἐκ τῆς χάριτος τοῦ πατρὸς, ὄντων καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Therefore we are buried with him by baptism into death : ^a that like as Christ was raised up from the dead ^b by the glory of the Father, ^c even so we also should walk in newness of life.

^a Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. ver. 9. But if the Spirit of him that raised up Jesus from the dead dwell in you,

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he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 19, 20. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, ii. 5, 6.

^b This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him, John ii. 11. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 19, 20. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God, xi. 40. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11.

^c I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, ver. 19. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter, vii. 6. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye

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transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 1, 2. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 13, 14. Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new, 2 Cor. v. 17. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God, Gal. vi. 15, 16. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, 22—24. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light, v. 8. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 17, 18. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 9—12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body

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of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, ii. 11, 12. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, iii. 1—3. Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven, iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 4—9.

VER. 5.

Ἐι γὰρ σήμερον γενησόμεν τῷ ἁμαρτωλίῳ ὡς ἠθάνατον αὐτοῦ, ἀλλὰ καὶ τῷ ἀναστῆσαντι ἰσχυροῦς.

For ^a if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

^a Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth,

he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 8—12. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Eph. ii. 5, 6. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead, Phil. iii. 10, 11.

VER. 6.

Τοῦτο γινώσκοντες, ὅτι ἡ παλαιὰ ἡμεῖς ἐκράνηται ἁμαρτίας, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τὸ ἡμεῖς δουλοῦμεν τῇ ἁμαρτίᾳ.

Knowing this, ^a that our old man is crucified with him, ^b that the body of sin might be destroyed, ^c that henceforth we should not serve sin.

^a I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. And they that are Christ's have crucified the flesh with the affections and lusts, v. 24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him, Col. iii. 9, 10.

^b O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. In whom also ye are circumcised with the circum-

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cision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

* Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But now being made dead from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 23. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, vii. 25. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 4. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord, 2 Kings v. 17. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name, Isa. xxvi. 13. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

VER. 7.

Ὁ γὰρ ἀποθνήσκων ἡμῶν αἰματί: ἀπὸ τοῦ ἁμαρτίας.

For * he that is dead is * freed from sin.

* Or, justified.

* God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2. Now if we be dead with Christ, we believe that we shall also live with him, 3. O wretched man that I am! who shall deliver me from the body of this death? vii. 24. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, 1 Pet. iv. 1.

VER. 8.

Ἐὶ δὲ ἀποθνήσκουσιν εἰς Χριστῶν, ἀναστήσονται ἔτι καὶ ἐν ζωῆσιν αὐτῶν.

Now * if we be dead with Christ, we believe that we shall also live with him:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, ver. 3—5. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believed, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you, 2 Cor. iv. 10—14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, xiii. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For thus we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain

word : and let not any iniquity have dominion over me, cxix. 133.

^b But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 11. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, v. 4.

^c Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live, viii. 13. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 14. This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh, Gal. v. 16. And they that are Christ's, have crucified the flesh with the affections and lusts, 24. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 3. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, iv. 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Teaching us that, denying ungodliness and worldly lusts,

we should live soberly, righteously, and godly, in this present world, Tit. ii. 12. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, iii. 5. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. i. 14, 15. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, iv. 1—3. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 15—17. These are murmurers, complainers, walking after their own lusts: and their mouth speaking great swelling words, having men's persons in admiration because of advantage, Jude 16.

VER. 13.

Μὴδὲ παρασώτετε τὰ μέλη ὑμῶν ὅπλα
ἀδικίας τῇ ἀμαρτίᾳ· ἀλλὰ παρασώτετε
ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντες, καὶ
τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

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Neither ^a yield ye your members as ^b instruments of unrighteousness unto sin: but ^c yield yourselves unto God, ^c as those that are alive from the dead, and your members as instruments of righteousness unto God.

^a Gr. arms, or, weapons.

^b Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death; or of obedience unto righteousness? ver. 16. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, 19. For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death, vii. 5. For I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 23. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid, 1 Cor. vi. 15. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell, Jam. iii. 5, 6. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members, iv. 1.

^c I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God; that the fierceness of his wrath may

turn away from you, 2 Chron. xxx. 8. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God, Dan. iii. 28. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God, 2 Cor. viii. 5. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death, Phil. i. 20.

^c Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus-Christ our Lord, ver. 11. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found, 32. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John. v. 24. And that he died for all; that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), Eph. ii. 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24.

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VER. 14.

ἡμαρτία γὰρ ἡμῶν οὐ κυριεύου· οὐ γὰρ ἔσται ὑπὸ νόμου, ἀλλ' ὑπὸ χάριτος.

For ^a sin shall not have dominion over you: ^b for ye are not under the law, but ^c under grace.

^a See on Matt. v. ver. 8, clause 1.

^b Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 4—11. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, Gal. iii. 23. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, iv. 4, 5. Tell me, ye that desire to be under the law, do ye not hear the law? 21. But if ye be led of the Spirit, ye are not under the law, v. 18.

^c What then? shall we sin, because we are not under the law, but under grace? God forbid, ver. 15. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that

also which is of the faith of Abraham; who is the father of us all, iv. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. And if by grace, then, is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work, xi. 6. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

VER. 15.

Τί οὖν; ἡμαρτήσομεν, ὅτι οὐκ ἔσται ὑπὸ νόμου, ἀλλ' ὑπὸ χάριτος; Μὴ γίνεσθαι.

What then? ^a shall we sin, because we are not under the law, but under grace? God forbid.

^a See on ver. 1.

VER. 16.

Οὐκ οἴεσθαι, ὅτι ὁ κεραιώμενος ἑαυτοῦ δοῦλος εἰς ἡλικίαν, δοῦλος ἔσται ᾧ ἡνωθήσεται, ἢτοι ἡμαρτίας εἰς θάνατον, ἢ ὑπακούει εἰς δικαιοσύνην;

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; ^b whether of sin unto death, or of obedience unto righteousness?

^a See on John viii. ver. 34.

^b Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, 19—23.

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VER. 17.

Χάρις διὰ τῷ Θεῷ, ἔτι ἔτι δούλοι τῆς ἁμαρτίας, ὑπακούσατε διὰ ἐκ καρδίας εἰς τὸ παραδόντες τὸν ἑαυτοὺς διδασχῆς,

But ^a God be thanked, ^b that ye were the servants of sin, ^c but ye have obeyed from the heart ^d that form of doctrine ^e which was delivered you.

^a Gr. *wherunto ye were delivered.*

^a First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight, Matt. xi. 25, 26. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18.

^b See on chap. iv. ver. 5. clause 1.

^c See on chap. i. ver. 5. clause 3.

^d Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13.

VER. 18.

Ἐλευθερωθέντες διὰ ἀπὸ τῆς ἁμαρτίας, ἰδουλάβετε τῇ δικαιοσύνῃ.

Being then ^a made free from sin, ye became the ^b servants of righteousness.

^a For sin shall not have dominion over you: for ye are not under the law, but under grace, ver. 14. O Lord, truly, I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds, Psal. cxvi. 16. I will run the way of thy commandments, when thou shalt enlarge my heart, cxix. 32. And I will walk at liberty: for I seek thy precepts, 45. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. And ye shall know the truth, and the truth shall make you free, John viii. 32. If the Son therefore shall make you free, ye shall be free indeed, 36. Art thou

called being a servant? care not for it: but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant, 1 Cor. vii. 21, 22. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

^b I speak after the manner of men because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin ye were free from righteousness, ver. 19, 20. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. O Lord our God, other lords beside these have had dominion over us: but by thee only will we make mention of thy name, Isa. xxvi. 13. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17.

VER. 19.

Ἀνθρώπων ὡς, διὰ τὴν ἀσθενίαν τῆς σαρκὸς ἡμῶν. Ὡς γὰρ παραστήσατε τὰ μέλη ἡμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, ὅτε ἄν παραστήσατε τὰ μέλη ἡμῶν δούλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν.

I ^a speak after the manner of men ^b because of the infirmity of your flesh: for ^c as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even ^d as now yield your members servants to righteousness ^e unto holiness.

^a But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man), iii. 5. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be con-

firmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

^b We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, Rom. xv. 1. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

^c Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, ver. 13. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. Wherewith in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 2, 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them, Col. iii. 5—7. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherewith they think it strange that ye see not with them to the same excess of riot, speaking evil of you, 1 Pet. ii. 2—4.

^d Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God,

as those that are alive from the dead, and your members as instruments of righteousness unto God, ver. 13.

^e But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, ver. 22.

VER. 20.

Ὅτι γὰρ δούλω ἦτε τῆς ἀμαρτίας, ἐλευθέρω ἔτι τῇ δικαιοσύνῃ.

For when ye were the servants of sin, ye were free ^f from righteousness.

^g Gr. to righteousness.

VER. 21.

Τίνα ὄν καρπῶν εἴχετε τότε ἐφ' ἃς εἶν ἡρασχύισθε; τὸ γὰρ τέλος ἐπιθυμῶ, Σάωσις.

^h What fruit had ye then in those things ^b whereof ye are now ashamed? ^c For the end of those things is death.

^a For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death, vii. 5. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, v. 10—13. Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell, ix. 17, 18. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings, Isa. iii. 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, Gal. vi. 7, 8.

^b And said, O my God, I am ashamed and blush to lift up my face

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to thee, my God : for our iniquities are increased over our head, and our trespass is grown up unto the heavens, Ezra ix. 6. Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth, Job xl. 4. Wherefore I abhor myself, and repent in dust and ashes, xlii. 6. Therefore the showers have been withholden, and there hath been no latter rain ; and thou hadst a whore's forehead, thou refusedst to be ashamed, Jer. iii. 3. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush : therefore shall they fall among them that fall : in the time of their visitation they shall be cast down, saith the Lord, viii. 12. They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a Father to Israel, and Ephraim is my first-born, xxxi. 9. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for daughters but not by thy covenant. And I will establish my covenant with thee ; and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ez. xvi. 61—63. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, he it known unto you : be ashamed and confounded for your own ways, O house of Israel, xxxvi. 31, 32. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord to us belongeth confusion of face, to our kings, to our princes, and

to our fathers, because we have sinned against thee, Dan. ix. 7, 8. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, xii. 2. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants, Luke xv. 17—19. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ! In all things ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11.

For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord, ver. 23. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, i. 32. Until I went into the sanctuary of God ; then understood I their end, Psal. lxxiii. 17. There is a way which seemeth right unto a man, but the end thereof are the ways of death, Prov. xiv. 12, and xvi. 25. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things, Phil. iii. 19. Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? 1 Pet. iv. 17. See also on Matt. iii. ver. 10. clause 4 ; ver. 12. clause 5 ; and chap. v. ver. 22. clause 6.

VER. 22.

Νοὺ δὲ δικαιωσθέντες ἀπὸ τῆς ἀμαρτίας, δουλοῦντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ἡμῶν εἰς ἀμαρτίαν ὅτι ἐστὶν τέλος, ζῆναι αἰῶνα.

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But ^a now being made free from sin, and ^b become servants to God, ^c ye have your fruit unto holiness, ^d and the end everlasting life.

^a See on Matt. v. ver. 8. clause 1.

^b See on chap. i. ver. 1. clause 2.

^c See on Matt. vii. ver. 17. clause 1.

^d Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! Num. xliii. 10. Mark the perfect man, and behold the upright: for the end of *that* man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off, *Psal. xxxvii. 37, 38.* As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear, *Matt. xiii. 40. 43.* And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, *xix. 29.* And these shall go away into everlasting punishment; but the righteous into life eternal, *xxv. 46.* And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice together, *John iv. 36.*

VER. 23.

Τὰ γὰρ ὀφάντα τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος· διὰ τοῦ Κυρίου ἡμῶν.

For ^a the wages of sin is death; ^b but the gift of God is eternal life ^c through Jesus Christ our Lord.

^a See on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

^b See on Matt. xix. ver. 16. clause 3.

^c See on John vi. ver. 51. clause 5.

CHAP. VII.—VER. 1.

Ἦ ἀγνωστὸν, ἀδελφοί, (ὅτι ἐλάλει ἡμεῖς ἑαυτοῖς ὡς ἄνθρωποι, ὅτι ἔσται ἡμεῖς ὡς ἄνθρωποι;)

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

VER. 2.

Ἡ γὰρ ὑπακοὴ γὰρ τοῦ νόμου ἄνδρι θι-
δάται ἑαυτὴν εἰς τὸ ἁμαρτάναι ὡς ἄνθρωπος, κατὰ
νόμον ἀπὸ τοῦ νόμου τοῦ ἁμαρτάναι.

For ^a the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

^a See on Matt. v. ver. 32. clause 2.

VER. 3.

Ἄρα οὖν ζῶντος τοῦ ἁμαρτάναι, μαχαλὶς
ἁμαρτάναι, εἰς ἄνθρωπον ἄνδρι ἔτιπαι εἰς
τὸ ἁμαρτάναι ὡς ἄνθρωπος, εἰς τὸ ἁμαρτάναι
νόμου τοῦ μὴ εἶναι αὐτὸν μαχαλὶς, γε-
νησάναι ἄνδρι ἔτιπαι.

So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

VER. 4.

Ἦ οὖν, ἀδελφοί μου, καὶ ἡμεῖς ἕως
θάνατος τοῦ νόμου διὰ τοῦ σώματος τοῦ
Χριστοῦ· εἰς τὸ γενέσθαι ἡμεῖς ἔτιπαι, τὸ
εἶναι ἡμεῖς ἡμεῖς, ἡμεῖς κατὰ νόμον
τοῦ Θεοῦ.

Wherefore, my brethren, ^a ye also are become dead to the law ^b by the body of Christ; ^c that ye should be married to another, even to him who is raised from the dead, ^d that we should bring forth fruit unto God.

^a But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, ver. 6. For sin shall not have dominion over you; for ye are not under the law, but under grace, vi. 14. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, *Gal. ii. 19, 20.* Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, *iii. 13.* Blotting

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out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20. See also on chap. vi. ver. 14. clause 2.

^b See on Matt. xx. ver. 28. clause 3.

^c See on John iii. ver. 29.

^d See on Matt. vii. ver. 17. clause 1.

VER. 5.

Ὅτι γὰρ ἦμεν ἐν τῇ σαρκί, τὰ ἑσθίματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνεργήσατε ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ παραφορῆσαι τῷ θανάτῳ.

For when we were ^a in the flesh, the ^b motions of sins, ^c which were by the law, ^d did work ^e in our members to ^e bring forth fruit unto death.

^e Gr. passions.

^a See on John iii. ver. 6. clause 1.

^b Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 20. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, v. 20. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

^c But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 8—13. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ido-

latry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 15.

^d But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 23. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, vi. 13. I speak after the manner of men; because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness, 19. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members, Jam. iv. 1.

^e What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death, Rom. vi. 21. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 23. clause 8.

VER. 6.

Νυνὶ δὲ καταργήσαμεν ἀπὸ τοῦ νόμου, ἀπεθανόντες ἐν αὐτῷ κατεχύμεθα: ὥστε δουλεύειν ἡμῶς ἐν καινότητι πνεύματος, καὶ οὐ καλαιδέτητι γράμματος.

But ^a now we are delivered from the law, ^b that being dead wherein we were held; ^c that we should serve in newness of spirit, and not in the oldness of the letter.

^c Or, being dead to that.

^a See on ver. 4. clause 1.

^b And shall not uncircumcision which is by nature, if it fulfil the law,

judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, ii. 27—29. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, vi. 4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, 11. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness, unto holiness, 19. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 23. And be not conformed to this world: but be ytransformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, xii. 2. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ex. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, v. 17. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For in Christ Jesus neither circumcision

availeth any thing, nor uncircumcision, but a new creature, vi. 15. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And have put on the new man; which is renewed in knowledge after the image of him that created him, Col. iii. 10.

VER. 7.

Τί εἶπὶ ἰσχυροῦν; Ὁ νόμος ἁμαρτίας; καὶ γίνονται ἀλλὰ τὴν ἁμαρτίαν εἰς ἔργον, εἰ μὴ διὰ νόμου τὸν τι γὰρ ἐπιδοχίαι εἰς ἦδυσ, εἰ μὴ ἡ νόμος ἕταρος οὐκ ἐκδικησσε.

What shall we say then? ^aIs the law sin? God forbid. Nay, ^bI had not known sin, but by the law: for I had not known ^clust, except the law had said, ^cThou shalt not covet.

^e Or, concupiscence.

^a But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, ver. 8. For sin, taking occasion by the commandment, deceived me, and by it slew me, 11. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, 13. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

^b For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, ver. 5. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 20. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping

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of them there is great reward. Who can understand his errors? cleanse thou me from secret faults, Psal. xix. 7-12. I have seen an end of all perfection; but thy commandment is exceeding broad, cxix. 96.

^cThou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's, Exod. xx. 17.

VER. 8.

^aἈφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐννόμου, καταργήσαντο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Καρὶς γὰρ ἡμῶν ἁμαρτία νεκρῆ.

But ^asin, taking occasion by the commandment, ^bwrought in me all manner of concupiscence. ^cFor without the law sin was dead.

^aFor sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 11-13. Now then it is no more I that do it, but sin that dwelleth in me, 17. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20.

^bBut every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 14, 15.

^cBecause the law worketh wrath: for where no law is, there is no transgression, Rom. iv. 15. If I had not come and spoken unto them, they had not had sin: but now they have me cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22-24. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

VER. 9.

^aἘγὼ δὲ ζῶν ἤμην ἕνεκεν νόμου ἐπιθυμῶν ἐμοῦ δὲ τῆς ἐννόμου, ἡ ἁμαρτία ἐπέλασεν

For ^aI was alive without the law ones: ^bbut when the commandment came, ^csin revived, ^dand I died.

^aThe young man saith unto him, All these things have I kept from my youth up: what lack I yet? Mast. xix. 20. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? Luke x. 25-29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, xv. 29. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 9-12. And he said, All these have I kept from my youth up, 21. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 5, 6.

^bNow we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 19, 20. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me, Psal. xl. 12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

^c I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 21—23. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, viii. 7.

^d Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20.

VER. 10.

Ἐγὼ δὲ ἀδικῶντες καὶ σιγήθη μοι ἡ ἰσχύς ἢ εἰς ζῶντες, ἄλλως εἰς θάνατον.

And ^a the commandment, which was ordained to life, I found to be unto death.

^a For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them, Rom. x. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5. And I gave them my statutes, and shewed them my judg-

ments, which if a man do, he shall even live in them, Ezek. xx. 11. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live, Luke x. 27—29. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, 2 Cor. iii. 7.

VER. 11.

Ἦ γὰρ ἀμαρτία, ἀπαγορεύουσα μὴ φονεῖν ἀδικῶντες, ἐξουσιάζει μου, καὶ δ' ἄνευ ἀδικῶντων.

For ^a sin, taking occasion by the commandment, ^b deceived me, and by it slew me.

^a See on ver. 8. clause 1.

^b He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Isa. xlv. 20. The heart is deceitful above all things and desperately wicked; who can know it, Jer. xvii. 9. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. But be ye doers of the word and not hearers only, deceiving your own selves, Jam. i. 22. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, 26.

VER. 12.

Ὅτις ὁ μὲν νόμος ἅγιος, καὶ ἡ ἰσχύς ἅγια καὶ δικαία καὶ ἀγαθή.

Wherefore ^a the law is holy; and ^b the commandment holy, and just, and good.

^a For we know that the law is spiritual: but I am carnal, sold under sin, ver. 14. Do we then make void the law through faith? God forbid: yea, we establish the law, iii. 31.

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And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 2. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day, Deut. iv. 8. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good, x. 12, 13. Thou camest down also upon mount Sinai, and spakest with them from heaven, and garest them right judgments, and true laws, good statutes and commandments, Neh. ix. 13. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults, Psal. xix. 7—12. Turn away my reproach which I fear; for thy judgments are good, cxix. 39. All thy commandments are faithful; they persecute me wrongfully; help thou me, 86. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, 127, 128. Righteous art thou, O Lord, and upright are thy judgments, 157. Thy word is very pure: therefore thy servant loveth it, 140. My tongue shall speak of thy word: for all thy commandments are righteous, 172. But we know that the law is good, if a man use it lawfully, 1 Tim. i. 8.

^b What shall we say then? Is the VOL. II.

law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, ver. 7.

VER. 13.

Τὸ εἶν ἀγαθόν, ἐμὰ γίνετο θάνατος; Μὴ γίνετο ἄλλα ἢ ἁμαρτία, ἵνα παρ' ἁμαρτίας, διὰ τοῦ ἀγαθοῦ μοι καταργηζομένη θάνατος, ἵνα γίνηναι καθ' ἰσχυροῦς ἁμαρτωλὸς ἢ ἁμαρτία διὰ τῆς ἐντολῆς.

Was ^a then that which is good made death unto me? God forbid. ^b But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

^a For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

^b But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, ver. 8—11. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, Jam. i. 13. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, 15.

VER. 14.

Ὁσάμην γὰρ, ἔτι ὁ νόμος πνευματικὸς ἔστιν· ἐγὼ δὲ σαρκικὸς εἰμι, ὑποτασσόμενος ὑπὸ τῷ ἁμαρτίαν.

For we know that ^a the law is spiritual: ^b but I am ^c carnal, ^d sold under sin.

^a Thou shalt not avenge, nor bear any grudge against the children of 2 R

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thy people, but thou shalt love thy neighbour as thyself: I am the Lord, Lev. xix. 18. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom, Psal. li. 6. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 22. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, 28. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, xlii. 37—40. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. iv. 12.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not, ver. 18. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 21, 23. Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 6. My soul cleaveth unto the dust; quicken thou me according to thy word, Psal. cxix. 25. Surely I am more brutish than any man, and have not the understanding of a man, Prov. xxx. 2. Every word of God is pure; he is a shield unto them that put their trust in him, 5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and

I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts, Isa. vi. 5. Thou meetest him that rejoiceth and worketh righteousness, these shall remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, hlv. 5, 6. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: But say in a word, and my servant shall be healed, vii. 6, 7. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 11—14. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou sayest not the things that be of God, but those that be of men, Matt. xvi. 23. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and

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divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3.

^a O wretched man that I am! who shall deliver me from the body of this death? ver. 24. Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities ye have sold yourselves, and for your transgressions is your mother put away, Isa. 1. 1. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 3.

VER. 15.

^a Ο γὰρ καταργῶμαι, ὃ γινώσκω ὅτι γὰρ ὁ Σίλω, ταῦτο πρέσω· ἀλλ' ὃ μισῶ, ταῦτο ποιῶ.

For ^a that which I do I allow not: for ^b what I would, that do I not; but ^c what I hate, that do I.

^a Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

^b If then I do that which I would not, I consent unto the law that it is good, ver. 16. For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 19, 20. Iniquities prevail against me, as for our transgressions, thou shalt purge them away, Psal. lrv. 3. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, cxix. 1—6. I will run the way of thy commandments, when thou shalt enlarge my heart. 32. Behold, I have longed after thy precepts: quicken me in thy righteousness, 40. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would, Gal. v. 17. But if we walk in

the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us, 1 John i. 7, 8.

^c Let love be without dissimulation. Abhor that which is evil; cleave to that which is good, Rom. xii. 9. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil, Psal. xxvi. 4. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked, xxvii. 10. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me, ci. 3. Through thy precepts I get understanding; therefore I hate every false way, cxix. 104. The fear of the Lord is to hate evil; pride, arrogance, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame, xiii. 5.

VER. 16.

Ἐὶ τίς ὃ ἐν Σίλω, ταῦτο ποιῶ, σύμφωνα τῷ νόμῳ ἐπι καλῶς.

If then I do that which I would not, ^a I consent unto the law that it is good.

^a Wherefore the law is holy: and the commandment, holy and just, and good, ver. 12. For we know that the law is spiritual: but I am carnal, sold under sin, 14. For I delight in the law of God after the inward man, 22. Therefore I love thy commandments above gold; yes, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, Psal. cxix. 127, 128.

VER. 17.

Νυνὶ δὲ οὐκ ἐπι ἑγὼ καταργῶμαι αὐτῷ, ἀλλ' ἡ ἐπιείσα ἐν ἐμοὶ ἁμαρτία.

Now then ^a it is no more I that do it, but ^b sin that dwelleth in me.

^a Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, ver. 20.

^b For I know that in me (that is, in my flesh,) dwelleth no good thing:

fer to will is present with me ; but how to perform that which is good I find not, ver. 18. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 20. But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members, 23. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy ! But he giveth more grace : wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 5, 6.

VER. 18.

Οὐκ ἔστι ἐν ἐμοὶ εὐαγέλιον (τοῦτο ἔστι ἐν τῇ σαρκὶ μου) ἀγαθόν· τὸ γὰρ θεῖον παρακαταί μου, τὸ δὲ κατὰ νόμον τὸ κακόν, οὐκ εὐρίσκω.

For I know ^a that in me (that is, ^b in my flesh,) dwelleth no good thing: ^c for to will is present with me; but how to perform that which is good I find not.

^a See on Matt. vii. ver. 11. clause 1.

^b See on John iii. ver. 6. clause 1.

^c See on ver. 15.

VER. 19.

Οὐ γὰρ ὁ θεὸς θέλω ποιῆσαι ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, ταῦτο πράσσω.

For the good that I would I do not: but the evil which I would not, that I do.

VER. 20.

Εἰ δὲ ὁ οὐ θέλω ἐγὼ, ταῦτο ποιῶ, οὐκ ἔστι ἐγὼ κατὰ νόμον· αὐτὸ δὲ οὐκ εὐρίσκω ἐν ἐμοὶ ἁμαρτία.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

VER. 21.

Εὐρίσκω ἄρα τὸν νόμον τῷ θεῷ· οὐκ εὐρίσκω τὸ κακόν, ἐστὶ ἐν ἐμοὶ τὸ κακόν παρακαταί.

^a I find then a law, that, when I would do good, evil is present with me.

^b But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? ver. 23, 24. For sin shall not have dominion over you: for ye are not under the law, but

under grace, vi. 14. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 1—8. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin, John viii. 34. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

VER. 22.

Συνηθέωμαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἴσῳ ἀνθρώπου.

For I delight in the law of God after ^a the inward man:

^a For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 28, 29. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day, 2 Cor. iv. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

VER. 23.

Ἰδὼν δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιπαρατεταμένον τῷ νόμῳ τοῦ νοῦ μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

* This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. But thou, O man of God, see these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 11, 12. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? James iv. 1.

VER. 24.

Ταλαιπώρος ἢ δὲ θάνατος τίς με βύβεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

O wretched man that I am! who shall deliver me from the body of this death?

* Or, this body of death.

VER. 25.

Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αἰτὸς ἢ δὲ τῷ μὲν νοῦ δουλεύω νόμῳ Θεοῦ· τῷ δὲ σαρκί, νόμῳ ἁμαρτίας.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

* See on John xiv. ver. 13. clause 2.

CHAP. VIII.—VER. 1.

Ὅτιν ἄρα νῦν καθάρματα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

* There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

* See on Mark xvi. ver. 16. clause 1.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God, ver. 12—14. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, Gal. v. 16, 17.

VER. 2.

Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

* He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John vii. 38, 39. The letter killeth, but the spirit giveth life, 2 Cor. iii. 17.

* See on John viii. ver. 32. clause 2.

* See on chap. vii. ver. 21.

VER. 3.

Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠέθισεν διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ἰμοῦματι σαρκὸς ἁμαρτίας, καὶ σπῆρ ἁμαρτίας, κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί.

* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

* Or, by a sacrifice, for sin.

* But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, Rom. vii. 6. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been

by the law, Gal. iii. 21. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God, Heb. vii. 19.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. xx. ver. 28. clauses 3, 4.

^d See on chap. vi. ver. 6.

VER. 4.

^a ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῆ ἢ ἡμῶν, τῶς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

^a That the righteousness of the law might be fulfilled in us, ^b who walk not after the flesh, but after the Spirit.

^a But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 22-24. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 25-27. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, In the body of his flesh through death, to present you holy, and unblameable, and unreprieveable in his sight, Col. i. 21, 22.

^b See on ver. 1. clause 2.

VER. 5.

Οἱ γὰρ κατὰ σάρκα ἦντες, τὰ τῆς σαρκὸς ἠρῶσιν οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.

^a For they that are after the flesh do mind the things of the flesh; ^b but they that are after the Spirit the things of the Spirit.

^a See on John iii. ver. 6. clause 1.

^b See on John iii. ver. 6. clause 2.

VER. 6.

Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.

^a For to ^a be carnally minded is death;

but to ^b be spiritually minded is life ^b and peace.

^a Gr. the minding of the flesh: so ver. 7.

[†] Gr. the minding of the spirit.

^a See on chap. vi. ver. 21. clause 3.

^b See on chap. i. ver. 7. clause 5.

VER. 7.

Διότι τὸ φρόνημα τῆς σαρκὸς, ἕχθρα ἐστὶν τοῦ θεοῦ γὰρ νόμος τοῦ θεοῦ οὐκ ἔσται· οὐδὲ γὰρ δύναται.

Because ^a the ^a carnal mind is enmity against God: ^b for it is not subject to the law of God, neither indeed can be.

^a Gr. minding of the flesh.

^a See on chap. i. ver. 30. clause 2.

^b See on chap. vii. ver. 21.

VER. 8.

Οἱ δὲ ἐν σαρκὶ ἦντες, θεοῦ ἀρέσκαι οὐ δύναται.

So then they that are ^a in the flesh cannot please God.

^a See on John iii. ver. 6. clause 1.

VER. 9.

Ἔμεις δὲ οὐκ ἐσμεν ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, σὺν τῷ πνεύματι θεοῦ οἰκοῦντες ἐν ὑμῖν. Εἰ δὲ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ.

^a But ye are not in the flesh, but in the Spirit, ^b if so be that the Spirit of God dwell in you. ^c Now if any man have not the Spirit of Christ, he is none of his.

^a See on John iii. ver. 6. clause 2.

^b Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19. and 2 Cor. vi. 26. In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 22. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us, 2 Tim. i. 14. See also on John vii. ver. 39. clause 1.

^c That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, John iii. 6. So then they that are in the flesh cannot please God, viii. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that

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Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, 1 John v. 20.

VER. 10.

Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίας τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνης.

And if Christ be in you, ^a the body is dead because of sin; ^b but the Spirit is life ^c because of righteousness.

^a See on chap. v. ver. 12. clause 2.

^b See on John x. ver. 28. clause 2.

^c See on chap. v. ver. 21. clause 3.

VER. 11.

Εἰ δὲ τὸ πνεῦμα τοῦ ἁγίου κατοικῶν ἐν ὑμῖν, ὁ ἁγίος τὸν Χριστὸν ἐκ νεκρῶν ζωοποιῶσι καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ κατοικεῖν αὐτῷ πνεῦμα ἐν ὑμῖν.

But if the Spirit of ^a him that raised up Jesus from the dead dwell in you, ^b he that raised up Christ from the dead shall also quicken your mortal bodies ^c by ^c his Spirit that dwelleth in you.

^a Or, because of.

^a See on Acts ii. ver. 24. clause 1.

^b See on John v. ver. 21.

^c See on ver. 9. clause 2.

VER. 12.

Ἄρα οὖν, ἀδελφοί, ἠρωτάται ὑμῶν οὐ τῷ σπέρτι, τοῦ κατὰ σάρκα ζῆν.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

VER. 13.

Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς ἀρετὰς τοῦ σώματος θαυματοῦτε, ζήσαθε.

^a For if ye live after the flesh, ^b ye shall die: ^c but if ye through the Spirit do mortify the deeds of the body, ye shall live.

^a See on John iii. ver. 6. clause 1.

^b See on chap. vi. ver. 21. clause 3.

^c And they that are Christ's have crucified the flesh with the affections, and lusts. If we live in the Spirit, let us also walk in the Spirit, Gal. v. 24, 25. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22, 23.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 5—9. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 14.

Ὅσοι γὰρ πνεύματι Θεοῦ ἁγίου, οὗτοι υἱοὶ υἰοῦ Θεοῦ.

For ^a as many as are led by the Spirit of God, ^b they are the sons of God.

^a Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness, Psal. cxliiii. 10. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go, Isa. xlii. 17. But if ye be led of the Spirit, ye are not under the law, Gal. v. 18. If we live in the Spirit, let us also walk in the Spirit, 25.

^b See on Matt. v. ver. 9. clause 3.

VER. 15.

Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλλειν φόβου, ἀλλ' ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν, Ἄββα, ὁ πατήρ.

For ye have not received ^a the spirit of bondage again to fear; ^b but ye have received the Spirit of adoption, whereby ye cry, Abba, Father.

^a Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Lake viii. 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts ii. 37. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 7. And deliver them who through fear of death were all their life-time subject to bondage, Heb. ii. 15. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love, 1 John iv. 18.

^b See on Luke xv. ver. 22. clause 2.

VER. 16.

Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἱσμεν τέκνα Θεοῦ.

^a The Spirit itself beareth witness ^b with our spirit, ^c that we are the children of God:

^a Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit, v. 5. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

^b And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

^c See on Matt. v. ver. 9. clause 3.

VER. 17.

Εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν Θεοῦ, συγκαληρονόμοι δὲ Χριστοῦ· εἴπωρ συμπάσχουμεν, ἵνα καὶ συνεδοξασθῶμεν.

And if children, ^a then heirs; ^b heirs of God, and joint-heirs with Christ; ^c if so be that we suffer with him, that we may be also glorified together.

^a See on Acts xx. ver. 32. clause 2.

^b See on Matt. xxv. ver. 34. clauses 3, 4.

^c See on Matt. v. ver. 10.

VER. 18.

λογίζομαι γὰρ, ὅτι οὐκ ἔστι τὰ παθητά του νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

^a For I reckon that the sufferings of this present time are not worthy to be compared ^b with the glory which shall be revealed in us.

^a See on Matt. v. ver. 12. clauses 1, 2.

^b See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 19.

Ἡ γὰρ ἀποκατάστασις τῆς ἐπίσεως τῶ ἀποκαλύψιν τῶν υἱῶν τοῦ Θεοῦ ἀσπείληται.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

VER. 20.

Τῷ γὰρ καταύτητι ἡ κτίσις ὑπετάξατο, οὐχ ἑκούσια, ἀλλὰ διὰ τὸν ἰσχυρισμὸν τοῦ ἰληθῆ.

^a For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

^a And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return, Gen. iii. 17—19. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed, v. 29. And God said unto Noah, The end of all flesh is come before me; for the earth is with filled with violence through them: and, behold, I will destroy them with the earth, vi. 13. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

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the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh, Isa. xxiv. 5—7. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein! the beasts are consumed, and the birds; because they said, He shall not see our last end, Jer. xii. 4. Byswearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away, Hos. iv. 2, 3.

VER. 21.

Ὅτι καὶ αὐτὸ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

VER. 22.

Οἴαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις σωματικῶς καὶ συναδύσει ἀχρι τοῦ νῦν.

For we know that the whole creation groaneth and travaileth in pain together until now.

* Or, every creature.

VER. 23.

Ὁὐ μόνον δὲ, ἀλλὰ καὶ αὐτὰ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

* See on ver. 16. clause 1. and Luke xv. ver. 22. clause 3.

† For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might

be swallowed up of life, 2 Cor. v. 2—4. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without wars fightings, within were fears, vii. 5.

‡ Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 14. See also on Matt. xxii. ver. 30. clause 1.

VER. 24.

Τῷ γὰρ ἐλπίδι ἐσώθημεν ἰσως δι' ἐλπίδος, οὐκ ἴσταν ἰσως ὃ γὰρ ἐλπίσω τις, τί καὶ ἐσπίξει;

* For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

† Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. The wicked is driven away in his wickedness: but the righteous hath hope in his death, Prov. xiv. 32. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 19, 20. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19.

VER. 25.

Εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ἰσχυροῦς ἀπεκδεχόμεθα.

But if we hope for that we see not, then do we with patience wait for it.

VER. 26.

Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συμπιλαμεθάμεται ταῖς ἀσθενείαις ἡμῶν τὸ γὰρ τί προσεχόμεθα καθὼ δὲ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερτερυγχάνει ὡς ἡμῶν στεναγμοῖς ἀλαλότως.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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• Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 27.

Ὁ δὲ ἰραυνὸν τὰς καρδίας, ὅδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἰντυγχάνει ἰσχυρὸν ἄλυσιν.

• And he that searcheth the hearts knoweth what is the mind of the Spirit, ^a because he maketh intercession for the saints according to the will of God.

^a Or, that.

• See on Matt. ix. ver. 4. clause 1.

VER. 28.

Ὁλομαι δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργῶ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς ὄντων.

• And we know that all things work together for good to them ^b that love God, ^c to them who are the called according to his purpose.

• Therefore let no man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's, 1 Cor. iii. 21—23. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, 2 Cor. iv. 15—18. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 11. My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect

and entire, wanting nothing, James i. 2—4.

^b See on chap. v. ver. 5. clause 2.

^c See on chap. i. ver. 6. clause 2.

VER. 29.

Ὅτι εἰς ἀπολογίαν, καὶ ἀρχαίως ἐνομήφους τοῦ εὐαγγελίου τοῦ ἰσχυροῦ, εἰς τὸ εἶναι αὐτῶν κλητοῦσιν ἐν πολλοῖς ἀδελφοῖς.

For ^a whom he did foreknow, ^b he also did predestinate ^c to be conformed to the image of his Son, ^d that he might be the firstborn among many brethren.

• God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias: how he maketh intercession to God against Israel, saying, Rom. xi. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations, Jer. i. 5. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

^b According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ, 11, 12. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, 2 Tim. i. 9.

^c But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, Rom. xiii. 14. They are not of the world, even as I am not of the world, John xvii. 16. And for their sakes I sanctify myself, that they also might be sanctified through the truth, 19. And the glory which thou gavest me I have given them; that they may be one, even as

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we are one, 22. And as we have borne the image of the earthy, we shall also bear the image of the heavenly, 1 Cor. xv. 49. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Eph. i. 4. And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 23, 24. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world, iv. 17.

^a See on Matt. xii. ver. 50. clause 2.

VER. 30.

Οἷς ἢ προέρισεν, τούτους καὶ ἐπέλεσε· καὶ οἷς ἐπέλεσε, τούτους καὶ δικαιοσύνην ἢ ἐπέλεσε, τούτους καὶ ἠδίκησε.

Moreover whom he did predestinate, ^a them he also called: ^b and whom he called, them he also justified: ^c and whom he justified, them he also glorified.

^a See on chap. i. ver. 6. clause 2.

^b See on chap. v. ver. 16. clause 2.

^c See on Matt. xix. ver. 16. clause 3.

VER. 31.

Τί οὖν ῥησόμεν πρὸς ταῦτα; Ἐὶ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

^a What shall we then say to these things? If God be for us, who can be against us?

^a See on John x. ver. 28. clauses 2, 3.

VER. 32.

Ὅς γὰρ τῷ ἴδιῳ υἱῷ οὐκ ἐφείσατο, ἀλλ' ἵνα ὑπὲρ ἡμῶν πάντων παρέσθαι αὐτὸν, ὡς ἀρχὴ καὶ εἰς αἰῶν· τὰ πάντα ἡμῶν χαρίζεται;

^a He that spared not his ^b own Son, ^c but delivered him up for us all, ^d how shall he not with him also freely give us all things?

^a See on John iii. ver. 16. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. xx. ver. 28. clauses 3, 4.

^d See on Matt. vi. ver. 33. clause 4.

VER. 33.

Εἰς ἠπάλαστον κατὰ ἐλεεινῶν Θεοῦ; οὐκ ἰδιαιῶν

Who shall lay anything to the charge of ^a God's elect? ^b It is God that justifieth.

^a See on Matt. xxiv. ver. 24. clause 4.

^b See on chap. iii. ver. 26. clause 2.

VER. 34.

Τίς ἰ καταράσων; Χριστὸς ὁ ἀποθνήσκων, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἰντυγχάνει ἡμῶν.

Who is he that condemneth? ^a It is Christ that died, ^b yea rather, that is risen again, ^c who is even at the right hand of God, ^d who also maketh intercession for us.

^a See on Matt. xx. ver. 28. clause 3.

^b See on chap. iv. ver. 25. clause 2.

^c See on Matt. xxiii. ver. 44. clause 1.

^d See on John xiv. ver. 16. clause 1.

VER. 35.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις, ἢ στυγερὰ, ἢ διωγμοί, ἢ λιμοί, ἢ γοηνίαι, ἢ κίβδηλοι, ἢ μάχαιρα;

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

VER. 36.

Καθὼς γέγραπται: Ὅτι ἰναὶ σὺ θανατοῦμα ἔσθαι τῶν ἡμεῶν ἰλογισθῆμεν ὡς πρόβατα σφαγῆς.

As it is written, ^a For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

^a Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter, Psal. xlv. 22.

VER. 37.

Ἄλλ' ἰν τούτοις πᾶσα ἰσχυριθῆμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Nay, ^a in all these things we are more than conquerors ^b through him that loved us.

^a See on John x. ver. 28. clauses 2, 3.

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^b Without me ye can do nothing, John xv. 5.

VER. 38.

Πείσμαι γὰρ ὅτι οὔτι θάνατος, οὔτι ζωὴ, οὔτι ἄγγελος, οὔτι ἀρχαί, οὔτι δυνάμεις, οὔτι ἰσχυρὰ, οὔτι μέλλοντα,

For I am persuaded, that ^a neither death, nor life, ^b nor angels, nor principalities, nor powers, nor things present, nor things to come.

^a For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's, Rom. xiv. 8. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, 1 Cor. iii. 22. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death, Phil. i. 20.

^b For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, ii. 15.

VER. 39.

Οὔτι ὕψωμα, οὔτι βάθος, οὔτι τις κτίσις ἰσχυρὰ δύναται ἡμᾶς χωρῆσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

^a Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

^b See on John i. ver. 28. clauses 2, 3.

CHAP. IX.—VER. 1.

Ἀλλήλων λόγῳ ἐν Χριστῷ, οὐ ψεύδομαι, (συμμεμετρυνούσας μου τῆς συνδικησίας μου ἐν Πνεύματι ἁγίῳ,)

^a I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

^b See on chap. i. ver. 9. clause 1.

VER. 2.

Ὅτι λύπη μοι ἵστί μεγάλη, καὶ ἀθάλαστος ἴδεν τῇ καρδίᾳ μου.

^a That I have great heaviness and continual sorrow in my heart.

^b Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, Rom. x. 1. Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, xiii. 17. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city, Lam. ii. 12. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickled down, and ceaseth not, without any intermission, Till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city, iii. 48—51. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 18.

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VER. 3.

ἤχθουν γὰρ αὐτὸς ἕνεκ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ἕνεκ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·

^a For I could wish that myself were ^{accursed} from Christ for my brethren, my kinsmen according to the flesh :

Or, separated.

^a Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written, Exod. xxxiii. 32.

VER. 4.

Ὅστις εἰσὶν Ἰσραηλίται, ἢ ἐκ υἰοθεσίας, καὶ ἢ διζῆ, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι·

Who are Israelites; ^a to whom pertaineth the adoption, ^b and the glory, ^c and the ^e covenants, ^d and the giving of the law, ^e and the service of God, ^f and the promises;

^a Or, testaments.

^a See on chap. viii. ver. 23. clause 3.
^b And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 8, 9. And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband:) 1 Sam. iv. 21. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord, 1 Kings viii. 11.

^c See on Matt. i. ver. 1. clause 3.

^d See on John i. ver. 17. clause 1.

^e See on Matt. xxi. ver. 33. clause 2.

^f See on Luke i. ver. 44.

VER. 5.

Ὅσοι πατέρες, καὶ ἐξ ἧν ὁ Χριστὸς, τὸ κατὰ σάρκα, ἢ ἐκ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Whoso are the fathers, ^a and of whom as concerning the flesh Christ came, ^b who is over all, God ^c blessed for ever. ^d Amen.

^a See on chap. i. ver. 3. clause 3.

^b See on John i. ver. 1. clause 4, and v. ver. 19. clause 2.

^c See on chap. i. ver. 25. clause 4.

^d See on Matt. vi. ver. 13. clause 4.

VER. 6.

Οὐχ ὡς δι' ὅτι ἐκείνηται ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, εἰσὶν Ἰσραὴλ.

Not as though the word of God hath taken none effect. ^a For they are not all Israel, which are of Israel.

^a See on chap. ii. ver. 28.

VER. 7.

Οὐδ' ἐπι εἰσὶ σπέρμα Ἀβραάμ, πάντες τίμα· ἀλλ' ἐν Ἰσραὴλ κληθῆσεται· σπέρμα·

^a Neither, because they are the seed of Abraham, are they all children: but, ^b in Isaac shall thy seed be called.

^a See on Matt. iii. ver. 9. clause 2.

^b And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 12.

VER. 8.

Ταῦτίοντες, οὐ τὰ τίμα τῆς σαρκὸς, ταῦτα τίμα τοῦ Θεοῦ· ἀλλὰ τὰ τίμα τῆς ἐπαγγελίας, λογίζονται εἰς σπέρμα.

That is, ^a They which are the children of the flesh, these are not the children of God: but the children of the promise ^b are counted for the seed.

^a See on Matt. iii. ver. 9. clause 2.

^b A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this, Psal. xxii. 30, 31. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed,

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and heirs according to the promise, Gal. iii. 26—29.

VER. 9.

Ἐπαγγελίας γὰρ ἡ λόγος ὄντος Κατὰ τὸν καιρὸν τούτων ἐλευσόμεαι, καὶ ἔσται τῷ Σάρῃ υἱός.

^a For this is the word of promise, At this time will I come, and Sarah shall have a son.

^a And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him, Gen. xviii. 10. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 2.

VER. 10.

Ὁὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμεῶν

And not only this; ^a but when Rebecca also had conceived by one, even by our father Isaac;

^a And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger, Gen. xxv. 21—23.

VER. 11.

Μήτις γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἢ κατ' ἐπιλογὴν τοῦ Θεοῦ ἀρέθαις μίση, οἷα ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,

(For the children being not yet born, neither having done any good or evil, ^a that the purpose of God ^b according to election might stand, ^c not of works, but of him that calleth;)

^a The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; That I

will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isa. xiv. 24—27. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it, xvi. 10, 11. Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him, In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9—11.

^b Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 5—7. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10.

^c See on chap. iii. ver. 27.

VER. 12.

Ἐψησθη αὐτῷ: Ὅτι ἡ μίσην θελήσει τῷ Ἰσραὴλ.

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* It was said unto her, The * elder shall serve the † younger.

* Or, greater. † Or, lesser.

* See on ver. 10.

VER. 13.

Καθὼς ἠγάπησα· Τὸ Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἠμίσησα.

* As it is written, Jacob have I loved, but Esau have I hated.

* I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. i. 2, 3.

VER. 14.

Τί οὖν ἠρῶμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γίνωτο.

What shall we say then? * Is there unrighteousness with God? God forbid.

* See on John xvii. ver. 11. clause 2.

VER. 15.

Τῷ γὰρ Μωσῶ ἔλεος· Ἐλεῖσθε ὃν ἂν ἠθέλω, καὶ ἐλεήσεισθε ὃν ἂν ἐλεήσω.

* For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

* And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19.

VER. 16.

* Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἰουμένου Θεοῦ.

* So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

* See Gen. xvii. 1-38. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I am sought of them thus asked not for me; I am found of them that sought me

not: I said, Behold me, behold Lord unto a nation that was not called his my name, Isa. lrv. 1. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For it is God which worketh in you both to will and to do of his good pleasure, Phil. ii. 13. See also on ver. 11. clause 2.

VER. 17.

Ἄρα γὰρ ἡ γραφὴ τοῦ Φαραὼ * Ὅτι εἰς αὐτὸ ταῦτα ἤρῃσαί σε, ὅπως ἐδηλωθῶμαι ἐν σοὶ τὴν δυνάμει μου, καὶ ὅπως διαγγεῖ τοῦ ὀνόματός μου ἐν πάσῃ τῇ γῆ.

* For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

* And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16.

VER. 18.

* Ἄρα οὖν ὃν θέλω, ἰθεὺς ὃν δὲ θέλω, σκληρύνω.

* Therefore hath he mercy on whom he will have mercy, * and whom he will he hardeneth.

* See on Matt. xx. ver. 15. clause 1.

* See on Matt. xiii. ver. 14.

VER. 19.

* Ἐρεῖς οὖν μοι· τί ἐπι μὲ μάρτυς; γὰρ σουλῆματι ἀδυνάτω τίς ἀδίκησται;

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

VER. 20.

Μαρτύρος, ὃ ἀδίκησται, οὐ τίς αἰ ἡ ἀρτακαρτέωστος τῷ Θεῷ; Μὴ ἴσῃ τὸ κλέσμα τῷ πλάσσαντι· τί με ἠρωτᾷς οὕτως;

Nay but, O man, * who art thou that * repliest against God? Shall the thing

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power over the lamp to make one vessel of honour, and another unto dishonour?

But now, O LORD, thou art our Father: we are the clay, and thou our Potter; and we all are the work of thy hand, Isa. liv. 8. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, Jer. xviii. 3-10.

VER. 22.

Εἰ δὲ θεῶν ἡ θεὸς ἰδουξασθε τὴν ἔργον, καὶ γνωρίσει τὸ δυνατὸν αὐτοῦ, ἕνεκεν ἐν πολλῇ μακροθυμίᾳ σεαυτοῦ ἐργῆς κατασκευάσει εἰς ἀπόλωλιν

What if God, willing to shew his wrath, and to make his power known, endured with much longuffering the vessels of wrath fitted to destruction:

Or, made up.

Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God? Who will render unto every man according to his deeds.

ii. 4-6.

See on ver. 17.

See on chap. ii. ver. 4. clause 3.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Theas. v. 9. See also on chap. i. ver. 18. clause 1.

VER. 23.

Καὶ ἵνα γνωρίσει τὸν πλοῦτον τῆς χάριτος αὐτοῦ ἐν τοῖς σκεύουσιν ἰσχυροῦς εἰς δόξαν;

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

See on chap. ii. ver. 4. clause 2.

O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his

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kindness toward us through Christ Jesus, Eph. ii. 2—7. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, 10. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 11, 12. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thes. ii. 13, 14. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work, 2 Tim. ii. 20, 21. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 5—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Bless-

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ed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 24.

Οὗς καὶ ἐκάλεσεν, ἡμεῖς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἔθνων.

^a Even us, whom he hath called, ^b not of the Jews only, but also of the Gentiles?

^a See on chap. i. ver. 6. clause 2.

^b See on Matt. xii. ver. 18. clause 5.

VER. 25.

Ὡς καὶ ἐν τῷ ὄρει λέγει· Καλίω τοῦ οὐ λαοῦ μου, λαβὴ μου· καὶ τὸν οἶον ἠγαπημένον, ἠγαπημένον.

^a As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

^a And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God, Hos. ii. 23. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 26.

Καὶ ἔσται, ἐν τῷ τόπῳ ᾧ ἔθηκεν αὐτοῖς· Οὐ λαὸς μου ἡμεῖς, καὶ κληθήσονται υἱοὶ τοῦ ζῶντος Θεοῦ.

^a And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

^a And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10.

VER. 27.

Ἡραίας δὲ ἐπέφη ἰσὺς τοῦ Ἰσραὴλ· Ἐγὼ ἢ ἰσὺς τοῦ λαοῦ Ἰσραὴλ ὡς ἡ

ἀμαρτ τῆς Βαβυλώνης, τὸ κατάλοιπον σωθήσεται.

* Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

* And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land, Isa. x. 20—23.

VER. 28.

Ἄβρον γὰρ συντελεῖν καὶ συντελεῖται ἐν δικαιοσύνῃ, ὅτι λέγει συντεταγμένους πωλεῖται Κύριος ἐπὶ τῆς γῆς.

For he will finish the * work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

* Or, account.

VER. 29.

Καὶ καθὼς προείρηκεν Ἡσαίας· Ἐὶ μὴ Κύριος Σαβαὸθ ἠγαπήτησεν ἡμῶν σωτηρίαν, ὡς Σόδομα ἂν ἠγορεύθημεν, καὶ ὡς Γόμορρα ἂν ἐμοιάσθημεν.

* And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

* Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. i. 9.

VER. 30.

Τί οὖν ἠρῶμεν ; ὅτι ἴδον τὰ μὴ δίκαια δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως :

What shall we say then ? * That the Gentiles, which followed not after righteousness, have attained to righteousness, * even the righteousness which is of faith.

* See on Matt. xii. ver. 18. clause 5. * See on chap. iii. ver. 23. clause 1.

VER. 31.

Ἰσραὴλ οὐ δίκαιον νόμον δικαιοσύνης, ἐκ νόμου δικαιοσύνης οὐκ ἐλάβεν ;

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

VER. 32.

Διὰ τί ; * Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ἐκ ἔργων νόμου. Περὶ τοῦ τὰς γὰρ τῷ λαῷ τοῦ προσηλύτου :

Wherefore ? * Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone ;

* See on Matt. xix. ver. 20. clause 1.

VER. 33.

Καθὼς γέγραπται· Ἰδοὺ, τίθημι ἐν Σιών λίθον προσηλύτου, καὶ ἕτερον σκαπέδον καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ κατασχυνθήσεται.

* As it is written, Behold, I lay in Sion a stumblingstone and rock of offence : * and whosoever believeth on him shall not be * ashamed.

* Gr. confounded.

* See on Matt. xxi. ver. 42. clause 1. * See chap. v. ver. 5. clause 1.

CHAP. X.—VER. 1.

Ἀδελφοί, ἡ μὲν εὐαγγελία τῆς ἡμετέρας πατρίας, καὶ ἡ θέσις ἡ πρὸς τὸ θεὸν, ἰσραὴλ τοῦ Ἰσραὴλ ἔστιν εἰς σωτηρίαν.

Brethren, * my heart's desire and prayer to God for Israel is, that they might be saved.

* See on chap. ix. ver. 2.

VER. 2.

Μαρτυρῶ γὰρ ἀπέναντι τοῦ θεοῦ ὅτι ἴδω θεὸν ἔχουσι, ἀλλ' οὐ κατ' ἐπίγνωσιν.

For I bear them record that * they have a zeal of God, but not according to knowledge.

* And when they heard it, they glorified the Lord ; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law, Acts xxi. 20. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught

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according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day, xxiii. 3. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them, xxvi. 9, 10. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. They zealously affect you, but not well; yea, they would exclude you, that ye might affect them, iv. 17.

VER. 3.

Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἵδιαν δικαιοσύνην ζητοῦντες ὀρθῶς, τῇ δικαιοσύνῃ τοῦ Θεοῦ εἰς ὑπετάγησαν.

For they being ignorant of ^a God's righteousness, ^b and going about to establish their own righteousness, ^c have not submitted themselves unto the righteousness of God.

^a See on chap. i. ver. 17. clause 1. ^b And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

^c He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. Neither have we hearkened unto thy servants and prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth

confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, Dan. ix. 6—9. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, Luke xv. 17—21.

VER. 4.

Τίλος γὰρ ἔμμοι Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

^a For Christ is the end of the law for righteousness ^b to every one that believeth.

^a For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 3, 4. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith, Gal. iii. 24. Which are a shadow of things to come; but the body is of Christ, Col. ii. 17. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, That the way into the holiest of all was not yet made mani-

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fest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 7—14. For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every

priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 1—14.

^b See on Mark xvi. ver. 16. clause 1.

VER. 5.

Μωϋσῆς γὰρ ἤρπασε τὸ δικαιώσιον τὸ ἐν τοῦ νόμου, ὅτι ὁ ἀσώσας αὐτὰ ἀθώως, ζήσονται ἐν αὐτοῖς.

^a For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

^a Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5.

VER. 6.

Ἢ δὲ ἐν πίστει δικαιώσιον εἶπεν ἀγαθὸν μὴ εἶπας ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; τούτ' ἐστὶν Χριστὸν καταγαγαῖν.

But ^a the righteousness which is of faith speaketh on this wise, ^b Say not in thine heart, Who shall ascend into heaven? (that is, ^c to bring Christ down from above:)

^a See on chap. iii. ver. 22. clause 1.

^b For this commandment which I command thee this day, it is not bidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. xxx. 11, 12.

^c See on John iii. ver. 13. clause 1.

VER. 7.

Ἢ, τίς καταβήσεται εἰς τὸν ἄβυσσον, τούτ' ἐστὶν Χριστὸν ἐκ νεκρῶν ἀναγαγαῖν.

Or, ^a who shall descend into the deep? ^b (that is, to bring up Christ again from the dead.)

^a Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? Deut. xxx. 13.

^b See on Acts ii. ver 24. clause 1.

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VER. 8.

Ἄλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα
ἔσται ἐν τῷ στόματι σου, καὶ ἐν τῇ καρδίᾳ
σου τούτ' ἐστὶ τὸ ῥῆμα τῆς πίστεως ὃ
κηρύσσομεν·

But what saith it? ^a The word is nigh
thee, even in thy mouth, and in thy
heart: that is, the word of faith, which
we preach;

^a But the word is very nigh unto
thee, in thy mouth, and in thy heart,
that thou mayest do it, Deut. xxx. 14.

VER. 9.

Ὅτι ἂν ἠμολογήσῃς ἐν τῷ στόματι σου
Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
σωθήσῃ·

That ^a if thou shalt confess with thy
mouth the Lord Jesus, ^b and shalt believe
in thine heart that God hath raised him
from the dead, ^c thou shalt be saved.

^a See on Matt. x. ver. 32.

^b See on Acts ii. ver. 24. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

VER. 10.

Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην,
στόματι δὲ ἠμολογῆταί· εἰς σωτηρίαν.

For ^a with the heart man believeth
unto righteousness; ^b and with the mouth
confession is made unto salvation.

^a See on John xvi. ver. 10. clause 1.

^b See on Matt. x. ver. 32.

VER. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐν
αὐτῷ, οὐ καταισχυνθήσεται.

^a For the Scripture saith, *Whoever
believeth on him shall not be ashamed.*

^a See on Matt. xxi. ver. 42. clause 1.

VER. 12.

Οὐ γὰρ ἐστὶ διαστολή Ἰουδαίου τε καὶ
Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων,
πλουτῶν εἰς πάντας τοὺς ἠδικουμένους
αὐτῶν.

^a For there is no difference between the
Jew and the Greek: ^b for the same Lord
over all is ^c rich unto all that call upon
him.

^a See on Acts x. ver. 35. clause 1.

^b See on Luke ii. ver. 11. clause 3.

^c See on chap. ii. ver. 4. clause 2.

VER. 13.

Πᾶς γὰρ ὃς ἐν ἐπικαλήσει τὸ ὄνομα
Κυρίου, σωθήσεται.

^a For whosoever shall call upon the
name of the Lord shall be saved.

^a See on Acts ii. ver. 21.

VER. 14.

Πᾶς οὐκ ἐπικαλῶνται εἰς ἡμᾶς ἐπι-
στῆσαν; πῶς δὲ πιστεύουσιν οὐ οἷα ἠκού-
σαν; πῶς δὲ ἀκούσονται χωρὶς κηρύσσοντος;

^a How then shall they call on him in
whom they have not believed? ^b and how
shall they believe in him of whom they
have not heard? and how shall they hear
without a preacher?

^a But without faith it is impossible
to please him: for he that cometh to
God must believe that he is, and that
he is a rewarder of them that dili-
gently seek him, Heb. xi. 6.

^b See on Matt. xxviii. ver. 19. clause 1.

VER. 15.

Πῶς δὲ κηρύξουσιν, ἂν μὴ ἀποσταλέωσι;
καθὼς ἔγραπται· Ὡς ἰσχυροὶ οἱ πόδες
τῶν εὐαγγελιζομένων εἰρήνης, τῶν εὐαγ-
γελιζομένων τὰ ἀγαθὰ.

^a And how shall they preach, except
they be sent? as it is written, ^b How
beautiful are the feet of them that
preach the Gospel of peace, and bring
glad tidings of good things!

^a See on Matt. ix. ver. 38. clauses
2, 3.

^b How beautiful upon the mountains
are the feet of him that bringeth good
tidings, that publisheth peace; that
bringeth good tidings of good, that
publisheth salvation; that saith unto
Zion, Thy God reigneth! Isa. lii. 17.

VER. 16.

Ἄλλ' οὐ πάντες ὑπακούσαν τῷ εὐαγ-
γέλιῳ. Ἡσαίας γὰρ λέγει· Κύριε, τίς
ἠπίστους τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the Gos-
pel. ^a For Esaias saith, Lord, who hath
believed ^a our report.

^a Gr. the hearing of us; or, our
preaching.

^a Who hath believed our report?
and to whom is the arm of the Lord
revealed? Isa. lii. 1.

VER. 17.

Ἄρα ἡ πίστις ἐξ ἀκοῆς ἢ δι' ἀκοῆς διὰ ῥήματος Θεοῦ.

So then faith cometh by hearing, and hearing by the word of God.

See ver. 14. and on chap. i. ver. 16. clause 3.

VER. 18.

Ἄλλα λέγω μὴ οὐκ ἠκούσαν; Μήτις ἦν εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος ἀγγέλου, καὶ εἰς τὰ πέρατα τῆς οὐρανοῦ τὰ ῥήματα αὐτῶν.

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Psal. xix. 4. See on chap. i. ver. 8. clause 4.

VER. 19.

Ἄλλα λέγω μὴ οὐκ ἔγνω Ἰσραὴλ; καὶ ἄρατος Μωϋσῆς λέγει Ἐγὼ παραζηλώσω ὑμᾶς ἵνα οὐκ ἴθνη, ἵνα ἴθνη ἀνεπίτητος ἀγαπήσῃ ὑμᾶς.

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

See on Matt. x. ver. 6. clause 1. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21.

VER. 20.

Ἠσαίας δὲ ἀποτολμᾷ, καὶ λέγει Ἐυρίσθην τὰς ἐμὰς μὴ ζητούσιν, ἐμφάνεις ἐγὼ ἔμην τὰς ἐμὰς μὴ ἐπιμαρτυροῦσι.

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name, Isa. lxx. 1.

VER. 21.

Ἦρξεν δὲ τὸ Ἰσραὴλ λέγει Ὅτις τὸν ἡμῶν ἐξενήρξατο. Ὡς χεῖρες μου ἦσαν λαθὲ ἀνωθεῦτα καὶ ἀνωθεν.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainmarging people.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts, Isa. lxi. 2.

CHAP. XI.—VER. 1.

Λέγω ὁὖν μὴ ἀπόσωται ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γίνωτο καὶ γὰρ ἡβὴ Ἰσραηλῖταις εἶπε, ἐν σωτηρίᾳ Ἀβραάμ, πατρὸς Βενιαμίν.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people, 1 Sam. xii. 22. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah, Psal. lxxvii. 7—9. For the Lord will not cast off his people, neither will he forsake his inheritance: xciv. 14. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord, Jer. xxxi. 37. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth, Hos. ix. 6, 9.

See on Acts xxiii. ver. 3.

VER. 2.

Οὐκ ἀπόσωται ὁ Θεὸς τὸν λαὸν αὐτοῦ, ἢ πρόφηναι. Ἡ εὐαγγελία ἐν Ἰσραὴλ λέγει ἡ γραφή; ὡς ἐπηγγέλου τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγει.

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God hath not cast away ^a his people which he foreknew. *Wot ye not what the Scripture saith ^a of Elias? how he maketh intercession to God against Israel, saying,*

^a Gr. in Elias?

^a See on chap. viii. ver. 29. clause 1.

VER. 3.

Κίρις, τοὺς προφῆτας σου ἀπέκτεινας, καὶ τὰ θυσιαστήρια σου κατέσκαψαν κέγυρ ἰσχυροῦ μόνος, καὶ ζητοῦσι τὸν ψυχῆν σου.

^a Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

^a And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away, 1 Kings xix. 10.

VER. 4.

Ἄλλὰ τί λέγει αὐτῷ ὁ χρηματισμὸς; Κατέλιπον ἱμαντῆ ἰστανασχίλους ἀνδρας, ὅστις οὐκ ἠμυψαν γόνυ τῷ Βάαλ.

But what saith the answer of God unto him? ^a I have reserved to myself seven thousand men, who have not bowed the knees to the image of Baal.

^a Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him, 1 Kings xix. 18.

VER. 5.

Οὕτως ὄν καὶ ἐν τῷ νῦν καιρῷ λίμμα κατ' ἡλογὴν χάριτος γίγνεται.

Even so then at this present time also there is ^a a remnant ^b according to the election of grace.

^a See on chap. ix. ver. 27.

^b See on chap. ix. ver. 11. clause 2.

VER. 6.

Εἰ δὲ χάρις, οὐκ ἔστι ἐξ ἔργων ἰσχυρὴ ἡ χάρις οὐκ ἔστι γίνεσθαι χάρις. Εἰ δὲ ἐξ ἔργων, οὐκ ἔστι ἰσχυρὴ χάρις ἰσχυρὴ τὸ ἔργον οὐκ ἔστι ἰσχυρὴ ἔργον.

And if by grace, ^a then is it no more of works: otherwise grace is no more grace. ^b But if it be of works, then is

it no more grace: otherwise work is no more work.

^a See on chap. iii. ver. 27.

^b See on Acts xv. ver. 11.

VER. 7.

Τί οὖν; ὁ ἰσχυρῆ Ἰσραὴλ, τοῦτου οὐκ ἔστυχεν ἡ δὲ ἡλογὴ ἔστυχεν, ὁ δὲ λοιπὸν ἰσχυροῦσαν,

What then? Israel hath not obtained that which he seeketh for; ^a but the election hath obtained it, ^b and the rest were ^c blinded.

^c Or, hardened.

^a See on chap. ix. ver. 11. clause 2.

^b See on Matt. xiii. ver. 14.

VER. 8.

(Καθὼς γέγραπται: Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὄτα τοῦ μὴ ἀκοῦσαι) ἕως τῆς σήμερον ἡμετέρας.

^a (According as it is written, God hath given them the spirit of ^a slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

^c Or, removed.

^a For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered, Isa. xxix. 10.

VER. 9.

Καὶ Δαβὶδ λέγει: Γινώσκω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θάραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀτραπίδιμα αὐτῶν.

^a And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

^a Let their table become a snare before them: and that which should have been for their welfare, let it become a trap, Psal. lxi. 23.

VER. 10.

Σκοπιθήσονται οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν κῆτον αὐτῶν διακινῶν τὸς σὺλαμψαν.

^a Let their eyes be darkened, that they may not see, and bow down their back alway.

^a Let their eyes be darkened, that they see not; and make their loins continually to shake, Psal. lxi. 23.

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VER. 11.

Αἴμα ἢν μὴ ἴστανται, ἢα πείσῃσι ;
μὴ γίνωσι· ἀλλὰ τῷ αἰνῷ παραπτώματι·
ἡ οὐραγία τοῖς Ἰουδαῖοις, εἰς τὸ παραζηλώ-
σαι αὐτοῖς.

I say then, ^a Have they stumbled that they should fall? God forbid: but rather ^b through their fall salvation is come unto the Gentiles, ^c for to provoke them to jealousy.

^a Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Esek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye, 32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

^b Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I go unto the Gentiles, xviii. 6. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they depart-

ed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xxiv. 24—28.

^c See on chap. x. ver. 19. clause 2.

VER. 12.

Εἰ δὲ τὸ παράπτωμα αὐτῶν εὐλατῆς κόσμου, καὶ τὸ ἥττημα αὐτῶν εὐλατῆς Ἰουδαῖοις, πόσω μᾶλλον τὸ κλήρημα αὐτῶν;

Now if the fall of them be the riches of the world, and the ^a diminishing of them the riches of the Gentiles; how much more their fulness?

^a Or, decay, or, loss.

VER. 13.

Ἵμῶν γὰρ λόγος τοῖς Ἰουδαῖοις ὅς ἔσω μέν εἰμι ἐν Ἰουδαίᾳ ἀπόστολος, τὸν οὐρανὸν μου δοξάζω·

For I speak to you Gentiles, inasmuch ^a as I am the apostle of the Gentiles, I magnify mine office:

^a See on Acts ix. ver. 15. clause 2.

VER. 14.

Εἴ πως παραζηλώσω μου τὸ σῶμα, καὶ σῶσω τινὰς ἐξ αὐτῶν.

If by any means I may provoke to emulation them which are ^a my flesh, and ^b might save some of them.

^a For what knowest thou, O wife, whether thou shalt save thy husband! or how knowest thou, O man, whether thou shalt save thy wife? 1 Cor. vii. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20.

VER. 15.

Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγή
κέρων τις ἡ πρόσληψις, εἰ μὴ ζῶν ἐν
νεκρῶν;

^a For if the casting away of them be
the reconciling of the world, what shall
the receiving of them be, but life from
the dead?

^a See on ver. 11. clause 2.

VER. 16.

Εἰ δὲ ἀπαρχὴ ἁγία, καὶ τὸ φέρονμα καὶ
αὐτὸ ἡ μέλας ἁγία, καὶ οἱ κλάδοι.

^a For if the firstfruit be holy, the
harvest is also holy: ^b and if the root be
holy, so are the branches.

^a And the first of all the first-fruits
of all things; and every oblation of
all, of every sort of your oblations,
shall be the priest's: ye shall also
give unto the priest the first of your
dough, that ye may cause the blessing
to rest in thine house, Ezek. xlv. 30.
Of his own will begat he us with the
word of truth, that we should be a
kind of first-fruits of his creatures,
Jam. i. 18.

^b And I will establish my covenant
between me and thee, and thy seed
after thee, in their generations, for an
everlasting covenant, to be a God
unto thee, and to thy seed after thee,
Gen. xvii. 7. Yet I had planted thee
a noble vine, wholly a right seed:
how then art thou turned into the de-
generate plant of a strange vine unto
me? Jer. ii. 21.

VER. 17.

Εἰ δὲ τινες τῶν κλάδων ἐξυμλάσθησαν, ἐν
δὲ ἀγρίλαιος ἐν ἑνεκτρισματὶ ἐν αὐτοῖς,
καὶ συγκατοῦνται τῆς μέλας καὶ τῆς πύκτου
τῆς ἑλαίας ἰσθίου,

^a And if some of the branches be
broken off, and thou, ^b being a wild olive
tree, wert grafted in ^c among them, and
with them partakest of the root and fat-
ness of the olive tree;

Or, for them.

^a See on Matt. iii. ver. 10. clause 4.
^b Wherefore remember, that ye be-
ing in time past Gentiles in the flesh,
who are called Uncircumcision by that
which is called the Circumcision in
the flesh made by hands; That at
that time ye were without Christ,

being aliens from the commonwealth
of Israel, and strangers from the co-
venants of promise, having no hope,
and without God in the world: But
now, in Christ Jesus, ye who some-
times were far off, are made nigh by
the blood of Christ, Eph. ii. 11—13.

VER. 18.

Μὴ καταναγχῆ τῶν κλάδων εἰ δὲ κα-
ταναγχῆσαι, οὐδὲ ἐν τῇ μέλας ἑσπέραις,
ἀλλ' ἡ μέλας εἶ.

^a Boast not against the branches. But
if thou boast, thou bearest not the root,
but the root thee.

^a See on chap. iii. ver. 27.

VER. 19.

Ἐπις εἶπ' Ἐξυμλάσθησαν οἱ κλάδοι,
ἵνα ἰσθὶ ἑνεκτρισθῶν.

Thou wilt say then, The branches
were broken off, that I might be grafted
in.

VER. 20.

Καλῶς τῇ ἀπιστίᾳ ἐξυμλάσθησαν, ἐν
δὲ τῇ πίστει ἑσπέραις: μὴ ἐφολογῆσαι,
ἀλλὰ φοβῆσθαι.

Well; ^a because of unbelief they were
broken off, ^b and thou standest by faith.
^c Be not highminded, but fear:

^a See on ver. 11. clause 2.

^b See on John viii. ver. 31.

^c See on Acts ix. ver. 31. clause 1:

VER. 21.

Εἰ γὰρ ἡ Θεὸς τῶν κατὰ φύσιν κλάδων
οὐκ ἐπέσπειρε, μήπως αὐτῷ σου φείσεται.

For if God spared not the natural
branches, ^a take heed lest he also spare
not thee.

^a But with many of them God was
not well pleased; for they were over-
thrown in the wilderness. Now these
things were our examples, to the in-
tent we should not lust after evil
things, as they also lusted. Neither
be ye idolaters, as were some of them;
as it is written, The people sat down
to eat and drink, and rose up to play.
Neither let us commit fornication, as
some of them committed, and fall in
one day three and twenty thousand.
Neither let us tempt Christ, as some
of them also tempted, and were de-
stroyed of serpents. Neither murmur
ye, as some of them also murmured,

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and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5. See also on Matt. iii. ver. 10. clause 4.

VER. 22.

Ἴδε ὅν χρηστότητα καὶ ἀπονομίαν Θεοῦ ἐπὶ μὲν τοῖς πειστέσι ἀπονομίαν ἐπὶ δὲ σε, χρηστότητα, ἐν ἐπιμίαις τῇ χρηστότητι· ἐπὶ καὶ σὺ ἰκανώσῃ.

^a Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ^b if thou continue in his goodness: ^c otherwise thou also shalt be cut off.

^a What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles! Rom. ix. 22—24. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand, For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii. 39—43. And when ye see this your heart shall rejoice, and your bones shall flourish like an herb;

and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies, Isa. lvi. 14.

^b See on John viii. ver. 31.

^c See on Matt. iii. ver. 10. clause 4.

VER. 23.

Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνουν τῇ ἀπιστίᾳ, ἔγνασθησαν ἑσταῖς ἕως ἵνα ὁ Θεὸς ἐβάλῃ ἑαυτοῖσιν αὐτοὺς.

^a And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

^a I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! ver. 11, 12. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away, 2 Cor. iii. 15, 16.

VER. 24.

Εἰ γὰρ σὺ ἐκ τῆς κεντρῆς ἑλαιῖνος ἄκρου αἰώλου, καὶ παρὰ φύσιν ἐκπεριτεθῆς εἰς κωνίαλαιον, πῶς μάλα ὄντα εἰ κεντρῆς φύσιν, ἔγνασθησαν τῇ ἑλπίδι;

^a For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall they, which be the natural branches, be grafted into their own olive tree?

^a See on ver. 17. clause 2.

VER. 25.

Ὁὐ γὰρ θέλω ὑμῶς ἀγνοῦν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἴδωσθε ἑαυτοὺς φρόνησαι) ὅτι πᾶσι καὶ μέρος τῆ Ἰσραὴλ γένουσι, ἄχρι οὗ τὸ πλήρωμα τῶν ἰθῶν ἐκτελεθῇ.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; ^a that ^b blindness in part is happened to Israel, ^b until the fulness of the Gentiles be come in.

^a Or, hardness.

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^a See on Matt. xiii. ver. 14.

^b See on Luke xxi. ver. 24.

VER. 26.

*Kal êrou wâs 'Isephl eubhertar: za-
Sâs yhpawra: 'Hsu in Zion i jeburaw,
nal êwewpê-lai dretêlac êwê 'Iandê.*

^a And so all Israel shall be saved: ^b as it is written, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:*

^a And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.* And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt, Isa. xi. 10—16. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xiv. 17. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee:

but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; saith the Lord that hath mercy on thee, liv. 6—10. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel, Jer. iii. 17—23. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;

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and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God, xxx. 17—22. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord, xxxi. 35—37. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul, xxxii. 37—41. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath

even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God, Ezek. xxiv. 22—31. And say unto them, Thus saith the Lord God, Behold, I will take the children

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of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be king over them*: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be their prince for ever*. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; *yes*, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen:

but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God, xxxix. 25—29. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places; In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever, xliiii. 5—9. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days, Hos. iii. 5. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

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But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 16—21. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God, Amos ix. 14, 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear, because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 15—20. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee to whom the reproach of it was a

burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord, Zeph. iii. 14—20. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and places shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord, Zech. x. 6—12.

^b And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, Isa. lix. 20.

VER. 27.

Καὶ αὐτῶν αὐτοῖς ἢ ἐπὶ ἡμεῶν διαθήσεται ἀπέλασαι τὰς ἀμαρτίας αὐτῶν.

^a For this is my covenant unto them, when I shall take away their sins.

^a As for me, this is my covenant

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wish them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, Isa. lix. 21.

VER. 28.

Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ εἰ
ἡμῶν κατὰ δὲ τὴν ἐκλογὴν, ἀγαπῶμεν
διὰ τοῦ πατρὸς.

^a As concerning the Gospel, they are enemies for your sakes: ^b but as touching the election, ^c they are beloved for the fathers' sakes.

^a See on ver. 11. clause 2.

^b See on chap. ix. ver. 11. clause 2.

^c If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land, Lev. xvi. 41, 42. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 7, 8. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day, x. 15. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, Psal. cv. 8—10. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 19, 20.

VER. 29.

Ἀμαρτανίματα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ.

^a For the gifts and calling of God are without repentance.

^a God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6.

VER. 30.

Ὡσπερ γὰρ καὶ ἡμεῖς ὡστε ἠπειθήσατε τῷ Θεῷ, ὣν δὲ ἐλείψατε τῇ τούτων ἀπειθείᾳ.

^a For as ye in times past have not ^b believed God, yet have now obtained mercy ^b through their unbelief:

^c Or, obeyed.

^a See on ver. 17. clause 2.

^b See on ver. 11. clause 2.

VER. 31.

Οὕτω καὶ οὗτοι ὡν ἠπειθήσαν τῷ Θεῷ ἰλάσι, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

Even so have these also now not ^a believed, that through your mercy they also may obtain mercy.

^c Or, obeyed.

VER. 32.

Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσει.

For God hath ^a concluded them all in unbelief, ^a that he might have mercy upon all.

^c Or, shut them all up together.

^a See on John i. ver. 7. clause 2.

VER. 33.

Ὡ βῆθος πλοῦτου καὶ σοφίας καὶ γνώσεως Θεοῦ: ὡς ἀνεξερεύνητα τὰ κείμενα αὐτοῦ, καὶ ἀνεγχερίστασι αἱ ὁδοὶ αὐτοῦ.

O the depth of the riches both of the wisdom and knowledge of God! ^a how unsearchable are his judgments, and his ways past finding out!

^a I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number, Job v. 8, 9. Which doeth great things past finding out, yea, and wonders without number, ix. 10,

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Lo, these are parts of his ways ; but how little a portion is heard of him ! but the thunder of his power who can understand ? xxvi. 14. Why dost thou strive against him ? for he giveth not account of any of his matters, xxxiii. 13. Teach us what we shall say unto him : for we cannot order our speech by reason of darkness. Shall it be told him that I speak ? If a man speak, surely he shall be swallowed up. And now men see not the bright light which is in the clouds ; but the wind passeth and cleanseth them. Fair weather cometh out of the north : with God is terrible majesty. Touching the Almighty, we cannot find him out : he is excellent in power, and in judgment, and in plenty of justice : he will not afflict, xxxvii. 19—23. Thy righteousness is like the great mountains ; thy judgments are a great deep : O Lord, thou preservest man and beast, Psal. xxxvi. 6. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known, lxxvii. 19. O Lord, how great are thy works ! and thy thoughts are very deep, xcii. 5. Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne, xcvii. 2. He hath made every thing beautiful in his time ; also he hath set the world in their heart ; so that no man can find out the work that God maketh from the beginning to the end, Eccl. iii. 11.

VER. 34.

Τίς γὰρ ἔγνω τοῦ Κυρίου ; ἢ τίς συνέβουλος αὐτοῦ ἔγενετο ;

For ^a who hath known the mind of the Lord ? or who hath been his counsellor ?

^a Hast thou heard the secret of God ? and dost thou restrain wisdom to thyself ? Job xv. 8. Behold, God exalteth by his power : who teacheth like him ? Who hath enjoined him his way ? or who can say, Thou hast wrought iniquity ? xxxvi. 22, 23. Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ? Isa. xl. 13, 14. For who hath stood in the

counsel of the Lord, and hath perceived and heard his word ? who hath marked his word, and heard it ? Jer. xxiii. 18. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ, 1 Cor. ii. 16.

VER. 35.

ἢ τίς ἀπέδωκεν αὐτῷ, καὶ ἀποδοθήσεται αὐτῷ ;

^a Or who hath first given to him, and it shall be recompensed unto him again ?

^a If thou be righteous, what givest thou him ? or what receiveth he of thine hand ? Job xxxv. 7. Who hath prevented me, that I should repay him ? whatsoever is under the whole heaven is mine, xli. 11.

VER. 36.

Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐκ αὐτοῦ τὰ πάντα. Αὐτῷ ἰσχυεὶς ἐκ τῶν αἰῶνας. Ἀμήν.

^a For of him, and through him, and to him, are all things : ^b to whom be glory for ever. Amen.

^a See on Acts iv. ver. 24. and xvii. ver. 28.

^b To God only wise, be glory, through Jesus Christ, for ever. Amen, Rom. xvi. 27. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : worship the Lord in the beauty of holiness, Psal. xxix. 1, 2. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength ; Give unto the Lord the glory due unto his name : bring an offering, and come into his courts, xcvi. 7, 8. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake, cxv. 1. Let them give glory unto the Lord, and declare his praise in the islands, Isa. xlii. 12. To whom be glory for ever and ever. Amen. Gal. i. 5. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. Now unto God and our Father be glory for ever and ever. Amen, Phil. iv. 20. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17.

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Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting. Amen, vi. 16. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen, 2 Tim. iv. 18. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen, 2 Pet. iii. 18. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen, Jude 25. The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 10, 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen, vii. 10—12.

VOL. II.

CHAP. XII.—VER. 1.

Παρακαλῶ ὑμᾶς, ἀδελφοί, διὰ τὴν ἐλεημιᾶν τοῦ Θεοῦ, παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρίαν ὑμῶν

I beseech you therefore, brethren, by the mercies of God, ^a that ye present your bodies a living sacrifice, holy, ^b acceptable unto God, which is your reasonable service.

^a See on chap. vi. ver. 13. clause 2.

^b That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer, Psal. xix. 14. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 18. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 2.

Καὶ μὴ συγχυματίζεσθε τῷ αἵματι τοῦ σώματος, ἀλλὰ μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοῦ ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τίμιον.

^a And be not conformed to this world: ^b but be ye transformed by the renewing of your mind, ^c that ye may prove what is ^d that good, and acceptable, and perfect, will of God.

^a Thou shalt not follow a multitude to do evil: Exod. xxiii. 2. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols: for ye are the temple of the living God; as God hath said, I will dwell in them, and walk

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in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, iv. 4. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, ii. 20. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^b See on John iii. ver. 6. clause 2.

^c O taste and see that the Lord is good: blessed is the man that trusteth in him, Psal. xxxiv. 8. Proving what is acceptable unto the Lord, Eph. v. 10.

^d Wherefore the law is holy; and the commandment holy, and just, and good, Rom. vii. 12. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous alto-

gether, Psal. xix. 7—9. (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph. v. 9.

VER. 3.

Ἀγνοεῖτε γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, πᾶσι τῷ ἔθνι ἐν ὑμῖν, μὴ ὑπερφρονεῖν, ὡς ἵ δι' ἑρρηθῆν. ἀλλὰ ἑρρηθῆτε ὡς τὸ σωφρονεῖν, ἡδύορρον ὡς ὁ Θεὸς ἡμέτερος μέτρον ἰσότητος. τζϛ

For I say, ^a through the grace given unto me, to every man that is among you, ^b not to think of himself more highly than he ought to think; but to think ^c soberly, according as God hath dealt to every man the measure of faith.

^e Or, to sobriety.

^a See on chap. i. ver. 5. clause 1.

^b Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear. Rom. xi. 20. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. It is not good to eat much honey; so for men to search their own glory is not glory, xxv. 27. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, xxvi. 12. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, Matt. xviii. 1—4. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, 2 Cor. xii. 7. For if a man think himself to be something, when he is nothing, he deceiveth him-

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self, Gal. vi. 3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up, Col. ii. 18. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 5, 6.

VER. 4.

Καθότι γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχουσι, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχουσιν πράξιν·

^a For as we have many members in one body, and all members have not the same office:

^b See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Ὅπως εἰ πολλοὶ ἐν σώματι ἴσμεν ἐν Χριστῷ, ὁ δὲ καθ' ἑαυτοῦ, ἀλλήλων μέλη.

^a So we, being many, are one body in Christ, ^b and every one members one of another.

^a For we, being many, are one bread, and one body; for we are all partakers of that one bread, 1 Cor. x. 17. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ, xii. 12. And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 22, 23. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another, iv. 25. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body, v. 23. For his body's sake, which is the church, Col. i. 24. And not holding the Head, from which all the

body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, ii. 19.

^b See on John xvii. ver. 11. clause 6.

VER. 6.

Ἐχούσιν δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα, ὡςτε προφητείας, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

^a Having then gifts differing according to the grace that is given to us, ^b whether prophecy, let us prophesy according to the proportion of faith;

^a See on Matt. xxv. ver. 14. clause 2.

^b See on 1 Cor. xiv. ver. 1. clause 3.

VER. 7.

Ἔστε διακονίας, ἐν τῇ διακονίᾳ: ὡςτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

^a Or ministry, let us wait on our ministering: ^b or he that teacheth, on teaching;

^a And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.

^b Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, † Tim. ii. 24.

VER. 8.

Ἔστε ὁ παρακαλῶν ἐν τῇ παρακλήσει. ὁ μεταδίδως, ἐν ἀπλότητι: ὁ κρείσσόμενος, ἐν σπουδῇ: ὁ ἰσθῶν, ἐν ἰλαρίῳ.

Or he that exhorteth, on exhortation: ^a he that ^agiveth, let him do it ^awith simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

^a Or, imparteth. † Or, liberally.

^a See on Matt. v. ver. 42. clause 1.

VER. 9.

Ἡ ἀγάπη, ἀνεκτίμητος. Ἀποσιτυγνῆτε τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ.

^a Let love be without dissimulation.

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phras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that *err* in Laodicea, and them in Hierapolis, Col. iv. 12, 13.

^b See on chap. i. ver. 1. clause 2.

VER. 12.

Τῇ ἐλπίδι χαίροντες. Τῇ συνέσει ἰω-
μίζοντες. Τῇ προσευχῇ ἀνεκταραπύοντες.

^a Rejoicing in hope; ^b patient in tribulation: ^c continuing instant in prayer;

^a See on chap. v. ver. 2. clause 3.

^b See on chap. v. ver. 3. clause 1.

^c See on Luke xviii. ver. 1.

VER. 13.

Ταῖς χρείαις τῶν ἀδελφῶν κοινωμένοις.
τὴν φιλοξενίαν διδόντες.

^a Distributing to the necessity of
saints; ^b given to hospitality.

^a See on chap. xv. ver. 25.

^b And he lift up his eyes, and look-
ed, and, lo, three men stood by him:
and when he saw them, he ran to meet
them from the tent-door, and bowed
himself toward the ground, And said,
My Lord, if now I have found favour
in thy sight, pass not away, I pray
thee, from thy servant: Let a little
water, I pray you, be fetched, and
wash your feet, and rest yourselves
under the tree: And I will fetch a
morsel of bread, and comfort ye your
hearts; after that ye shall pass on:
for therefore are ye come to your ser-
vant. And they said, So do as thou
hast said. And Abraham hastened into
the tent unto Sarah, and said, Make
ready quickly three measures of
fine meal, knead it, and make cakes
upon the hearth. And Abraham ran
unto the herd, and fetcht a calf
tender and good, and gave it unto a
young man; and he hasted to dress
it. And he took butter and milk,
and the calf which he had dressed,
and set it before them; and he stood
by them under the tree, and they did
eat, Gen. xviii. 2—8. And there came
two angels to Sodom at even; and Lot
sat in the gate of Sodom: and Lot
seeing them, rose up to meet them;
and he bowed himself with his face

toward the ground; And he said, Be-
hold now, my lords, turn in, I pray
you, into your servant's house, and
tarry all night, and wash your feet,
and ye shall rise up early, and go on
your ways. And they said, Nay; but
we will abide in the street all night.
And he pressed upon them greatly;
and they turned in unto him, and en-
tered into his house: and he made
them a feast, and did bake unleavened
bread, and they did eat, xix. 1—3.
A bishop then must be blameless, the
husband of one wife, vigilant, sober,
of good behaviour, given to hospitality,
apt to teach, 1 Tim. iii. 2. Well re-
ported of for good works; if she have
brought up children, if she have washed
lodged strangers, if she have washed
the saints' feet, if she have relieved
the afflicted, if she have diligently
followed every good work, v. 10. For
a bishop must be blameless, as the
steward of God; not self-willed, not
soon angry, not given to wine, no
striker, not given to filthy lucre; But
a lover of hospitality, a lover of good
men, sober, just, holy, temperate, Tit.
i. 7, 8. Let brotherly love continue.
Be not forgetful to entertain strangers:
for thereby some have entertained an-
gels unawares, Heb. xiii. 1, 2.

VER. 14.

Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς εὐλο-
γεῖτε, καὶ μὴ καταραθεῖτε.

^a Bless them which persecute you:
bless, and curse not.

^a See on Matt. v. ver. 44. clause 2.

VER. 15.

Χαίρειτε μετὰ χαίροντων, καὶ κλαθεῖτε με-
τὰ κλαίοντων.

^a Rejoice with them that do rejoice,
^b and weep with them that weep.

^a Rejoice ye with Jerusalem, and be
glad with her, all ye that love her:
rejoice for joy with her, all ye that
mourn for her: That ye may suck,
and be satisfied with the breasts of
her consolations; that ye may milk
out, and be delighted with the abun-
dance of her glory. For thus saith the
Lord, Behold, I will extend peace to
her like a river, and the glory of the
Gentiles like a flowing stream: then
shall ye suck, ye shall be borne upon

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her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb, Isa. lxxvi. 10—14. And her neighbours and her cousins heard how the Lord hath shewed great mercy upon her; and they rejoiced with her, Luke i. 58. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek it diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 5—10. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, 2 Cor. ii. 5. I joy, and rejoice with you all. For the same cause also do ye joy and rejoice with me, Phil. ii. 17, 18. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I

bowed down heavily, as one that mourneth for his mother, Psal. xxxv. 13, 14. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, Jer. ix. 1. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him, John xiii. 35—36. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

VER. 16.

Τὸ αὐτὸ εἰς ἀλλήλους φρονεῖτε. Μὴ τὰ ὑψηλὰ φρονεῖτε, ἀλλὰ τὰς ταπεινὰς συνκαταγέμενοι. Μὴ γίνεσθε φέρονται κατ' ἑαυτοῖς.

* Be of the same mind one toward another. Mind not high things, but * condescend to men of low estate. * Be not wise in your own conceits.

* Or, be contented with mean things.

* Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, ii. 2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord, iv. 2. Finally, be ye

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all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, 1 Pet. iii. 8.

^b See on ver. 3. clause 2.

VER. 17.

Μηδεν κακὸν ἀντι κακῷ ἀποδοῦντες. Προνοήσατε κατὰ ἑνόμιον πάντων ἀνθρώπων.

^a Recompense to no man evil for evil.

^b Provide things honest in the sight of all men.

^a See on Matt. v. ver. 39. clause 2.

^b Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. That ye may walk honestly toward them that are without, and that ye may have lack of nothing, 1 Thess. iv. 12. Abstain from all appearance of evil, v. 22.

VER. 18.

Εἰ δυνατόν, τὸ ἕξ ἑμῶν, μετὰ πάντων ἀνθρώπων εἰρησιώσατε.

^a If it be possible, as much as lieth in you, live peaceably with all men.

^a Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it, Psal. xxxiv. 13, 14. Blessed are the peacemakers: for they shall be called the children of God, Matt. v. 9. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. Endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 3. And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 13, 14. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. For where envying and strife is, there is confusion

and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 16—18. Let him eschew evil, and do good; let him seek peace, and ensue it, 1 Pet. iii. 11.

VER. 19.

Μὴ ἑαυτοῦς ἰνδικαίνετε, ἀγαπαί· ἀλλὰ ὅτι τίσσω τῷ ὀργῆ· γίγγρασται γάρ· ἔμοι ἰνδικασίς· ἕγὼ ἀνταποδῶσα, λίγαι Κύριος.

Dearly beloved, ^a avenge not yourselves, but rather give place unto wrath: ^b for it is written, Vengeance is mine; I will repay, saith the Lord.

^a See on Matt. v. ver. 39.

^b To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, 43.

VER. 20.

Ἐὰν ὦν πεινῆ ἢ διψῆς σὺ, ἰδίμῳ αἰτόν· ἂν διψῆ, ἄντιξίς αὐτόν· τούτω γὰρ πικρῶν, ἑθρῆμας σπέρς σαρπίσκος ἐπὶ τὸν κεφαλὴν αὐτοῦ.

^a Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

^a If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Prov. xxv. 21, 22. See also on Matt. v. ver. 44. clause 2.

VER. 21.

Μὴ νικῶ ἑπὶ τοῦ κακοῦ· ἀλλὰ ἕκτα ἐν τῷ ἀγαθῷ τὸ κακόν.

^a Be not overcome of evil, but overcome evil with good.

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^a *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city, Prov. xvi. 32. Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.*

CHAP. XIII.—VER. 1.

Πᾶσα ψυχὴ ἰερωσιας ὑπερεχούσαις ὑποτασσέσθω. Οὐ γὰρ ἔστιν ἰσχυρία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐραὶ ἰερωσιας, ἰσὺ τοῦ Θεοῦ κατακρίναι εἰσὶν.

^a *Let every soul be subject unto the higher powers. ^b For there is no power but of God: the powers that be are ^c ordained of God.*

^c *Or, ordered.*

^a *And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously, Deut. xvii. 12, 13. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, Tit. iii. 1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 13—15. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8. See also on Matt. xxiii. 21. clause 1.*

^b *By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth, Prov. viii. 15, 16. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the*

wise, and knowledge to them that know understanding, Dan. ii. 21. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, iv. 32. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, Rev. i. 5. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, xvii. 14. and xix. 16.

VER. 2.

Ὅστις ἰ ἀντιτασσόμενος τῇ ἰερωσίᾳ, τῇ τοῦ Θεοῦ ἀνταγοῦ ἀποβήσεται· εἰ δὲ ἀβίβωται, ἑαυτοῖς κρίμα λήψεται.

Whosoever therefore resisteth the power, resisteth the ordinances of God: and they that resist shall receive to themselves damnation.

VER. 3.

Οἱ γὰρ ἀρχόντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θίμους δὲ μὴ φοβέσθαι τὴν ἰερωσίαν; τὸ ἀγαθὸν κρίνει, καὶ ἕως ἵστανται ἐξ αὐτῶν.

^a *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

^a *If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked, Deut. xxi. 1. The king's favour is toward a wise servant: but his wrath is against him that causeth shame, Prov. xiv. 35.*

VER. 4.

Θεὸς γὰρ δίκαιός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐάν δὲ τὸ κακὸν σιωπῇ, φοβῶ: αὐτὸς οὐκ εἰσὶ τὸν μάχαιραν φοβῶ. Θεὸς γὰρ δίκαιός ἐστιν, ἰσθίμος εἰς ἔργον τῇ τοῦ κακοῦ ἀντίστασιν.

^a *For he is the minister of God to thee for good. ^b But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of*

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God, a *vengeur* to execute wrath upon him that doeth evil.

* And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment, 2 Chron. xix. 6. These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment, Eccles. viii. 2—5. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? Jer. vi. 28, 29. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and slay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 1—4.

† Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation, ver. 2.

VER. 5.

Δὶδ ἀνάγκη ὑποτάσσεσθαι, ὡ μὴτε διὰ τὴν ἔγγυ, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

* Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

* And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord, 1 Sam. xxiv. 5, 6. See also on ver. 1. clause 1.

VER. 6.

Διδ ταῦτα γὰρ καὶ φόβος τελευτῆ λατρευτῶν γὰρ Θεοῦ εὐλογ, εἰς αὐτὸ ταῦτα κεραιαριωῦντας.

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

VER. 7.

Ἄειδίτε ἄν ὡς τὰς ἐφείδας τῶ τὸν φόβον, τὸν φόβον τῶ τὸ τίλος, τὸ τίλος τῶ τὸν φόβον, τὸν φόβον τῶ τὸν τιμῶν, τὸν τιμῶν.

* Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; † fear to whom fear; † honour to whom honour.

* See on Matt. xxii. ver. 17. clause 1. and ver. 21. clause 1.

† Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Eph. vi. 5. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward, 1 Pet. ii. 17, 18.

† Honour widows that are widows indeed, 1 Tim. v. 3. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, 17. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, vi. 1. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7. See also on Matt. xv. ver. 4. clause 2.

VER. 8.

Μηδὲν μὴδὲν ἐφείδεται, εἰ μὴ τὸ δὲ ὁμοῦ

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ἀλλήλων· ἡ γὰρ ἀγαπῆν τὸ ἔργον, ἴσμεν πεπληρώμενα.

One no man any thing, but to love one another : for he that loveth another hath fulfilled the law.

^a See on Matt. vii. ver. 12.

VER. 9.

Τὸ γὰρ οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· οὐ ἐπιβυμβήσεις· καὶ ἅς τις ἄλλα ἐπιτολῆ, ἐν ταύτῃ τῷ λόγῳ ἀνακεφαλαιώσεται, ἢ τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

For this, ^a Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

^a See on Matt. xix. ver. 18, 19.

VER. 10.

Ἡ ἀγάπη τοῦ πλησίον κακὸν οὐκ ἐργάζεται· πληρώματα δὲ νόμου ἡ ἀγάπη.

^a Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

^a Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 11.

Καὶ ταῦτα, εἰδότες τὸν καιρὸν, ὅτι ἕρα ἡμεῖς· ἕρα ἔξ ἔσται ἡγερθῆναι· νῦν γὰρ ἡ γύγιστος ἡμεῖς ἡ σωτηρία, ἢ ὅτι ἐπιστεύσαμεν.

And that, ^a knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

^a See on Matt. xxv. ver. 5. clause 2.

VER. 12.

Ἡ νύξ ὑπάρκει· ἡ δὲ ἡμέρα ἤγγισεν· ἀποθνήσκουσα δὲ τὰ ἔργα τοῦ σκότους, καὶ ἐδυσώμιστα τὰ ὄπλα τοῦ φωτός.

^a The night is far spent, the day is at hand: ^b let us therefore cast off the

works of darkness, ^c and let us put on the armour of light.

^a Again, a new commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 8.

^b The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death, Job xxiv. 14—17. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats, Isa. ii. 20. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel! Ezek. xviii. 31. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. And have no fellowship with the unfruitful works of darkness, but rather reprove them, v. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 8, 9.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thes. v. 5—7. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21. Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and all evil-speaking, As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

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^c By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Cor. vi. 7. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 11—17. And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 10—15. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thesa. v. 8.

VER. 13.

^a Ἔστω ἡ ἐπιτηδεύουσα ἀσχημικὸς περιπατήσαί μιν μὴ πόρνοις καὶ μεθύουσιν, μὴ πόρνοις καὶ ἀσχημικαῖς, μὴ ἐπιθυμίαις καὶ ζήλοις

^a Let us walk ^a honestly, as in the day; ^b not in rioting and drunkenness, ^c not in chambering and wantonness, ^d not in strife and envying.

^e Or, decency.

^a And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, Gal. v. 16. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, iv. 17—19. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, v. 8. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil, 15, 16. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample, iii. 16, 17. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 9. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thesa. ii. 12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing, iv. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet.

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ii. 18. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 John ii. 6. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4.

^b See on Matt. xxiv. ver. 49. clause 2.

^c Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 3—5.

^d But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15. Let us not be desirous of vain glory, provoking one another, envying one another, 26. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, Jam. iii. 14—16. Wherefore laying

aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 1 Pet. ii. 1.

VER. 14.

'ΑΛΛ' ἰδὲνασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τὰς ἐπιθυμίας μὴ ἀσκήσατε εἰς ἰσχυρίδας.

^a But put ye on the Lord Jesus Christ, ^b and make not provision for the flesh, to fulfil the lusts thereof.

^a For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27.

^b Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 12, 13. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. And they that are Christ's have crucified the flesh with the affections and lusts, 24. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 5—8. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

CHAP. XIV. VER. 1.

Τὸ δὲ ἀδυνατεῖτε τῇ σαρτί, ἀπολαύσαντες, μὴ εἰς διαφιλονεικίαν.

His that is ^a weak in the faith ^b receive ye, ^c but not ^a to doubtful disputations.

^a Or, to judge his doubtful thoughts.

^a Behold, thou hast instructed many, and thou hast strengthened the weak hands, Job iv. 3. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a

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earful heart. Be strong, fear not; behold, your God will come with vengeance, *even* God with a recompense; he will come and save you, Isa. xxxiv. 3, 4. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young, xi. 11. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, Ez. xxxiv. 4. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment, 16. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 22. See also on Matt. xviii. ver. 6.

^b Wherefore receive ye one another, as Christ also received us to the glory of God, Rom. xv. 7. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40—42. And whoso shall receive one such little child in my name receiveth me, xviii. 5. Verily, verily, I say unto you, He that receiveth whosoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Receive him therefore in the Lord with all gladness; and hold him in reputation, Phil. ii. 29. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, 2 John 10. We therefore

ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the Church: but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church, 3 John 8—10.

^c For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind, ver. 2—5.

VER. 2.

^a Ὁς μὴ πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λέγεται ἑσθίειν.

For one believeth ^a that he may eat all things: ^b another, who is weak, eateth herbs.

^a See on Matt. xv. ver. 11. clause 1.

^b Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, ver. 22, 23.

VER. 3.

^a Ὁ ἰσθίων, τὸν μὴ ἰσθίοντα μὴ ἐξυβρίζῃ καὶ ὁ μὴ ἰσθίων, τὸν ἰσθίοντα μὴ κρινεῖτω. Ὁ θεὸς γὰρ αὐτὸν προσδέξεται.

Let not him that eateth ^a despise him that eateth not; and let not him which eateth not ^b judge him that eateth: ^c for God hath received him.

^a But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ, ver. 10. But if thy brother be grieved with thy

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meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died, 15. *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, 21. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matt. xviii. 10. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Luke xviii. 9. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13.*

^b See on Matt. vii. ver. 1.

^c Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, Acts x. 34. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, 44. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith, xv. 8, 9.

VER. 4.

ὅτι τις ἢ ὁ κριθεὶς ἀλλήτρων σιάντων; καὶ ἰδὲ κρέμα στήναι ἢ κίβηται. Σταθίσοντα δὲ θυμῶς γὰρ ἵσταν ὁ Θεὸς στήναι αὐτοῖς.

^a Who art thou that judgest another man's servant? to his own master he standeth or falleth. ^b Yea, he shall be holden up: for God is able to make him stand.

^c Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? Acts xi. 17. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the

Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4, 5. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Jam. iv. 11, 12.

^b Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, ver. 3. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again, xi. 23. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also the heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 27—29. Hold up my goings in thy paths, that my footsteps slip not, Psal. xvii. 5. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous, Psal. xxviii. 17. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand, 24. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect

unto thy statutes continually, cxix. 116, 117. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee, xiii. 5. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Ὁς μὴ ὑπερῆσται, ὡς ἡμέτερος, ἢ δι' ἑαυτοῦ: ὡς ἄλλος ἡμέτερος. Ἰσαορῶς ἐν τῷ ἰσλαῦ καὶ ἠληποπολιῶν.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind:

Or, assured.

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years, Gal. iv. 9, 10. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days: Which are a shadow of things to come: but the body is of Christ, Col. ii. 16, 17.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, ver. 14. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, 23. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7. And through thy knowledge shall the weak brother perish, for whom Christ died? 11. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart con-

demn us not, then have we confidence toward God, 1 John iii. 19—21.

VER. 6.

Ὁ ὀφειλὼν τὴν ἡμέραν, ἡμέραν ὀφειλὼν: καὶ ὁ μὴ ὀφειλὼν τὴν ἡμέραν, Κυρίου οὐ ὀφειλὼν: ὁ ἐσθίων, Κυρίου ἐσθίου: συγχωροῦμαι γὰρ τῷ Θεῷ: καὶ ὁ μὴ ἐσθίων, Κυρίου οὐ ἐσθίου, καὶ συγχωροῦμαι τῷ Θεῷ.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Or, observeth.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever, Exod. xii. 14. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations, 42. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field, xvi. 25. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Isa. lvi. 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves? Zech. vii. 5, 6.

See on Matt. xiv. ver. 19. clause 3.

VER. 7.

Οὐδὲς γὰρ ἑμῶν ἑαυτοῦ ἑστῆ, καὶ οὐδὲς ἑαυτοῦ ἀποθνήσκουσι.

For none of us liveth to himself, and no man dieth to himself.

For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living, ver. 9. What, know ye not that your body is the temple of the Holy

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Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 19, 20. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain, but if I live in the flesh this is the fruit of my labour: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you, Phil. i. 20—24. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2.

VER. 8.

Ἐάν τις γὰρ ζῆται, τῷ Κυρίῳ ζῆται ἢ τοῦ ἀποθνήσκοντος, τῷ Κυρίῳ ἀποθνήσκωμεν. Ἐάν τις οὖν ζῆται, ἢ τοῦ ἀποθνήσκοντος, τοῦ Κυρίου ἰσχυρίσθαι.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

* This spake he, signifying by what death he should glorify God, John xxi. 19. For David, after he had served his own generation by the will of God, and was laid unto his fathers, and saw corruption, Acts xiii. 36. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course

with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, xx. 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me, 30. Who died for us, that, whether we wake or sleep, we should live together with him, 1 Thess. v. 10.

* Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, And ye are Christ's; and Christ is God's, 1 Cor. iii. 22, 23. But every man in his own order, Christ the firstfruits; afterward they that are Christ's at his coming, xv. 23. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 14—18. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 9.

Ἐπεὶ τοῦτο γὰρ Χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη, ἵνα καὶ νεκροὶ καὶ ζῶντες σωθῶσιν.

For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living.

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* Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liiii. 10—12. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, 2 Cor. v. 14. Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

^b See on Matt. xxviii. ver. 18.

VER. 10.

Σὺ δὲ τί κρίνεις ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενῆς τὸν ἀδελφόν σου; πάντες γὰρ ἡμεῖς ὑποτάξαμεθα τῷ βήματι τοῦ Χριστοῦ.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? * for we shall all stand before the judgment-seat of Christ.

^a See on John v. ver. 22.

VER. 11.

Γίνωσται γὰρ Ζῶ ἔχων, λέγει Κύριος· ἔτι ἔμοι κάμψαι πᾶν γόνυ, καὶ πάντα γλῶσσαι ἐξομολογήσονται τῷ Θεῷ.

^a For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

^b Look unto me, and be ye saved, VOL. II.

all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 22, 23.

VER. 12.

* Ἄρα οὖν ἕκαστος ἡμῶν ἀπὸ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

^a So then every one of us shall give account of himself to God.

^a See on Matt. xii. ver. 36. and xviii. ver. 23. clause 2.

VER. 13.

Μηκέτι οὖν ἀλλήλους κρίνομεν ἀλλὰ τοῦτο κρίναται μᾶλλον, τὸ μὴ τίθειν πρόσκαιρον τῷ ἀδελφῷ, ἢ σκάνδαλον.

Let us not therefore judge one another any more: but judge this rather, ^a that no man put a stumbling-block or an occasion to fall in his brother's way.

^a See on Matt. xviii. ver. 6, 7.

VER. 14.

Οἶδα, καὶ πεισώμεαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν ἐστὶ ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκὼν αὐτοῦ.

^a I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: ^b but to him that esteemeth any thing to be ^c unclean, to him it is unclean.

^c Gr. common.

^a See on Matt. xv. ver. 11. clause 1.

^b And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, ver. 23. Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak, 1 Cor. viii. 7—9.

VER. 15.

Εἰ δὲ διὰ βέβαιον ὁ ἀδελφός σου λιπεύεται, οὐκ ἔστι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματι σου ἐκείνου ἀπόλλυαι, ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

¶ U

But if thy brother be grieved with thy meat, now walkest thou not ^a charitably. ^a Destroy not him with thy meat for whom Christ died.

^a Gr. according to charity.

^a And through thy knowledge shall the weak brother perish, for whom Christ died? 1 Cor. viii. 11.

VER. 16.

Μὴ βλασφημῆσθε ἄν ἑμῶν τὸ ἀγαθόν.

^a Let not then your good be evil spoken of:

^a Abstain from all appearance of evil, 1 Thess. v. 22.

VER. 17.

Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ ἄρτις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χάρις ἐν Πνεύματι ἁγίῳ.

For ^a the kingdom of God ^b is not meat and drink; but ^c righteousness, ^d and peace, and joy in the Holy Ghost.

^a See on Matt. iii. ver. 2. clause 2.

^b See on Matt. xv. ver. 11. clause 1.

^c See on Matt. v. ver. 20.

^d See on chap. v. ver. 1. clause 2.

VER. 18.

Ὁ γὰρ ἐν τοῦτοις δουλεύων τῷ Χριστῷ, ἀρέσκει τῷ Θεῷ, καὶ δίκαιος τοῖς ἀνθρώποις.

For ^a he that in these things serveth Christ ^b is acceptable to God, and approved of men.

^a See on chap. i. ver. 1. clause 2.

^b See on Acts x. ver. 35. clause 3.

VER. 19.

Ἄρα ἄν τὰ τῆς εἰρήνης διάσωμεν, καὶ τὰ τῆς εὐδοκίας τῆς ἐς ἀλλήλους.

^a Let us therefore follow after the things which make for peace, ^b and things wherewith one may edify another.

^a See on Matt. v. ver. 9. clause 1.

^b Let every one of us please his neighbour for his good to edification, Rom. xv. 2. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, 1 Cor. x. 33, 33. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek

that ye may excel to the edifying of the church, xiv. 12. Let all things be done unto edifying, 26. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thess. v. 11. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do, 1 Tim. i. 4.

VER. 20.

Μὴ ἐνεκεν βρώματος καταλείψῃς τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθάρᾳ· ἀλλὰ κενὸν τῷ ἀνθρώπῳ τῷ δὲ προσέτιμωτος ἐσθίοντι.

^a For meat destroy not the work of God. ^b All things indeed are pure; ^c but it is evil for that man who eateth with offence.

^a See on ver. 15.

^b See on Matt. xv. ver. 11. clause 1.

^c See on Matt. xviii. ver. 6.

VER. 21.

Καλὸν τὸ μὴ φαγεῖν κρέα, μὴδὲ πῦν αἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφὸς σου προσκίπται, ἢ σκανδαλίζεται, ἢ ἀσθενῇ.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

VER. 22.

Σὺ πιστὸν ἔχεις κατὰ συνείδησίν σου ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρινὸν ἑαυτὸν ἐν ᾧ δακνύεται.

^a Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

^a And herein do I exercise myself, to have always a conscience void of offence toward God and toward men, Acts xxiv. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

VER. 23.

Ὁ δὲ δακνόμενος, λέων φάγει, κενὸν κρινταί, ὅτι οὐκ ἐν πίστει· πῶς δὲ ὁ οὐκ ἐν πίστει, ἀμαρτία ἐσθίει.

^a And he that ^a doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

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* Or, *discometh, and putteth a difference between me and thee.*

* I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, ver. 14. Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7.

CHAP. XV.—VER. 1.

Ὁφθαλμοὶ ἢ ἡσυχίαι οὐκ ἔστιν ἁβυσσὸς τῶν ἀσθενῶν, ἀλλὰ ἡ ἐπιθυμία τοῦ ἀποδείξαι, καὶ μὴ ἑαυτοῦ ἀποδείξαι.

* We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

* To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 22. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 14.

VER. 2.

Ἐκαστὸς γὰρ ἡμῶν τῷ πλησίον ἀποδείξαι τὸ εἰς τὸ ἀγαθὸν πρὸς εὐνοδομίαν.

* Let every one of us please his neighbour for his good to edification.

* See on chap. xiv. ver. 19.

VER. 3.

Καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἠρέσεν, ἀλλὰ, καθὼς γέγραπται: Οὐ διετίθει μὲν τῶν ἑαυτοῦ σκώτων ἐν, ἐπιθυμῶν ἵνα ἡμῶν.

* For even Christ pleased not himself; but, as it is written, * The reproaches of them that reproached thee fell on me.

* And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt, Matt. xxvi.

39. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, John v. 30. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, xii. 27. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

* For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me, Psal. lxxix. 9.

VER. 4.

Ὅσα γὰρ προεγράφη, εἰς τὸν ἡμετέραν διδασκαλίαν προεγράφη ἵνα διὰ τῆς ἰσχυροῦς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχημεν.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

* But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, Rom. iv. 24, 25. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that the ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10. For the Scripture saith, whosoever believeth on him shall not be ashamed; x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure

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word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Tim. ii. 19—21. See also on 1 Cor. x. ver. 6. clause 1.

^b See on chap. v. ver. 2. clause 3.

VER. 5.

Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δὴν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν.

Now ^a the God of patience ^b and consolation ^c grant you to be likeminded one toward another ^{*} according to Christ Jesus:

^{*} Or, after the example of.

^a The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. See also on Matt. xxiii. ver. 37. clause 3.

^b Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, vii. 6.

^c See on John xiii. ver. 14, 15.

VER. 6.

Ἦνα ἡμεθυμαδὸν ἐν ἑνὶ στόματι, δεξά-
ζητι τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.

^a That ye may with one mind and one mouth glorify God, ^b even the Father of our Lord Jesus Christ.

^a See on chap. xii. ver. 16. clause 1.

^b See on Matt. vii. ver. 21. clause 4.

VER. 7.

Δὲ ὡς προσηλαμβάνομεθα ἀλλήλους, καθὼς
καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δεξάν
Θεοῦ.

^a Wherefore receive ye one another, ^b as Christ also received us ^c to the glory of God.

^a See on chap. xiv. ver. 1. clause 2.

^b See on John vi. ver. 37. clause 3.

^c To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That we should be to the praise of his glory, who first trusted in Christ, 12. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ, 2 Thess. i. 11, 12.

VER. 8.

Λέγω δὲ Ἰησοῦν Χριστὸν διέκτιστον γ-
γενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ,
εἰς τὸ θεβαιῶσαι τὰς ἐπαγγελίας τῶν πα-
τέρων.

Now I say ^a that Jesus Christ was a minister of the circumcision ^b for the truth of God, to confirm the promises made unto the fathers:

^a See on Matt. xv. ver. 24. clause 1.

^b See on Luke i. ver. 54.

VER. 9.

Τὰ δὲ ἴθνη ὑπὲρ ἰλιούς δεξάσαι τὸν Θεὸν
καθὼς γέγραπται· Διὰ τούτου ἔξομολογή-
σασθε μοι ἐν ἴθουσιν, καὶ τῷ ὀνόματι τοῦ
ΰαλω.

^a And that the Gentiles might glorify God for his mercy; ^b as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

^a See on Matt. xii. ver. 18. clause 5.

^b Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name, 2 Sam. xxii. 50. and Psal. xviii. 49.

VER. 10.

Καὶ πάλιν λέγω· Εὐφρανέσθε ἴθνη, με-
τὰ τοῦ λαοῦ αὐτοῦ.

^a And again he saith, Rejoice, ye Gentiles, with his people.

^a Rejoice, O ye nations, with his people: for he will avenge the blood

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of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii. 43.

VER. 11.

Καὶ πάλιν αἰνεῖτε τὸν Κύριον πάντες τὰ ἔθνη, καὶ ἑωσέσατε αὐτὸν πάντες οἱ λαοί.

And again, ^a Praise the Lord, all ye Gentiles; and laud him, all ye people.

^a O praise the Lord, all ye nations; praise him, all ye people, Psal. cxvii. 1.

VER. 12.

Καὶ πάλιν Ἠσαίας λέγει· Ἔσται ἡ ῥίζα τῷ Ἰεσσαί, καὶ ὁ ἀναστάνων ἀρχὴν ἰσχυρῶν ἐν αὐτῷ ἔθνη ἰσχυροῦσιν.

And again, *Isaiah saith, ^a There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

^a And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10.

VER. 13.

Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσει ἡμᾶς πνεύματι χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ἡμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

Now ^a the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

^a See on chap. i. ver. 7. clause 5.

VER. 14.

Πεισσομαι δὲ, ἀδελφοί μου, καὶ αὐτοὶ ἰσὺν ἀλλήλων, ὅτι καὶ αὐτοὶ μετὰ ἡμᾶς ἀγαθωσύνης, πεπληρωμένοι πνεύματι γνώσεως, διδάσκοντες καὶ ἀλλήλους ἰουδαίων.

^a And I myself also am persuaded of you, my brethren, ^b that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

^a When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, ² Tim. i. 5. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21. But, beloved, we

are persuaded better things of you, and things that accompany salvation, though we thus speak, Heb. vi. 9.

^b Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i. 8, 9. And beside this, giving all diligence, add to your faith virtue; and to knowledge knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, ² Pet. i. 5—8.

VER. 15.

Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἑωσάμενησιν ἡμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐκ τοῦ Θεοῦ.

Nevertheless, brethren, I have written the more boldly unto you in some sort, ^a as putting you in mind, ^b because of the grace that is given to me of God,

^a If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers, ² Tim. ii. 14. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance, ² Pet. i. 12, 13.

^b See on chap. i. ver. 5. clause 1.

VER. 16.

Εἰς τὸ εἶναι με λαίμαργον Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, λειτουργῶντα τῷ εὐαγγελίῳ τοῦ Θεοῦ, ἵνα γένηται ἡ εὐφροσύνη τῶν ἰσχυρῶν εὐκρίδωντος, ἡγιασμένων ἐν Πνεύματι ἁγίῳ.

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^a That I should be the minister of Jesus Christ to the Gentiles, ^b ministering the Gospel of God, ^c that the ^a offering up of the Gentiles might be acceptable, ^d being sanctified by the Holy Ghost.

^a Or, *sacrificing*.

^a See on Acts ix. ver. 15. clause 2.

^b See on chap. i. ver. 1. clauses 3—5.

^c See on chap. xii. ver. 1. clause 2.

^d See on Matt. v. ver. 8. clause 1.

VER. 17.

ἔχω οὖν καύχησθαι ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.

^a I have therefore wherewith I may glory through Jesus Christ in those things which pertain to God.

^a I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 16—18. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord, xii. 1. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me, 6. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, 11.

VER. 18.

Οὐ γὰρ ταπεινῶσα λαλοῦν τι ὃν ἐδυνατώσατο Χριστὸς δι' ἐμοῦ, εἰς ἰσχυαίους ἔθνη, λόγῳ καὶ ἔργῳ.

For I will not dare to speak of any of those things ^a which Christ hath not wrought ^b by me, ^c to make the Gentiles ^d obedient, by word and deed.

^a See on Matt. x. ver. 1. clause 2.

^b Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12. And when he had saluted them, he declared particularly what things God

had wrought among the Gentiles by his ministry, xii. 19. And God wrought special miracles by the hands of Paul, xix. 11.

^c But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

^d See on chap. i. ver. 5. clause 3.

VER. 19.

Ἐν δυνάμει σημείων καὶ τεράτων, ἐν ἰσχύει Πνεύματος Θεοῦ ὥστε μὴ ἐπιβουλεύσασθαι καὶ κίβησαι μέχρι τοῦ Ἰλλυρικοῦ σπουδαζόμενοι τὸ εὐαγγελίσασθαι τοῦ Χριστοῦ.

^a Through mighty signs and wonders, by the power of the Spirit of God; ^b so that from Jerusalem, and round about unto Illyricum, ^c I have fully preached the Gospel of Christ.

^a But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But the manifestation of the Spirit is given to every man to profit withal; For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues, 1 Cor. xii. 7—10. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds, 2 Cor. xii. 12. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which

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are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

^b And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Acts ix. 28, 29. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 26. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister, xiii. 4, 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down, 13, 14. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 6, 7. And the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 20, 21. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, 24, 25. And he went through Syria and Cilicia, confirming the churches, xv. 41. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, say-

ing, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, xvi. 6—12. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, xvii. 1. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews, 10. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, 15, 16. After these things, Paul departed from Athens, and came to Corinth, xviii. 1. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews, 18, 19. And he sailed from Ephesus. And when he had landed at Casarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed; and went over all the country of Galatia and Phrygia in order, strengthening all the disciples, 21—23. And it came to pass, that while Apollus was at Corinth, Paul having passed through the upper coasts, came to Ephesus, xix. 1. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, xx. 1, 2.

^c And how I kept back nothing that

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was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 20, 21.

VER. 20.

Ὅτω δὲ φιλοτιμοῦμενοι εὐαγγελίζεσθαι, οὐχ ἕνω ἠνομάσθη Χριστός, ἵνα μὴ ἐν ἄλλοτρῶν θεμελίω οικοδομῶ.

^a *Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should ^b build upon another man's foundation :*

^a But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our measure*, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

^b For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire, 1 Cor. iii. 9—15. And are built upon the foun-

dation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22.

VER. 21.

Ἄλλὰ, καθὼς γέγραπται· Οἷς οὐκ ἠνεγγέλη περὶ αὐτοῦ, ἐφόρῳ καὶ οἷς οὐκ ἀκηκόασι, συνήσουσι.

But as it is written, ^a *To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

^a So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider, Isa. lii. 15.

VER. 22.

Διὸ καὶ ἐνικουπέμην τὰ πολλὰ τῷ ἰσθμῷ πρὸς ὑμᾶς.

For which cause also ^a I have been ^b much hindered from coming to you.

^a Or, many ways, or, oftentimes.

^b See on chap. i. ver. 13. clause 1, 2.

VER. 23.

Νυνὶ δὲ μηκέτι τίττω ἔχον ἐν τοῖς κλίμασι ταύταις, ἐπιποθέτω δὲ ἔχον τῷ ἰσθμῷ πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν.

But now having no more place in these parts, ^a and having a great desire these many years to come unto you;

^a See on chap. i. ver. 13. clauses 1, 2.

VER. 24.

Ὡς ἂν πορεύωμαι εἰς τὴν Ἰσπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπερυμένους δεύσασθαι ὑμᾶς, καὶ ἐφ' ἡμῶν περιεμφθῆναι κατ' ἂν ὑμῶν πρῶτον ἀπὸ μερῶν ἡμιπλοσθῶ.

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled ^a with your company.

^a Gr. with you, ver. 32.

VER. 25.

Νυνὶ δὲ πορεύωμαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις.

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* But now I go unto Jerusalem to minister unto the saints.

* And when he had gone over those parts, and had given them much exhortation, he came into Greece. And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia, Acts xx. 2, 3. Now after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult, xxiv. 17, 18. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go, 1 Cor. xvi. 1—6. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints, 2 Cor. viii. 1—4.

VER. 26.

Εἰδόντων γὰρ Μακεδονία καὶ Ἀχαΐα
κατανύξαι τινὰ πείθεσθαι εἰς τοὺς πτωχοὺς
τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

VER. 27.

Εἰδόντων γὰρ, καὶ ἐφελίκεται αὐτῶν
εἶσω ἢ γὰρ τοῖς πνευματικοῖς αὐτῶν

ἐκασήμενα τὰ ἴθνη, ἐφελίκεται καὶ ἐν τοῖς
σαρκικῶς λειτουργήσαι αὐτοῖς.

It hath pleased them verily; and their debtors they are. * For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

* If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

VER. 28.

Ταῦτα οὖν ἐπιτελέσας, καὶ σφραγισά-
μενος αὐτοῖς τὸν καρπὸν τούτων, ἀπελεύ-
σομαι δι' ἡμῶν εἰς τὴν Σπανίαν.

When therefore I have performed this, and have sealed to them this fruit, * I will come by you into Spain.

* After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

VER. 29.

Ὅτι αὐτὸς ἐπιβεβαιώσας πρὸς ὑμᾶς, ἐν
πληρώματι εὐαγγελίας τοῦ εὐαγγελίου τοῦ
Χριστοῦ ἐλεύσομαι.

* And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

* And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing, Ezek. xxxiv. 26. See also on chap. i. ver. 11. clause 2.

VER. 30.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς
ἀγάπης τοῦ Πνεύματος, συναγασθῆναι
μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
τὸν Θεόν.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, * that ye strive together with me in your prayers for God for me;

* Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf, 2 Cor. i. 11. Brethren pray

for us, 1 Thess. v. 25. Finally brethren pray for us, 2 Thess. iii. 1.

VER. 31.

Ἥμε ἰουδαῖοι ἀπὸ τῶν ἀπειθοῦντων ἐν τῇ ἰουδαίᾳ· καὶ ἵνα ἡ θάνατος μου, ἢ εἰς ἱερουσαλήμ, εὐπροδοκίως γένηται τοῖς ἁγίοις·

That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints:

Or, are disobedient.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, Acts xx. 22, 23.

VER. 32.

Ἥμε ἐν χαρῇ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, καὶ συνασπασώμαι ὑμῖν.

That I may come unto you with joy by the will of God, and may with you be refreshed.

See on chap. i. ver. 12. clause 1.

See on Acts xviii. ver. 21.

VER. 33.

Ὁ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

Now the God of peace be with you all. Amen.

For the same form of expression, see, Rom. xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.

CHAP. XVI.—VER. 1.

Συνιστάμι δι ἡμῶν Φεβῶν τὴν ἀδελφὴν ἡμῶν, ἣσαν διακονοῦ τῆς ἐκκλησίας τῆς ἐν Κεγχρηαῖς·

I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea:

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow, Acts xviii. 18.

VER. 2.

Ἥμε αὐτὴν προσηξασθε ἐν κυρίῳ ἄξιως τῆς ἁγίας, καὶ παραστήτε αὐτὴν ἐν ᾧ ἔσ

ἡμῶν χάρις ἐπὶ ἅμαρτι· καὶ γὰρ αὐτὴ ἐπιστάτης πολλῶν ἰουδαίων, καὶ αὐτὴ ἡμῶν.

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

See on chap. xiv. ver. 1. clause 2.

VER. 3.

Ἀσπασασθε Πρίσιλλαν καὶ Ἀκύλαν τοὺς συναγωγῆ μου ἐν Χριστῷ Ἰησοῦ.

Greet Priscilla and Aquila, my helpers in Christ Jesus:

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto him, Acts xviii. 2. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, 1 Cor. xvi. 19. Salute Prisca and Aquila, and the household of Onesiphorus, 2 Tim. iv. 19.

VER. 4.

Ὁσπίντες ἰαίρ τῆς ψυχῆς μου τὸν ἰαυτὸν τράχηλον ἰσθίνασθε ὡς εἰς οἶκον μου εὐχαριστῶ. ἀλλὰ καὶ πάντας αἱ ἐκκλησίας τῶν ἰθαίων.

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

VER. 5.

Καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. Ἀσπασασθε Ἐπιφάνην τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀναρχὴ τῆς Ἀχαιῆς εἰς Χριστῷ.

Likewise greet the church that is in their house. Salute my well-beloved Epipnetus, who is the first-fruits of Achaia unto Christ.

See on Matt. xviii. ver. 20. clause 1.

VER. 6.

Ἀσπασασθε Μαριάμ, ἧς πολλὰ ἐπέμισεν εἰς ἡμᾶς.

Greet Mary, who bestowed much labour on us.

VER. 7.

Ἀσπασασθε Ἀνδρόνικον καὶ Ἰούλιαν τοὺς συγγενεῖς μου, καὶ συναγχαλάστωσθε μου· αὐτοὶ τῆς αἰωνίου βασίλειος ἐσὶν ἀριστοὶ, ὡς καὶ ἐγὼ γέγονα ἐν Χριστῷ.

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Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were ^a in Christ before me.

^a See on John vi. ver. 56.

VER. 8.

Ἀσπάζομαι Ἀμφίλιον, τὸν ἀγαπητὸν μοι ἐν Κυρίῳ.

Great Amplias my beloved in the Lord.

VER. 9.

Ἀσπάζομαι Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυον τὸν ἀγαπητὸν μου.

Salute Urbane, our helper in Christ, and Stachys my beloved.

VER. 10.

Ἀσπάζομαι Ἀπιλλῶν, τὸν δίκαιον ἐν Χριστῷ. Ἀσπάζομαι τοὺς ἐν τῷ Ἀριστοβούλῳ.

Salute Apelles approved in Christ. Salute them which are of Aristobulus' ^a household.

^a Or, friends.

VER. 11.

Ἀσπάζομαι Ἡρῳδίου, τὸν συγγενῆ μου. Ἀσπάζομαι τοὺς ἐν τῷ Νερσίσῳ, τοὺς ἑτάρας ἐν Κυρίῳ.

Salute Herodion my kinsman. Greet them that be of the ^a household of Nercessus, which are in the Lord.

^a Or, friends.

VER. 12.

Ἀσπάζομαι Τρύφανον καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάζομαι Περσίδα τὸν ἀγαπητὸν, ἧς πολλὰ ἐκώσασιν ἐν Κυρίῳ.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Peris, which laboured much in the Lord.

VER. 13.

Ἀσπάζομαι Ρούφον τὸν ἐλεκτὸν ἐν Κυρίῳ, καὶ τὸν μητέρα αὐτοῦ καὶ ἐμοῦ.

Salute Rufus, ^a chosen in the Lord, and his mother and mine.

^a See on Matt. xx. ver. 16. clause 2.

VER. 14.

Ἀσπάζομαι Ἀλέξανδρον, ὁμόφυλον, Ἑρῆδον, Πανφίλον, Ἑρῆδον, καὶ τοὺς σὺν αὐτοῖς ἀδελφοίς.

Salute Alexander, Philogen, Hermes, Patrobas, Hermes, and ^a the brethren which are with them.

^a See on Matt. xxiii. ver. 8. clause 3.

VER. 15.

Ἀσπάζομαι Φιλόλογον καὶ Ἰουλίαν, Νηΐαν καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπῶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.

Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

VER. 16.

Ἀσπάζομαι ἀλλήλους ἐν φιλήματι ἀγίῳ. Ἀσπάζονται ἡμεῖς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

^a Salute one another with an holy kiss.

^b The churches of Christ salute you.

^a For the same form of expression see, 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

^b See on 1 Cor. xvi. ver. 20. clause 1.

VER. 17.

Παρακαλῶ ἢ ἡμεῖς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ πῶν διδαχῶν ἐν ἡμῶς ἡμαῖντι, συνεῦντας καὶ ἐκλιθεῖν ἀπ' αὐτῶν.

Now I beseech you, brethren, ^a mark them ^b which cause divisions ^c and offences contrary to the doctrine which ye have learned; ^d and avoid them.

^a Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 17, 18. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 2 Thess. iii. 14.)

^b See on Acts xi. ver. 30. clause 1.

^c See on Matt. xviii. ver. 7. clauses 1, 2.

^d See on Matt. xviii. ver. 17. clause 3.

VER. 18.

Οἱ γὰρ τοῦτο τῷ Κυρίῳ ἡμεῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῷ ἑαυτῶν κοιλίῃ· καὶ διὰ τῆς χρηστολογίας καὶ εὐδογίας ἐξεκαταῖσι τὰς καρδίας τῶν ἀπίστων.

^a For they that are such serve not our Lord Jesus Christ, ^b but their own belly;

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^c and by good words and fair speeches deceiveth the hearts of the simple.

^a See on Matt. vi. ver. 24. clause 1.

^b See on Matt. xxiv. ver. 49. clause 2.

^c See on Matt. vii. ver. 15.

VER. 19.

Ἡ γὰρ ἡμῶν ὑπακοὴ εἰς πάντα ἀφύετα. Χαίρω ὅτι τὸ ἐφ' ἡμῶν θέλω δι' ἡμῶν σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀναρπείους δὲ εἰς τὸ κακόν.

^a For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet ^b I would have you wise unto that which is good, and ^c simple concerning evil.

^a Or, harmless.

^a See on chap. i. ver. 8. clause 3.

^b See on Matt. x. ver. 16. clauses 2, 3.

VER. 20.

Ὁ δὲ θεὸς τῆς εἰρήνης συνεπέμψεν τὸν Σατανᾶν ὑπὸ τοὺς πόδας ἡμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ ὑμῶν.

And ^a the God of peace ^b shall ^c bruise ^d Satan under your feet shortly. ^e The grace of our Lord Jesus Christ be with you. Amen.

^a Or, tread.

^a See on chap. xv. ver. 33.

^b And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15.

^c See on Matt. iv. ver. 1. clause 4.

^d See on chap. i. ver. 7. clause 7.

VER. 21.

Ἀσπάζομαι ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσον καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

^a Timothy my workfellow, ^b and Lucius, ^c and Jason, ^d and Sosipater, my kinsmen, salute you.

^a See on Acts xviii. ver. 5.

^b Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Acts xiii. 1.

^c But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all

the city on an uproar, and assailed the house of Jason, and sought to bring them out to the people, Acts xvii. 5.

^d And there accompanied him into Asia, Sopater of Berea, Acts ix. 4.

VER. 22.

Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὸν ἐπιστολὴν ἐν Κυρίῳ.

I Tertius, who wrote this epistle, salute you in the Lord.

VER. 23.

Ἀσπάζομαι ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὁδοῦ. Ἀσπάζομαι ὑμᾶς Ἐραστός, ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

^a Gaius mine host, and of the whole church, saluteth you. ^b Erastus the chamberlain of the city saluteth you, and ^c Quartus a brother.

^a And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus, Acts xx. 4.

^b See on Acts xix. ver. 22. clause 3.

VER. 24.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ be with you all. Amen.

^a See on chap. i. ver. 7. clause 7.

VER. 25.

Τῷ δὲ δυναμένῳ ὑμᾶς στερεῖσαι κατὰ τὸ εὐαγγελίον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μουστῆριος ἡλιθίους ἐσχηγημέναν.

^a Now to him that is of power to establish you ^b according to my Gospel, ^c and the preaching of Jesus Christ, ^d according to the revelation of the mystery, which was kept secret since the world began,

^a See on chap. xiv. ver. 4. clause 2.

^b See on chap. ii. ver. 16. clause 3.

^c And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. For I de-

A. D. 60.

ROM: XVI. 25—27.

A. D. 60.

terminated not to know any thing among you, save Jesus Christ, and him crucified, ii. 2. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5.

^d But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, 1 Cor. ii. 7. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

VER. 26.

Φανερωθήντες δι' ἡμῶν διὰ τῶν γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ἰσχυρὴν κλέμεναι, εἰς πάντα τὰ ἔθνη γνωστοθήντες·

But now is made manifest, and by the

Scriptures of the prophets, ^a according to the commandment of ^b the everlasting God, ^c made known to all nations for ^d the obedience of faith:

^a See on Matt. xviii. ver. 19. clause 1. and 20. clause 1.

^b See on chap. i. ver. 20. clause 3.

^c See on Matt. xii. ver. 18. clause 5.

^d See on chap. i. ver. 5. clause 3.

VER. 27.

Μόνη σοφία Θεοῦ, διὰ Ἰησοῦ Χριστοῦ, ἧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

To God only wise, be glory through Jesus Christ for ever. Amen.

^a See on chap. xi. ver. 36. clause 2.

Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchræa.

END OF THE EPISTLE TO THE ROMANS.

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